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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 5, FEBRUARY 1906.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIV.

(Year 1897.)

A LITTLE back of Hobart Town rises a hill called Mount Wellington which, though less than 4,500 feet in height, was at the time of our visit covered with snow and formed a superb background in photographs taken of the town from the deck of a ship. Altogether I think that Hobart deserves to be classed as one of the prettiest spots in the world. The twelve days of our visit were well filled with Society work, such as levees, private visits, conversation meetings, public lectures, and visits to charming localities under the friendly guidance of Miss Octavia Sussmann and other friends. At its meeting on the evening of 10th August, the Branch adopted my scheme for employing Miss Edger as Branch Inspector. She gave some

* 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.

excellent lectures, notably one on the rather hackneyed subject of "Karma and Reincarnation."

I availed myself of the chance of a meeting of the principal Masonic Lodge to "work my way in" and assist in the work. It was extremely interesting to me as being so unlike what we have in America, but I must confess that I came away impressed with its puerile character as compared with Theosophy. Although it was thirty-four years since I had sat in a Masonic Lodge I felt that I should not care to repeat the experience during an equal space of time. One might say that the spirit of Theosophy, especially in its aspect of brotherhood and religious tolerance, was there, but buried out of sight in the husks of formalism and a species of theatrical display. Our readers may remember that at New York, when the Society had dwindled into a very small affair, H.P.B. and I had some talk with Masonic friends about making the Theosophic teachings a framework for a new Masonic degree, but that we abandoned it as impracticable.

Among the interesting persons whom we met was a young Englishman, a university graduate, who had got about him a group of ladies and another of gentlemen who were pursuing under his direction a course of reading accompanied by profitable discussions on high themes. I was greatly pleased to see the generous enthusiasm which he put into his work and the intellectual and spiritual results obtained. During the whole of our visit we had no idle nor wearisome time; we made a number of warm friendships and were sorry to have to leave Hobart, which we did at 5 P.M. on the 20th August, in the Union Company's steamer "Talune" for Dunedin. During the next three days we experienced the delights of a rolling ship which flung us about under the impulse of a swell from the eastward, but on the fourth day we reached "The Bluffs," a port of call about 150 miles from Dunedin. It was a splendid sunny day with that crispness in the air which gives us people of the temperate zone such a feeling of buoyant health. At the other side of the harbour, some fifty miles away, stretched a range of hills completely covered with snow, which stood out in brilliant splendour against a clear azure sky. In the afternoon we resumed our journey and the next day got to Port Chalmers, the seaport of Dunedin and an hour's ride from the town. Messrs. George Richardson, A. W. Maurais, and

Pearmain came aboard and with outstretched hands gave us a cordial welcome. Among our active workers in Australasia Mr. Maurais has always held a conspicuous place, his connection with a newspaper having enabled him to keep the subject of Theosophy well before the public. The other two gentlemen of the committee have also rendered most valuable services, and Mr. Richardson by the strength and purity of his character has lent dignity to the office of President of the local Branch.

The next day I walked about town and made acquaintances. The streets are very hilly and there are many fine buildings. In the evening, I lectured on Spiritualism to a large audience, Mr. Richardson being in the chair. It was Miss Edger's turn the next evening to lecture, and her subject, "What Theosophy can teach us," was well handled. The next night was spent at Mr. Pearmain's house at Sawyer's Bay, a suburb particularly hard to reach on a rainy night when one has to tramp over the sleepers of the railway track to avoid making a long detour. I returned to town the next day and at 6-30 p.m. addressed a crowded audience on the subject of "Healing." An amusing feature of the occasion was that after I had spoken an hour the audience made me go on for another one, thus dividing a long discourse into two shifts. We had to hold two levees a day to give a fair chance to all who wanted to talk with us. There was a Branch meeting on the evening of the 30th and on the next evening a "sociable" was given us at the "Tailoress's Union Hall," a title which I think must be unique. It certainly is suggestive of the existence among one class of colonial women workers of a spirit of self-helpfulness and organizing faculty. On the evening of the 1st of September Miss Edger and I dined at the house of one of our members whose daughter was so beautiful that I asked her father to give me her photograph : it was what some of the French writers call a "cameo face," that is, one that seems made on purpose to be cut as a cameo in shell or stone. As the young lady has the greater beauty of being a good Theosophist I think she will not mind this passing note by an art-lover to her artistic form.

We sailed for Christchurch, September 3rd, on the steamer "Te Anau," and had a rough time of it. We met a heavy swell outside the harbour and were tossed about all night ; the weather was cold and rainy and every one on board was miserably uncomfortable. At

11 A.M. on the 4th we reached Christchurch, or rather Lyttleton, its harbour, some miles from town, where we were met and welcomed on behalf of the Branch by Mr. Rhodes and Mrs. Richmond, a lady who is known in India and Great Britain as well as in the colonies as an instructive platform speaker. I was the guest of Mrs. Fletcher, who made my stay most pleasant. At that time there flourished in that town the notorious bigamist and confidence-man, the "Rev." A. B. Worthington, a native of one of the Western States of America; gifted with great oratorical powers, a handsome person, persuasive in conversation, unscrupulous to the last degree; a man fit to teach high things but morally perverted; a woman-hunter whose career embraced a series of seven bigamous marriages in America and the pecuniary ruin of various wealthy ladies, whose money he got from them by lavish promises of mystical initiation and the acquisition of psychical powers. Just before my arrival he had made a great scandal in Christchurch by the seduction of a tall and handsome lady with whom he went through a bigamous marriage ceremony, but whose eyes were opened and heart broken by the discovery of still another liaison.

I was taken to see a fine church that he had built with the money of local dupes; a well-planned edifice with a spacious auditorium and a large round-fronted speaker's platform that recalled the one in Henry Ward Beecher's church at Brooklyn. His sermons, congregational talks and esoteric instructions to a select group of hypnotised men and budding prophetesses, were framed on theosophical lines and he availed himself without compunction of the best things he could find in the books of Mrs. Besant and others of our writers. His villainy having been exposed by a male dupe, he fled the place, took refuge in another colonial town and with matchless effrontery began the same game over again. On the 10th of September the poor lady, the victim above mentioned and who had adopted the name "Sister Magdala," came to see me and excited my warm sympathies by her tale of woe. I can see her now standing before me, with her large eyes swimming with tears and her tall, graceful figure shaken with grief. I tried to give her some comfort and she brightened up for the time being, but alas! misery was her karmic inheritance for this life and since the interview in question she has committed suicide. The case of this man Worthington furnishes

a romantic chapter for the history of the rogues of both sexes who have utilised the Theosophical teachings, sometimes as members and sometimes as non-members, for the promotion of vile personal ends. Worthington's is a sad case, however looked at, for, as said above, he was possessed of talents and, but for the perversion of his lower nature as regards women and money, for each of which he had an equal hunger—although he wanted money only to squander it—he might have been one of the most useful as well as eloquent religious teachers of the day. He taught a gilded Theosophy with surpassing eloquence, and when his crises came and he was sent to prison for terms of years (as he was, and is now) his followers had no natural rallying centre save in the Theosophical Society. Of the character of "Sister Magdala" before and after her relations with Worthington, I am not well enough informed to speak, save that undoubtedly she was Worthington's victim, completely under the glamour which he could throw over people whom he wished to victimise. Whether she consciously helped him to deceive others is a matter which no one can decide in the case of any hysteric or hypnotic sensitive; the medical authorities are still divided in opinion as to moral responsibility, and the Courts of law as well.

On the 9th September I visited the fine Museum, where I saw a Maori house made of natural size and pattern, a large number of Maori curiosities, and reconstructed skeletons of the gigantic ostrich-shaped Moa (*Dinornis*) which stood about 14 feet high and had thigh bones stouter than those of a horse.

My dear friend Mrs. Aiken, of the Christchurch Branch, told me a curious story about a picture in this gallery, which illustrates what we would call the recollection of a past birth, but which the cautious scientist has recently christened "regressive memory." A lady was visiting the gallery with her little boy when, pointing to a certain landscape, he said: "Oh, Mother, I painted that picture!" The mother was about to pass it over as a mere jest, but when she told the child that the picture had been painted a great many years before he was born, he replied: "I can't help that, Mamma, but I know I painted it. At first I intended it for a sunset, but I changed my mind and on the other side of the canvas painted a sunrise." The mother, being a Theosophist, at least by conviction, was immediately struck with the possible importance of the fact, so she persuaded the Superin-

tendent of the Museum to have the picture taken down for examination and, sure enough, there was found on the back of the canvas the unfinished sketch that the child had spoken of. The story was told me in good faith and, if my memory serves, the incident was known generally by the members of our local Branch.

The women of Christchurch impressed me as being more than usually intelligent and self-resolute. I attended a meeting of them with Miss Edger (at Mrs. Aiken's house) which we both addressed. I was particularly charmed with a Mrs. Ada Wells, the recognised leader of the Women's Suffrage movement, who is credited with having been the chief agent in getting the suffrage bill enacted. In the evening Miss Edger lectured on "Christianity" and I on "Buddhism," our farewell addresses in Christchurch, for the next day we embarked at Lyttleton for Wellington on the steamer "Roturunda," where we arrived at 10 o'clock the next morning. My hosts there were Mr. and Mrs. Ellison. In the afternoon there was a conversation meeting in our Branch hall, and in the evening a lecture on "Re-birth of the Soul:" the audience was large and attentive and there was much applause. During our stay at this place I made agreeable acquaintances among our members, some of whom were very earnest. Miss Edger was stopping at another house but both of us had many visits from inquirers and my two lectures were well attended. On the evening of the 16th (September) there was a Branch meeting at which a resolution approving of the appointment of Miss Edger as Inspector of Branches was adopted. The next day I had the curious experience of having my right hand moulded at the request of a local palmist who seemed to think that the lines were exceptional enough to warrant her going to this trouble and expense.

On the 18th we left by train for Pahiatua, a small interior place where we had some very intelligent Branch members. It was my good fortune to be the guest of a very musical family, all the adult members of which played on instruments and some had fine voices. Such an episode as that is a most charming interlude when one is travelling over long distances by sea and land, with one's time constantly occupied with public functions. On the 21st we left by carriage for Woodville, the district where Mr. E. T. Sturdy lived when he first wrote me to inquire about Theosophy. In the evening there was a Branch meeting and the resolution adopted about Miss

Edger's inspectorship. The next day I had a seance with a cranky medium who pretended to be controlled by H.P.B. ! In proof of this she was obliging enough to give me what was supposed to be the signature of my dear old chum, written in lead pencil on a scrap of paper, but all the Bertillons and Netherclifts in the world would never have the audacity to trace any resemblance between that scrawl and H.P.B.'s signature. After giving one lecture on "Reincarnation" on the 22nd, I left Woodville with my companion on the 23rd for Wellington, which we reached at 9 P.M., after a seven hours' ride by train.

The weather was terribly gusty and rainy, the beginning of a great rainstorm. The 24th, Friday, was our appointed day of departure but the gale was so powerful and the light made so obscure by torrential rains that, instead of leaving at 1 A.M. the boat, the "Richmond," did not begin her voyage for Nelson (N.Z.) until midnight, and lay at anchor in the lower bay until 2 P.M. The morning broke clear, the sky was bright, the gale had blown itself out and we had smooth water until we reached Nelson at 5 P.M., calling *en route* at Picton, a pretty land-locked harbour. We were put up by Mrs. Saxon, a married daughter of our old friend Mrs. Pickett. I lectured that evening on "Spiritualism" and on the following one on "Healing." On the third day Miss Edger and I sailed for Auckland in the ss. "Mahinapua." On the 28th we stopped all day at a place called New Plymouth and at 10 P.M. resumed the voyage. Fortunately we had a calm sea and the wee steamer did not roll much, although we had expected it.

We reached Auckland on the 29th at 10-30 A.M. Mr. and Mrs. Draffin, Dr. Sanders, President, Auckland T. S., Mr. F. Davidson, Assistant General Secretary, Mrs. Hemus, Miss Edger's sister, and other friends met us. The Draffins took me to their house and Miss Edger went to her sister's. In the evening there was a reception given us at the Branch rooms, which had been tastefully decorated with foliage and flowers, mainly lilies.

One would never think when walking through the streets that Auckland had been settled as late as 1840, for it has what a Highland friend of mine calls "an elderly, settled look." The climate is warmer than it is in the South Island, the temperature ranging from about 60° to 80° Fahr., which to us Indians is almost overcoat weather, but in

comparison with Christchurch and Dunedin it is almost tropical ; in fact the South Island people scornfully say that the Aucklanders have the way of lying on their backs until the ripe peaches drop into their mouths. This reproach—evidently unwarranted and due perhaps to a little jealousy of Auckland's beautiful surroundings and to its greater size—is exactly like that applied to the Jamaica negroes, who are contemptuously said by the Whites to be so lazy that, lying under a banana tree, they are too lazy to get up to pluck one, but pull it down with their prehensile toes. So far as I saw during my New Zealand tour, the scanty population are as active and eager in the pursuit of wealth as the average Britons whom one meets in other parts of the Empire. I have pasted in my diary a printed list of my engagements during my stay at Auckland, from Sep. 29th to Oct. 12th. It includes a reception, three Branch meetings, four "At Homes," three lectures, and a picnic to Lake Takapuma, leaving not an idle day. At a joint meeting of the two Auckland Branches my suggestion with regard to Miss Edger's inspectorship was unanimously approved.

In Auckland as, indeed, throughout the colonies, there is a good deal of psychism and search after phenomena, mediumistic and otherwise. One of our own members, in fact, one of the oldest in New Zealand, since deceased, was Mr. James Cox, who had such a reputation as a psychometrist, principally by way of diagnosing disease, that he made a good living by practising the profession. He was constantly going between Auckland and Sydney to see patients. Rarely, he would use his power for the finding of lost property and persons. The three most noted men in our Auckland centre were Dr. Sanders, Mr. Draffin and Mr. Samuel Stuart, whose contributions to the *Theosophist* have made his name familiar in the many countries in which the magazine has readers. Of the talented lady members the only ones of whom I permit myself to speak are Miss Edger, her sisters, and Mrs. Draffin, who has suddenly blossomed out as an eloquent platform speaker after having passed through a very severe illness. I received so many kindnesses and so much brotherly courtesy during my fortnight's Auckland visit that I always think of it with gratitude and pleasure. The visit came to an end on the 12th October when Miss Edger and I sailed for Sydney in the ss. "Waihora." There were many friends to see us off, despite the blowing of a heavy westerly gale against which it was difficult to keep

one's footing on the wharf. Among them was Mrs. Stuart, a dear white-haired old lady of seventy odd years, since deceased.

H. S. OLCOTT.

THE USE AND ABUSE OF PSYCHIC POWERS.*

[*Concluded from p. 258.*]

LET us turn now from those powers which belong only to the few to those others which all of us possess and are using, even though we may be entirely unconscious of them. The first and the greatest of these is the power of our thought. Many a man has heard vaguely that thoughts are things, and yet the statement has not conveyed to him any very real or definite meaning. When he is fortunate enough to have developed clairvoyance to the level of the mental plane, he will be able very fully to bear testimony to the enormous importance of the truth which is expressed in that statement. If, utilising the senses of the mental body, he looks out through them at the mental bodies of his fellows, he will see how thought manifests itself, and what results it produces. It is in the mental body or mind of man that thought first manifests itself and it shows itself to clairvoyant vision as a vibration arising in the matter of that body. From the plates which I have published in "Man Visible and Invisible" it may be seen what is the appearance of this mental body to the man who is able to see it—or rather, what is indicated there is an attempt to present in sections and on the physical plane something of the higher and far grander and wider impression which is really made on the sense at that higher level by the appearance of that body. If a man thinks while the clairvoyant is watching him, the latter will see that a vibration is set up in the mental body and that this vibration produces two distinct results. First of all, like all other vibrations, it tends to communicate itself to any surrounding matter which is capable of receiving it; and thus,

* This concludes the series of Mr. Leadbeater's Chicago lectures which were kindly sent us for *The Theosophist*. In our next issue we hope to commence the publication of the lectures delivered by Mr. Leadbeater in Adyar and Madras, during and subsequent to our recent T. S. Convention.

since the surrounding atmosphere is filled with mental matter, which is very readily set in motion in response to any such impulse, the first effect produced is that of a sort of ripple which spreads out through surrounding space, exactly as when a stone is thrown into a pond ripples will be seen to radiate from that centre along the surface of the water. In this case the radiation is not in one plane only but in all directions, like the radiations from the sun or from a lamp. It must be remembered that man exists in a great sea of mental matter, just precisely as we here on the physical plane are living in the midst of the atmosphere, although we so rarely think of it. This thought-vibration, therefore, radiates out in all directions, becoming less powerful in proportion to the distance from its source. Again, like all other vibrations, this one tends to reproduce itself wherever opportunity is offered to it; and as each variety of thought is represented by its own rate of vibration, that fact means that whenever this wave strikes upon another mental body it will tend to provoke in it vibrations precisely similar to those which gave it birth in the first place. That is to say from the point of view of that other man whose mental body is touched by the wave, it tends to produce in his mind a thought identical with that which had previously arisen in the mind of the thinker. The distance to which such a thought-wave would penetrate, the strength and persistence with which it would impinge upon the mental bodies of others, depends upon the strength and clearness of the original thought. The voice of a speaker sets in motion waves of sound in the air which radiate from him in all directions, and convey his message to all those who are, as we say, within hearing; and the distance to which his voice can penetrate depends upon its strength and the clearness of his communication. In exactly the same way the strong thought will carry very much further than the weak and undecided one; but clearness and definiteness are of even greater importance than strength. But just as the speaker's voice may fall upon heedless ears when men are already engaged in business or in pleasure, so may a strong wave of thought sweep past without affecting the mind of a man if he is already deeply engrossed in some other line of thought. Very large numbers of men, however, do not think very definitely or strongly except when in the immediate prosecution of some business which demands their whole attention. Consequently there are always very many minds within our reach

which are liable to be considerably affected by the thoughts which impinge upon them ; and we therefore are very distinctly responsible for the thoughts which we send out and for the effects which they produce upon others. This is clearly a psychic power which we all possess, which we are all constantly exercising ; and yet how few of us ever think of it or the serious responsibility which it involves. Inevitably and without any effort of ours every thought which we allow to rest within our minds must be influencing the minds of others about us. Consider how frightful would be the responsibility if this thought were an impure or an evil one, for we should then be spreading moral contagion among our fellow-men. Remember that hundreds and thousands of people possess within them latent germs of evil—germs which may never blossom and bear fruit unless some force from without plays upon them and starts them into activity. If you should yield yourself to an impure or unholy thought, the vibration which you thus produce may be the very factor which awakens a germ into activity and causes it to begin to grow. Later it may blossom out into thoughts and words and deeds of evil, and these in their turn may injuriously affect thousands of other men even in the far distant future. We see then how awful is the responsibility of a single impure or evil thought. Very much harm is done in this way, and done quite unconsciously ; yet there is no doubt whatever that a heavy responsibility lies upon the man who knows that he ought to have purified his mind, but has neglected to do so. If it should ever happen to us, then, to have an impure or evil thought arising within us, let us hasten at once to send out a strong and vivid thought of purity and goodness to follow hard upon the other vibration and, so far as may be, undo any evil which it may have done. Most happily all this is also true of good thought as well as of evil ; and the man who realizes this may set himself to work to be a veritable sun, constantly radiating upon all his neighbours thoughts of love and calm and peace. This is a very grand psychic power, and yet it is one that is within the reach of every human being—of the poorest as well as the wealthiest, of the little child as well as of the great sage. How clearly this consideration shows us the duty of controlling our thought and of keeping it always at the highest level which is possible for us."

That, however, is only one of the results of thought. Our clair-

voyant watching the genesis of this thought would see that it not only sets up this ever-radiating and divergent vibration, but that it also makes a definite form. All students of Theosophy are acquainted with the idea of the elemental essence, that strange half-intelligent life which surrounds us in all directions ; and they know how very readily it responds to the influence of the human thought, and how every impulse sent out from the mind-body of man immediately clothes itself in a temporary vehicle of this essence. Thus it becomes for the time being a kind of living creature, the thought force being the soul and the elemental essence the body. There may be infinite variety in the colour and shape of such thought-forms, or artificial elementals as they are sometimes called. Each thought draws round it the matter which is appropriate for its expression and sets that matter into vibration in harmony with its own ; thus the character of the thought decides its colour, and the study of its variations and combinations is an exceedingly interesting one. A list of these colours with their signification is given in the book which I have just mentioned, "Man Visible and Invisible," and a number of coloured drawings of various types of thought-forms will be found accompanying Mrs. Besant's article on the subject in *Lucifer* for September 1896. In very many cases these thoughts are merely revolving clouds of the colour appropriate to the special idea which gave them birth ; but in the case of really definite form, a clear-cut and often very beautiful shape will be assumed. If the thought be purely intellectual and impersonal—for example if the thinker is attempting to solve a problem in algebra, or geometry—then his thought-forms and waves of vibration will be confined to the mental plane. If, however, his thought is of a spiritual nature, or is tinged with love and aspiration or deep unselfish feeling, then it will rise upwards from the mental plane and will borrow much of the splendour and glory of the Buddhic levels above. In such a case its influence is exceedingly powerful, and every such thought is a mighty force for good which cannot but produce decided effect upon all other mental bodies within reach, if they contain any quality at all capable of response. If, on the other hand, the thought has in it something of self or of personal desire, at once its vibrations turn downward, and it draws around itself a body of astral matter in addition to its clothing of mental matter. Thus then is a thought-form capable of acting upon not only the minds but the astral bodies of other men—that is

to say, capable not only of arousing thought within them but also of stirring up their feelings. Here once more we see the terrible responsibility of sending forth a selfish thought or one charged with low and evil magnetism. If any man about us has a weak spot within his nature—and who has not?—then the selfish thought of ours may find that weak spot and develop the germ of evil into poisonous fruit and flower. Once more, purely good and loving thoughts and feelings will project their forms also, and will act upon other men just as strongly in their way as did the evil in the contrary direction; so that this opens before us a sphere of usefulness, when once our thoughts and feelings are thoroughly under the control of the higher self.

It may be useful for us to think a little more closely of this thought-form, and to note its further adventures. Often a man's thought is definitely directed towards some one else—that is to say, he sends forth from himself a thought of affection, of gratitude, or unfortunately it may sometimes be of envy or jealousy or of hatred towards some one else. Such a thought will produce its radiations precisely as would any other; but the thought-form which it generates is imbued with a definite intention, as it were, and as soon as it breaks away from the mental and astral bodies of the thinker it goes straight towards the person upon whom it is directed, and fastens itself upon him. It may be compared not inaptly to a Leyden jar, with its charge of electricity. If the man towards whom it is directed is at the moment in a passive condition, or if he has within him active vibrations of a character harmonious with its own, it will at once discharge itself upon him. Its effect will naturally be to provoke a vibration similar to its own if none such already exists, or to intensify it if it is already to be found there. If the man's mind is so strongly occupied along some other lines that it is impossible for the vibration to find an entrance, the thought-form hovers about him waiting for an opportunity to discharge itself.

Unfortunately, however, at our present stage of evolution the majority of the thoughts of men are probably self-centred, even when not actively selfish. They are often very heavily tinged by desire, and in such cases they not only descend into and clothe themselves with astral matter, but they also tend to react upon the man who set them in motion. Many a man may be seen surrounded by a shell of thought-forms, all of them hovering closely about him and con-

stantly reacting upon him. The tendency in such a case is naturally to produce themselves—that is to say to stir up in him a repetition of the thoughts to which he has previously yielded himself. Many a man feels this pressure upon him from without—this constant suggestion of certain thoughts; and if the thoughts are evil he frequently thinks of them as tempting demons goading him into sin. Yet they are none the less entirely his own creation, and thus, as ever, man is his own tempter.

Note on the other hand the happiness which this knowledge brings to us and the enormous power which it places in our hands. See how we can utilize this when we know (and who does not?) of some one who is in sorrow or in suffering. We may not be able to do anything for the man on the physical plane; there are often many reasons which prevent the giving of physical help, no matter how much we may desire to do our best. Circumstances often arise in which our physical presence might not be helpful to the man whom we wish to aid; his physical brain may be closed to our suggestions by prejudice or by religious bigotry. But his astral and mental bodies are much more sensitive, much more easily impressible; and it is always open to us to approach these by waves of helpful thought or of affectionate and soothing feeling. Remember that it is absolutely certain that the results must accrue; there is no possibility of failure in such an effort or endeavour to help, even though no obvious consequence may follow on the physical plane. The law of the conservation of energy holds good just as certainly at this level as it does in our terrestrial mechanics, and the energy which you pour forth must reach its goal and must produce its effect. There can be no question that the image which you wish to put before your friend for his comfort or his help will reach him; whether it will present itself clearly to his mind when it arrives depends first of all upon the definiteness of outline which you have been able to give to it, and secondly upon his mental condition at the time. He may be so fully occupied with thoughts of his own trials and sufferings that there is little room for any new idea to insinuate itself; but in that case your thought simply bides its time, and when at last his attention is diverted, or exhaustion forces him to suspend the activity of his own train of thought, assuredly yours will slip in and will do its errand of mercy. Exactly the same thing is true at its different level, of the strong feeling

of affection and friendliness which you may send out towards a person thus suffering ; it may be that at the moment he is too entirely occupied with his own feelings, or perhaps too much excited to receive and accept any suggestion from without, but presently a time comes when the faithful thought-form can penetrate and discharge itself, and then assuredly your sympathy will produce its due result. There are so many cases where the best will in the world can do nothing on the physical plane ; but there is no conceivable case in which either on the mental or the astral plane some relief cannot be given by steady, concentrated, loving thought.

The phenomena of mental cure show how powerful thought may be even on the physical plane, and since it acts so much more easily on the astral and the mental we may realize very vividly how tremendous a power is ours if we will but exercise it. Remember always to think of a person as you wish him to be ; the image which you thus make of him will naturally act powerfully upon him and tend to draw him gradually into harmony with itself. Fix your thought upon the good qualities of your friends, because in thinking of any quality you tend to strengthen its vibrations and therefore to intensify it. It can never be right to endeavour to dominate the thought and the will of another, even though it may be for what seems a good end ; but it is always right to hold up before a man a high ideal of himself and to wish very strongly that he may presently be enabled to attain it. In this way your steady train of thought will always act upon those you love ; and remember that at the same time it is acting upon yourself also, and you can utilize it to train thought power within yourself so that it will become ever stronger and more definite. If you know of certain defects or vices in a man's character, then send to him strong thoughts of the contrary virtues, so that these may by degrees be built into his character. Never under any circumstances dwell upon that which is evil in him, for in that case also your thought would tend to intensify that evil. That is the horrible wickedness of gossip and of scandal, for there we have a number of people fixing their thought upon the evil qualities of another, calling the attention to that evil, of others who might perhaps not have observed it ; and in this way, if the evil already exists, their folly distinctly acts to increase it, and if as is often the case, it does not exist, they are doing their best to produce it. Assuredly when we reach a more enlightened state of

society, people will learn to focus their connected thought for good upon others instead of for evil ; they will endeavour to realize very strongly the opposite virtue, and then send out waves of thought towards the man who needs their help ; they will think of his good points and endeavour by concentrating attention upon them to strengthen him and help him through them ; their criticism will be of that happy kind which grasps at a pearl as eagerly as our modern criticism pounces upon an imaginary flaw.

There is another psychic quality which all of us possess in some degree, and that is the quality of sensitiveness to impressions. You know that we all receive these impressions at various times. As yet they are only imperfect and by no means always reliable, but nevertheless they may be noted and watched carefully, and used as training towards the development of a more perfect faculty. Many a time they may be useful to us in telling us where help is needed, where a loving thought or word is required. When we see a person we may sometimes feel radiating from him the influence of deep depression. If you remember the illustration in that recent book of mine of the man who was under the influence of depression you will recollect how entirely he seemed shut in by it, almost as effectively as the miser was shut in by his prison-house of self-centred thought. If you recollect that most impressive picture, you will at once see what it is that your thought can do for this man. It can strengthen his vibrations and help him to break these prison bars, to throw off their terrible weight and to release himself from the heavy cloud that surrounds him. If you have received the impression of depression from him, be sure that there is some reason for it, and that this is an opportunity for you. Since man is in truth a spark of the Divine, there must always be that within him which will respond to your strong, calm, loving thought, and so he may be reassured and helped. Try to put before him strongly the feeling that in spite of his personal sorrows and troubles the sun still shines above all, and there is still much for which he ought to be thankful, much that is good and beautiful in the world. Often you will see the change that is produced and this will encourage you to try again, for you will learn that you are utilising these psychic powers which you possess—first your sensitiveness in discovering what is wrong, and then your thought in order to help to put it right.

Yet this faculty of sensitiveness also may be misused. A case in point would be if we allowed ourselves to be depressed, either by our own sorrows and sufferings, or by coming in contact with depression in others. The man who is specially sensitive will often meet with much that is unpleasant to him, especially if his lot is cast in a great city, or in the midst of what is called modern civilization; yet he should remember that it is emphatically his duty to be happy, and to resist all thoughts of gloom or of despair. He should try his best to initiate on the higher planes the action on the physical plane of the sun, which is so glorious a symbol of the Logos. Just as that pours out its light and life, so should he try to hold a steady, calm, serene centre through which the grace and the power from on high may be poured out upon his fellowmen. In this way he may become in very truth a fellow-worker with God, for through him and through his reflection of it this divine grace and strength may affect many whom directly it could not reach. The physical sun floods down its life and light upon us, yet there may easily be caverns or cellars into which that light cannot penetrate directly; but a mirror which is upon the earth and upon the level of the cavern or the cellar may so reflect these glorious rays as that they may reach to the innermost extremity and dispel the gloom and darkness. Just so it sometimes happens that man may make himself into a mirror for the divine glory, and that through him it may manifest to those whose eyes would otherwise remain blind to its glory. Trouble and sorrow come at times to us all, but we must not selfishly yield ourselves to them, for if we do we shall inevitably endanger others; we shall radiate depression around us and intensify it among our friends. There is always enough sorrow and worry in the world; do not therefore selfishly add to it by mourning over your own share of the trouble and the sorrow, but rather range yourself on the side of God who means man to be happy—set yourself to endeavour to throw off the depression from yourself, so that you may radiate at the least, resignation and calmness, even if you cannot yet attain to the height of positive joyousness. Along this line also there is a great and splendid work for every one of us to do, and it lies close to our hands if we will but raise them to undertake it.

Another way in which it would be possible for us to misuse this qualification of sensitiveness would be to allow ourselves to be so

repelled by the undesirable qualities which we sense in men whom we meet, that we should be unable to help them when an opportunity is offered to us. Every good and pure person feels a strong sense of instinctive repulsion from that which is coarse and evil ; and from this undoubted fact a good deal of misapprehension has arisen. If you met some one coarse and vulgar you would feel that sense of repulsion ; but you must not therefore conclude that every time you feel the sense of repulsion you have necessarily met with that which is terribly evil. If we regard the matter simply from the material level, the reason for the strong repulsion between the man of pure mind and the man whose thoughts and feelings are impure is simply that their vibrations are discordant. Each of them had within his astral body something at least of matter of all the levels of the astral plane ; but they have used it very differently. The good and the pure man has persistently developed the finer type of vibrations which work most readily in the higher types of astral matter, whereas the man of impure thought has scarcely utilized that part of his astral body at all, and has strengthened and intensified within himself such vibrations as belong especially to the grosser type of matter. Consequently when these two come together their vibrations are utterly inharmonious and produce a strong sense of discord and discomfort. So they instinctively avoid one another, and it is only when the good man has learnt of his duty and his power to help that he feels it incumbent upon him to try, even though it be from a distance, to influence his inharmonious brother. We have, however, to remember that two persons who are in every way equally good and equally developed may nevertheless be very far from harmonious. Although the difference between them may not be so extreme as that which we have instanced it may nevertheless be quite sufficient to produce a decided sense of inharmony and therefore of repulsion. It is therefore by no means safe to decide that, when we feel a distaste for the society of a certain person, that person is therefore necessarily wicked. This mistake has so very often been made by good and well-meaning people that it is worth while to emphasize it somewhat strongly. It is true that such a feeling when decided does indicate a degree of inharmony which would make it difficult to help that person along ordinary lines, just as when we feel at first sight a strong attraction to some one, we may take it as a certain indication that here is one to

whom we can be useful, one who will readily absorb from us and learn from us. But nevertheless it is also possible for us to overcome this feeling of repulsion, and where there is no one else to give the needed help it of course becomes our duty to do so.

All then should try to realize these psychic powers which they already possess, and realizing them should determine to use them wisely and well. It is true that the responsibility is great, yet let us not shrink from them on that account. If many are unconsciously using these things for evil, then all the more is it necessary that we who are beginning to understand a little should use them consciously and for good. Let us then welcome all such powers gladly, yet never forget to balance them with careful study and with sound common-sense. In that way we shall avoid all danger of misusing them ; in that way we shall prepare ourselves to use other and greater powers as they come to us in the course of our evolution—to use them always for the furtherance of the great Divine Scheme and for the helping of our fellowmen.

C. W. LEADBEATER.

THE WIDENING OF QUAKER FELLOWSHIP.

UNDER the above heading the following copious extracts from an editorial in the *Quarterly Examiner*, October 1905—a representative magazine of the “Society of Friends,”—reveal the remarkable vitality existent in a somewhat decadent and fossilised religious community.

Taken in connection with the origins, with the high-water mark in spiritual intuition reached by the founders of this interesting Society, they are of unique value to the student of contemporary comparative religion, and indicate high promise for the future. As viewed from the broader intellectual and deeper spiritual standpoint, and taken in conjunction with the noble philanthropic activities, and the high order of ethical development of this unique Society, these extracts reveal an outlook full of hope and promise. It will be seen from the following slight sketch that the Society as originally constituted is eminently fitted to be a vehicle of the new streams of Light and Life now pouring down into every available channel.

Having been in fellowship with the Society of Friends for some years in the early eightys of the last century, and from this association retaining a loving regard for many of its members, one is the more deeply interested in noting the many evidences of a revival of its ancient ideals. In the same number of the magazine in which the full and racy article appears from which the following extracts are taken, there are papers under the same general heading by six prominent members of the Society; of these there are two which are notably of the same tone and quality as the editorial: revealing the same keen perception of the present spiritual status and requirements of the Society. Of the remainder, one only reveals an entire lack of the spiritual awakening which is stirring in the dry bones of George Fox's Quakers. While for the present this expanding movement may be chiefly affecting a minority, that minority evidently contains a fine working force. They are at present busily engaged in opening out new channels suited to modern requirements for the inflow of the 'living waters' now issuing from the 'Divine Sanctuary' in the heavenly places.

These channels consist of "Summer Schools," temporary residence in "Settlements," Students classes and courses of lectures by trained collegiate professors, hailing both from within and outside of their own membership. As there probably are to-day, as a result of the widespread intellectual awakening among our English-speaking peoples, multitudes of men and women, who on various accounts can no longer find a religious home in any of the various existing ecclesiastical organisations, one sees no reason why the sixty thousand Quakers, at the close of the seventeenth century, should not be surpassed, and the increase amount to six hundred thousand during the next few decades.

While for the present it is within their own fellowship that the work of the newly awakened lies, yet if the awakening continues in the same ratio as the past three years indicate, such anticipated results will assuredly become facts: and thus largely aid in remodelling modern Christianity throughout Christendom.

With a fairly wide acquaintance with the multifarious organisations of contemporary Christianity, I know of none which for primitive simplicity of form, elasticity of organisation, comprehension of spiritual requirements, admirable family training and educational

facilities for the young, can favourably compare with the Quaker Fraternity.

“WHAT IS QUAKERISM?”

“George Fox, the Founder of Quakerism, was born in 1624, began his ministry in 1647, and his missionary journeys in the following year, and died in 1690. The great wave of Quaker activity came between the years 1652 and 1656, and the beginnings of organisation in 1653. The movement spread and before the end of the century there were probably not less than between sixty and seventy thousand members of the Society, and we know something of what the subsequent history has been. And yet when we come to ask ourselves what it was that George Fox founded, and what was his message, the answer cannot so readily be given. Certain it is that he had no intention of founding a Church, or indeed any form of new sect. And equally certain it is that the burden of his message was not ‘doctrinal’ or of the nature of a creed. In short George Fox was a prophet, and the Society which he founded was not a Church but a fellowship.

Many of its members belonged at first to existing Churches, and the object of the new movement was to proclaim a great and universal message calling those who heard, not to a new Church, or indeed to a new form of belief, but to a new sense of the need for personal regeneration, and a new sense of the nearness of God to man. They proclaimed the universality of the light of the Spirit in the human heart. Their intention seems to have been a mighty revival of ‘Primitive Christianity,’ and it was only when this vast prospect was brought within practicable limits that many of those who had been caught in the fellowship settled down into little companies of persons drawn together by the same faith and led by it into like practices and conduct. And thus something in the nature of a Church has been built up; but let it not be forgotten that the idea of Quaker association was that of a generous fellowship and not of a Church; it was also to be a fellowship inclusive rather than exclusive, a brotherhood which all might join. And not a few of the misconceptions which now surround us are due to the departure from that ideal, so that we have become partly a Church, in which the sense of fellowship is often weak; partly a family club, in which the sense of family ties is always strong; and almost wholly an exclusive sect, suffering from over much ease and self-complacency It is a loose fellowship,

bound partly by tradition and habit, and only to a comparatively small extent by the living ties of a common consciousness. Almost every range of doctrinal thought, from Calvinism to Unitarianism, is to be found amongst us, and Fox was neither a Unitarian nor a Calvinist. Wild fantastic forms of thought from time to time run riot here and there for lack of a steadying central conception. An iron uniformity is neither possible nor desired : but a greater measure of unity of intellectual apprehension, and of affinity with a spiritual ideal is of cardinal moment.

If then, the idea of early association of Friends was a fellowship, may we not well ask : ' What was the ideal and message of the fellowship ? What, in a few words, is Quakerism ? What was the object of starting-such a society, and what is the object of continuing it ?'

(After referring the reader to some early sources where a clue may be found, the writer continues) :—" If these sources be studied, it will be found that although there is no creed, no ritual, and comparatively little hard-and-fast doctrinal statement or dogma, there emerges continually one essential thing which is always in the background, one thread running through the core, one supreme thought, *the immanence of the Divine Presence in the human heart*. This was called sometimes ' the Inner Light ' or ' the light which lighteneth every man,' sometimes ' the seed of God ' or ' the seed,' sometimes that of ' God in you ' or ' the Witness ' : but whatever it was called it was the life of Christ in man. This thought was given the supreme place, and from it was derived all that distinguished the practical ethics and principles of the early Quakers.

At one time it carried all before it, it was the comfort of thousands of persecuted men and women, it was their joy in prison and their hope in death. It was the back-bone of their conviction, and they delighted to speak of its truth.

This Light which enlighteneth every man that cometh into the world, and which is the Divine heritage of all races and kindreds and peoples, made men sharers of the Divine, and brought them into a new and living union with their Maker Little wonder that even in those far off days of scattered population two generations of such itinerant preachers with such a message gathered sixty thousand adherents as " Children of the Light." A doctrine and yet not a doctrine, but a fact of human nature and of

human experience : a philosophy, and yet not a philosophy assented to by intellectual faculty or to be dispelled by logic, but an attitude of soul resulting from inward experience, and necessarily affecting the whole conduct of life in every way."

"THE NATURALNESS OF THE QUAKER GERM-THOUGHT AND ITS RESULTS."

"How can it be considered that the inward light is a natural fact? and what are its results expressed in terms of conduct and practice ?

To the former question we have only space to answer briefly. When we consider Nature in so far as we know it, we find it to be all of one piece, 'woven without seam throughout,' and we find that man is a part of Nature, and cannot, biologically, be thought of as separate from Nature. He is the crown of creation and stands at the summit of life upon the Earth.

He is a fruit of the growth of the Earth, a living mystery, moving through the seen to the unseen. He is a microcosm of the life of the world and bears upon himself not only marks of his personal and racial history, but marks, indelible, of past ages and of the travail of that unfathomable abyss where life was first born. He is a product of life and death, of good and evil, of joy and sorrow ; and, although but a child of a day, he bears upon his life not the mark of time alone, but of immortality. We say the world was made by God, that He fashioned it and breathed into its frame-work the breath of life, and we believe that its maintenance is in His hands, and that its law and controlling power witnesses to His continued presence. We say that Nature is His garment. We think of Him as omnipresent, and of His Spirit permeating all things—and if so, is man, as part of Nature, without a measure of his presence? Dante Alighieri has uttered for us this splendid thought in the opening words of the *Paradise* :

'The glory of him who moveth everything
Doth penetrate the Universe ! . . .
O Power divine,
Lendest thou thyself to me ?'

Yes, assuredly, a thousand times yes ! *If the Divine Presence be anywhere, it is in man.* If it permeate any part of creation, it leaves not the mind and heart of the universe, the Divine image, without a

witness. All men, everywhere, of whatever race or tongue, of whatever age or clime, have the witness within them. Of many things we are in doubt—'Oh, what a dusty answer gets the soul when hot for certainties in this our life!'—but of one thing we may be sure: If God is at all, he is in some measure in humanity; if there be a Divine element in the world, man has not been left without a witness within himself. And if that be so, as we believe it to be, then that is the basis of our union and communion with the Divine. When the early Friends enunciated that great but simple truth, when they emblazoned it on their banners and made it their battle-cry and their watchword, they went forth conquering and to conquer. In it they saw not only Bible-truth but Nature-truth; by it they became baptized by one Spirit into one body; through it there came to them a new revelation of truth; on it they built not a Church but a fellowship, a fellowship of man with man and of the human with the Divine: for it they laboured and testified and struggled and suffered and died, handing on to us their followers and descendants, the glorious heritage which is ours.

The answer to the second question may also be brief. What were the results of this germ-thought expressed in terms of conduct and practice? The results were a life of inward blessing and of outward service for humanity, the building of a fellowship of kindred spirits, an avoidance of form and ceremony, and an elimination of the ways and fashions of this world in the expression and conveyance of religious truth. Let us remind ourselves of these things one by one:—

1. *No Sacraments*, for Christ was to these men the bread of life, and mystical union with Him was the inevitable result of His indwelling Spirit, and thus the whole life became a Sacrament.

2. *No water baptism*, for such cleansing was not needed, and did not touch the inward parts, the essential baptism was a baptism of the Spirit.

3. *No oaths*, because a man's word should be his bond and true speech his native breath.

4. *No 'respect' of persons*, or as it was quaintly termed 'hat worship' for all were equal; and it was this thought, too, which led to democratic government.

5. *No ecclesiasticism*, with its ordinations and its priests, its

creeds and formularies, its ritual and ceremony, for these things concern not the real life of the kingdom, which is personal, not institutional, which is within you, and which cometh without observation.

6. *Silent worship*, for thereby was obtained opportunity for listening to the still small voice.

7. *The priesthood of believers*, for all men were channels of the Divine Spirit and whoever became that, be he who he may, was called to be 'a priest unto God.'

8. *Simple life*, for anything else only increased temptation, and introduced the world and its spirit.

9. *Testimony against all war and against slavery*, because men were essentially equal in rights and in obligations to each other, and because they belonged to a great brotherhood of man, bound together by the common fatherhood of God.

10. *A religious experience*, actual, experimental, and personal; the revelation of Christ and of His Salvation from the guilt and power of Sin; a life of peace, of obedience, and of brotherhood; the direct guidance of the Holy Spirit without intermediate external aid, permitting nothing to come between their souls and God but Christ.

And so we might continue to explain, in few words, many other characteristics. We might even enter into regions of theology, and observe how the cardinal Quaker tenet worked itself out in a broad and catholic interpretation of man's thoughts of God, and of the meaning of the life and death of Christ.

And yet not one of those ten practices in Quakerism, nor all of them put together, are an adequate record or standard of Quakerism, if they be thought of as apart from the thing itself—the living spiritual worship of our whole lives, that we are, as has been finely said, 'temples of the Holy Ghost.' But in some of these things it was that the root-idea of Quakerism—the real presence of God in man, the conviction that all men have that in them whereby they may come into direct personal communion with the Divine—it was in these things that the root-idea bore fruit, and began to open the flood-gates of the Divine passion which was stirring the minds of men in those Puritan times. It was thus that it made life and religion one thing, and became in spite of all its negations a most positive

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ideal. And it is to this glorious heritage that we have been called ; not to accept it only, but to understand it, to trust it, and to hand it on to the generations following : not contracted, not narrower, not stereotyped, not trammelled, not hidden under a burden of trifling detail and organisation, but clear, strong, alive, throbbing with the Divine energy and the Divine liberty, that we may, in God's good time and in His strength, make the bounds of our freedom wider yet.

Forms of fellowship have a tendency to become stereotyped and exclusive, whereas true fellowship is a love-bond and inclusive. This is really a matter of great importance, and an essential part of the Quaker ideal. Fellowship with one another is only second to fellowship with the Son of Man : and if it be true, as has been suggested recently, that we must not only utter our message but *live* it, then increase of fellowship within the Society is no small matter. The family feeling in the Society is an asset that must not be lost, and should be extended rather than diminished, for every true Christian Society, from the first century downwards, has had in it something of this 'blood relationship,' and has been founded on some faint conception of the meaning of the Holy Family. The family is the unit of the state. It is more wholesome and more permanent than any organised institution. Never was there a time when it was more important than now to strengthen its bonds. Motherhood and fatherhood, brotherhood and sisterhood, sonship—these are among the greatest things in human affairs. Let us strengthen them, and build on them, inspiring and uplifting them with our religious ideals. Let us be of a universal spirit in respect to them, remembering that Jesus of Nazareth claimed to be the Elder Brother of humanity, and the revelation of the Father. This is the basis of fellowship."

(I will close these extracts with two brief paragraphs from a paper by M. Catherine Albright—being the first of the six papers to which reference has been made at the commencement of this article.—The *first* evidences a living apprehension of what constitutes spiritual truth as a basis of human fellowship ; and the *second* gives a charming practical illustration of its working out in character.)

"The Society of Friends is face to face to-day in this matter with a new question, and one we cannot solve by any one appeal to precedents and authority ; and it would be a strange anomaly if, as Friends,

we were to attempt to decide this twentieth century matter by a mere appeal to the dictum of George Fox, or any others of the so-called 'early Friends.' It was George Fox's glorious speciality to appeal to something beyond the authority of men, to strike out freely into the unknown, to fear nothing but a failure to see the light.

He was one of the greatest innovators the world has ever seen. If we appeal to him he will perhaps reply to us in the words of one of his Friends: 'It is not the owning of the light as it shone in the foregoing ages which will now commend any man to God, but the knowing and subjecting to the light of the present age.' This new problem of ours we have to solve, then, by the light of to-day.

A well-known and distinguished member of the Church of England once complained to me seriously that since he had been transferred to a new parish he found his work seriously hampered for want of the element of Quakerism, which had been such a help before. His desire and intention in every case was to work harmoniously with all parties alike, but in some cases the attitude of the Non-conformists was such that they would not work alongside or look out for a basis of understanding. In such a case he had been accustomed to rely on the Quaker element to act as a uniting force and bridge the gulf between Church and Dissent. His wife therefore seriously proposed to me to make their vicarage my head-quarters while I set to work to revive the dying cause of Quakerism in the neighbourhood."

In selecting the above extracts I have avoided those parts of the papers quoted having direct reference to the subject which is under serious consideration, but which does not immediately concern those outside. But a brief reference will be of interest. The present membership of the Society in the United Kingdom is about 17,000. During the past three or four decades there has been gradually forming under the Society's ægis, but outside their fellowship, a religious society, under the name and form of "The Friend's Adult Schools," now numbering about 40,000. The question is,—Shall they unreservedly open the doors of fellowship and receive this large body into full membership? There are grave fears if this is done that the old ideals will be lowered, if not swept entirely away. The entire problem reveals in a striking light the decadence of the old ideals, even among the most active and enlightened members of the Society, who are responsible for, and the mainstay of, these excellent adult schools

The problem could not possibly have arisen with George Fox and his early colleagues. *They* would have so permeated all whom they contacted with the cardinal principle of the Inner Light, that the simple elements of association so succinctly put in the above extract would have been unreservedly accepted by these half converts to Quakerism, Intimately related to the above is another question, which from stray passages in these papers appears to be already entering the consciousness of the Quaker leaders. I refer to that wider fellowship which receives on equal terms, not merely those who hail from the various sections of Christendom ; but also, the Hindu, the Buddhist, the Mussalman, &c. The logical carrying out of the old Quaker Ideal of the Inner Light must necessarily lead to this issue—without distinction of Creed, Caste or Colour.

W. A. MAYERS.

EQUILIBRIUM.

[*Concluded from p. 276.*]

NOW when one has found out the highest field of service in which he is fitted to labor, he should center his forces there and not dissipate them by trying to serve in many fields at the same time. Nor need he be disturbed by the criticism of those whose service is otherwise ; if he were employed by the day or week to do this kind of work for some one in the business world, his duty would be perfectly clear to him, and there is no less reason for regard toward the Divine Being at the head of human evolution, in the higher ranks of whose service we belong.

But to return to the matter of gaining equilibrium wherever one may stand ; if he analyses himself, he will find out which part of his triangle needs adjustment, and will focus his efforts there. Suppose, then, that he is over-energetic ; he will find that he fails to preserve harmony in his relations with others, because his excess of vigor over the two other principles makes him a disturbing influence. He may be restless, gesticulatory, loud-spoken, domineering, and inclined to force people and things to cede to him ; not necessarily in an

ill-humored manner, but in one that is none the less inharmonious because of the superabundance of energy. To be sure, all this is sometimes characterised by anger, and although one might safely conclude that storms in people, as in nature, clear the atmosphere, yet it would be wiser to try to keep one's auric atmosphere always clear. He needs to tone down along the line of vigor, or, better still, to increase the two other lines to equal proportions, and so harmonize the three. Cultivation of the reflective principle will show him beneficent or agreeable ways of using his force and kindness—born of the love principle—will teach him to be more considerate of others.

The superabundance of the love principle in a man's nature shows itself rather as weakness of character than otherwise. Such a man will be meek and vacillating where he should be stalwart and determined, be giving in to wrong where he should be sustaining right, sacrificing himself to the selfishness of others when, if he was considering their higher welfare, he would refrain from such sacrifice, that they might learn to be unselfish. His effort should be to cultivate the intellectual principle so that he might discover the wisest way of expressing his love, the most fortifying manner of showing sympathy, the truest as well as the gentlest way of maintaining justice and order. And the principle of vitality must be increased also, so that his love may be healthful in its influence as well as intelligent. He must learn to manifest the robust love counselled by Plato, and for this must bring up the other sides of his triangle to equal measurements with his love principle.

The man who is over-developed intellectually, might be exemplified by an irritable, anæmic student. He will be dreaded by those with whom he is drawn in contact because of his constant assertion of his superior knowledge, his overwhelming evidence as to statistics, data, etc., his dictatorialness and intolerance. He will enjoy being considered an authority, but he will miss the loving confidence and affectionate companionship of comrades who feel themselves repelled by his cold intellectuality. He will have to train himself into the habit of recognizing the value of observations made by others, of being willing to give kindly attention to views different from his own and of frankly accepting them when they are more evidently right than those which he offers. He must seek to draw others out instead of repressing them and to take pleasure in an inter-

change of thought. This will lengthen the short line of the love principle and, by giving rational attention to an increase of vitality, his triangle will send out equal vibrations, and harmony be established.

When one realizes that his apprehension of these principles is only relative, he will learn to equalize the forces within himself in volume as he finds them, without regret or egotism. For instance, instead of being depressed by a lack of strength, he will compare himself with an infant and note that the inability to hold up its back in no way interferes with its joyfulness; or, if he is proud of his strength, he will consider that the now strongest man would feel himself a weakling if a race should develop who could veritably pull down pillars like the symbolical Samson. Nor will his faults or his virtues distress or elate him; he will find that it is just as egotistical to talk of the one as the other, for the relativity of both makes them equally doubtful and non-interesting to others. But to make oneself well balanced and wholesome as a natural product is in accord with law and order; the man who accomplishes this is sure to be a joyful factor in the universe, a pleasure, a benefit and an example to his fellowmen. Free from self-conceit because he has merely adjusted himself to natural law, he will go onward with that law, slowly or quickly as he wills, striving always to show forth the harmony of the part in the harmony of the whole.

True, the difference between theory and practice will face him persistently and demand an explanation, and in trying to link the poetical theory to the obstinate reality, he will undergo many weary tugs of heart and brain and muscle. But the answer is as simple as the question, for if one could reverse his power of vision and see upon the mental plane he would see the poetical theory as the reality advancing towards the physical plane and the obstinate reality of this lower plane slowly retreating before it. The difference between theory and practice, between thought and action, is to be found in the emotions, on the astral plane; it is the middle factor that is the delinquent. When the thought that represents the theory has been clearly defined, unless the corresponding emotion is adapted to it the appropriate action will not ensue. The association of thought and emotion is constantly incongruous, and consequently action does not resemble theory. A striking example of this is the way in which some of the devotees of our modern churches will think of God as

personified peace and will then proceed to disturb the peace of his house by shouting crude words set to rollicking music, as for instance in the Gospel Hymn, "Pull for the shore, sailor." Our methods in the details of our lives are very much the same, we think of righteous plans of procedure, and neglect to train emotion before attempting action. It is evident that there are three factors to be considered, and the missing word between theory and practice must be supplied before the psychology of the case will be apparent. Theory, inclination and practice is a clarifying combination ; will would be a more euphonious word in combination with the other two, but its meaning is less generally understood.

As said before, if one could see upon the mental plane, he would see the theory as the reality, for the mental plane is the plane of realities ; thought is the creative power, and here causes are set in motion that work out as effects upon the physical plane. The development of the theory will naturally depend upon its harmony with law and its adaptability to existing conditions, for if conditions are adverse, the neutralizing force of these will be too great for immediate success, but in character-building, persistency along a certain line of thought gradually evolves a force that brings a corresponding normal condition into manifestation. Old habits cannot be looked upon as a demonstration of a new theory ; these will slowly retreat as new habits form after the mental model modified by the proper emotion.

Naturally the process of gaining equilibrium will require time and patience, but there is no more reason why one should not take just as much interest in developing expertness along lines of character as along lines of mechanical skill, and this without any more sentimental intent than one might impute to a tree that grows up strong, flourishing and well-proportioned. The harmony in nature and the harmony in man are identical in principle : the difference is only in degree of consciousness. When one has learned to rise above detail in the human kingdom, he comes into an appreciation of the Over-soul there and realizes that there is peace pervading and overlying the petty strife, vexation and anguish. We only find the peace of nature by overlooking her lesser incidents and by blending consciousness with her predominating influence. One might very soon upset his estimate of a harmonious day by watching a battle of ants in the grass or the ravaging of birds and beasts in the woods. If he under-

stood the voices of the whirring, chirping things that blend in the general harmony, he might be distressed by their utterances, might find that they were voicing strife instead of peace ; it is only when he regards the whole, takes a broad, general view and subjugates detail, that he recognizes the super-existing harmony. And it is by the same method that one finds peace among men, by looking above the individual discord and sensing the unity of the whole.

When one considers the larger scheme of life, the many lives, the re-incarnations, the various forms of the one individual that are strung along the thread of continuing consciousness, he sees that there will be time and opportunity for the success of all apparently frustrated efforts. The material side of things will re-combine again and again, bringing into effect the causes set going by intellect ; what form is deprived of to-day, it will gain to-morrow in the great series of earthly images that represent evolving intelligence. Will is the fashioner of these forms, and whether they be symmetrical or misshapen depends upon whether that will has been influenced by good or evil, by union or non-union with the Abiding Law. The crooked forms that deface the thread to-day tell their own story of yesterday's misdoing ; the noble impulses strengthening themselves within these cramping forms will produce to-morrow's beauty. The ugly and the beautiful come and go, but the great thread circles on, more vibrant for the experiences that have played upon it through the various receptacles of form.

If one stops in the midst of regrets and present desires to realize how perfectly free he is to select for the future what he will from the treasure-house of Nature, if he weighs well the qualities that will accompany the objects that he chooses, if he considers the responsibilities that will rest upon him in regard to these objects, he will not only hesitate as to a definite choice, but he will begin to see that he does not really know what he wants and then he will settle back into place and go earnestly to work where he is. And the surest way to test the truth of this is by the acquirement of objects, for the heart-hunger does not cease as one after another is gained and held ; the longing is still there, the reaching out still continues. And if the soul questions why, the answer comes that this is the incentive to evolution. Just as one mounts a ladder by grasping rung above rung, so consciousness expands by seeking object after object. Desire, gathering to

itself one thing after another, life after life, rises gradually from grosser to subtler forms, but never ceases, for if it ceased, evolution would be at an end, the final object be attained, and of that who shall testify ?

It is the realization of absolute freedom that puts an end to the petty longings, the grosser cravings, for when one is convinced that he may have, he begins to doubt the value of that which he desires. When he grasps the fact that he is to-day in every respect the result of his past willings, that he will be again and again, life after life, the expression of his own desires, his mind stretches over the long process as of one already master of it all, and he wearies of indefinite grasping. Then it is that he sees the wisdom of shortening the process by fashioning himself with exactitude by seeking out the law of universal rhythm and making himself a part of it. This then becomes the desire that points his evolution, that condenses space and time and leads him gradually into a knowledge of other dimensions, and into that expansion of consciousness that realizes the Eternal Now.

ANNIE C. MCQUEEN.

MYSTICISM AND SCIENCE.

JUST at the first glance one fails to see much connection between these two subjects, and is forced to the conclusion that it is not the connection between them that has to be considered, but the difference. But further thought shows that there is a connection, and quite a fundamental connection, and having made such a statement it follows that on the writer lies the necessity of giving a demonstration of the truth of it. It requires corroboration.

According to Webster's Dictionary, *Mysticism* is derived from a word meaning veiled or secret ; and it is described as follows : In Ecclesiastical History—"The doctrine of the Mystics, who professed a pure, sublime, and wholly disinterested devotion, and maintained that they had direct intercourse with the divine Spirit, and acquired a knowledge of God and of spiritual things unattainable by the natural intellect, and such as cannot be analysed or explained."

In Philosophy—"The doctrine that the ultimate elements or

principles of knowledge or belief are gained by an act or process akin to feeling or faith."

These statements formulate the difference that exists between Mysticism and Science, which latter is defined as follows: "From *Scire* = to know. (1) Accumulated and established knowledge, which has been systematised and formulated with reference to the discovery of general truths or the operation of general law." (2) "Especially such knowledge when it relates to the physical world and its phenomena." That is why at the first glance one fails to see much connection between Mysticism and Science. But we can take the definitions further. "Science is * * *" says Sir Wm. Hamilton, "a complement of cognitions, having, in point of form, the character of logical perfection, and in point of matter, the character of real truth." That statement formulates the connection between mysticism and science; and it may be strengthened by another extract from the dictionary: "Any branch or department of systematised knowledge considered as a distinct field of investigation or object of study; as the science of astronomy, of chemistry, or of *mind*. Science is applied or pure. Applied science is a knowledge of facts, events, or phenomena, as explained, accounted for, or produced, by means of powers, causes, or laws. Pure science is the knowledge of these powers, causes, or laws, considered apart, or as pure from all applications. Exact science is knowledge so systematised that prediction and verification, by measurement, experiment, observation, etc., are possible. The mathematical and physical sciences are called the exact sciences."

Let us quote further concerning the scientific methods of Induction and Deduction. "In induction we observe a sufficient number of individual facts, and, on the ground of analogy, extend what is true of them to others of the same class, thus arriving at general principles or laws. This is the kind of reasoning in physical science."

"In deduction we begin with a general truth, which is already proven or assumed (provisionally) and seek to connect it with some particular case by means of a middle term, or class of objects, known to be equally connected with both. Thus we bring down the general into the particular, affirming of the latter the distinctive qualities of the former. This is the syllogistic method."

“ By induction Franklin established the identity of lightning and electricity ; by deduction he inferred that buildings might be protected by lightning-rods.”

Let us now by following these means and methods endeavour to demonstrate the connection between mysticism and science.

Mysticism we found dealt with “ direct intercourse with the divine spirit,” “ a knowledge of spiritual things unattainable by the natural intellect.” And we find Dean Swift writing as follows : “ If God should please to reveal unto us this great mystery of the Trinity, or some other mysteries in our holy religion, we should not be able to understand them, unless he would bestow on us some new faculties of the mind.”

We therefore find that in an investigation of Mysticism we will have to deal with mind, mental states and conditions ; with the science of mind, to-day called Psychology. And with what result ? With the result that an immense quantity of evidence has been collected, beginning say with Mrs. Crowe’s “ Night side of Nature,” taking in the proceedings of the Psychical Research Society, the hypnotic experiments at Salpêtrière, the Spiritist demonstrations of Messrs. Lodge, Crookes, Russell Wallace, Camille Flammarion and others, to say nothing of the numberless spiritist circles scattered over the globe, the work of Christian and Mental Scientists, Faith Healers and Metaphysicians and last but not least the investigations of the trained Occultists of the Theosophical Society, which, on the basis of induction demonstrate that such new (in the sense of being to-day subject to scientific investigation) faculties of the mind have come into existence, and that it is possible by the exercise of such faculties to come to “ a knowledge of spiritual things not attainable by the natural intellect.” Thus we demonstrate that Mysticism may be used to denote that extended faculty of the mind by means of which “ a knowledge of facts, events or phenomena, may be explained, accounted for, or produced, by means of powers causes, or laws ;” thus making of Mysticism “ applied science,” though not dealing with “ the physical world and its phenomena,” which argues a great step forward in the evolution of the race. It may even be possible to make of it an exact science, when in due course it becomes “ So systematised that prediction and verification, by measurement, experiment,

observation, &c., is possible ;" not necessarily physical measurement &c.—the whole thing is on a higher plane.

But there are phases of mysticism. We know that there is a difference between the untrained mystic and the one who is trained ; therefore we find that the trained mystic is to-day called an Occultist ; and it is to Occultism we must look if we would find the science of mysticism, it is the Occultist who can give that observation and experiment that is necessary to put mysticism upon a scientific basis, and show that some aspect can be " analysed and explained." And if we take again the mystical position as being proven by induction, we may by deduction assert that the mystic then should be able to show forth his connection with God and with spiritual things by various acts of power above that possessed by the ordinary man, and we shall find that it is in Occultism that we may get the middle position or fact by which such power is demonstrated ; thus bringing the general down into the particular.

Thus we find the nexus or connecting link between mysticism and science in Occultism, as in it we find the requirements stated by Sir Wm. Hamilton, " a complement of cognitions, having, in point of form, the character of logical perfection, and in point of matter, the character of real truth." Some may be inclined to dispute this conclusion ; in which case we say with La Place in his " Essay on probabilities " that " any case, however apparently incredible, if it be a recurrent case, is as much entitled to a fair valuation, as if it had been more probable beforehand." The Occultist can, and does, lay before us numberless recurrent cases, and by his investigations into the realm of Psychology is scientifically demonstrating the truth of the mysticism and science of Theosophy.

Many illustrations in support of the argument might be brought forward, and may be found in Theosophical and other literature.

N. S.

WHAT HUMANITY NEEDS.

[*Concluded from p. 291.*]

WHEN the uninterrupted career of a human faculty receives a rude and unforeseen shock, the result of causes set in motion in the past, perhaps unconsciously, it is very difficult to revive it in its pristine splendour for generations to come. Nature suffers no less than Humanity by such sudden stoppages in her evolutionary work and a fresh start is tedious and disheartening. True is it that in this age the intellect of man has soared very high, and that he has sufficient ground to boast of his rare researches in hitherto unexplored regions of Nature, but it is also no less true that there are dark shadows which mar the brilliance of man's achievements. Separative as intellect is, by its very constitution, it sadly stands, in our time, in need of unity which is the end and aim of man's life on earth ; and the gulf which yawns between wealth and penury, between the learned and ignorant, shows no sign of being bridged by the wondrous feats of the mind. We fling our caps high in the air when we hear of the wireless telegraphy of Signor Marconi, or the unheard-of powers of radium, which promise to revolutionize science, and should we go on at the present speed, who knows but that something will out-radium radium ; but in honest conscience, we venture to ask, do we bring food nearer the mouths of our starving millions, do we pour more of mercy on the deserving poor, do we hear less of strikes and dissatisfaction, of huge conspiracies and well-managed schemes of destruction by bomb and dynamite ? Let us ask ourselves how many crowned heads and presidents have fallen victims to the hand of the assassin within the last quarter-century. Why must there be such volcanic outbursts of ill-will to mar the seeming grandeur of our civilization ? Conscious we are that, under this darkness, there are some bright rays of hope, which are, alas ! too feeble to make way through the thick cloud of evil which envelopes them. The modern civilization of the West has a preponderance of darkness over light, and it is to reverse their respective proportions that the efforts of all lovers of Humanity must be directed, before Nature takes

drastic measures to do away with that which is unsightly ; for no evil (the negative pole of evolution) can be allowed to remain long by the side of the eternal good. There will be no dissentient voice in admitting that the present high order of intellect should be maintained at any sacrifice, and there is an ever-increasing opinion that the glimmer of hope which comes to us from a few explorers of the invisible must be made to shine with greater lustre; but before realizing these conditions we must learn to honour the great Law of Righteousness which teaches us that the good of the one is the good of all, and the evil of the one is the evil of all. Let us venerate the Divine Life in each, never allowing ourselves to forget that it is a mighty privilege to be a human being, and still more mighty, to be an alleviator of the sufferings of human beings.

To continue progress in the subtle realms of the mind, we should take warning from the history of the past. Had the Chaldean, Babylonian, Persian, Grecian and Roman intellect been allowed to run a smooth career without interruption, the mind of man would have still grander glories to hold up before us than it does now, and more invigorating aid would have been given to the present as well as the future welfare of the Aryan Race. But the towering mind of man will not forever be permitted to ignore the spiritual aspirations of the heart. It must be taught to look for something higher than itself, which makes its very existence a possibility ; it must be extricated from the quagmire of presumption, conceit and defiance into which it fell in former times, when it tried to assume the guidance of mankind without the safety-valve of the Divine Spirit. "Be humble, if thou wouldst attain to Wisdom. Be humbler still, when Wisdom thou hast mastered." Let the West turn its energies towards something higher even than the mind, if she be really solicitous to hand over her intellectual grandeur to the succeeding race untarnished and unimpaired. Civilizations may come and go, mankind may appear and disappear, empires may rise and fall, but there is the One, the Ancient of Days, the Rock of Ages, that has always been the same, that has stood, stands, and shall stand for ever, for whom time cannot sound the knell. They who seek refuge in that Immutable know what evolution is, what mind is, and what the Universe is.

After what has hitherto been done by the mind of man in the West, we hear the question reiterated *ad nauseam*, "What

next ? " We answer with the sincerest of hearts, " The next is Theosophy," the one and the only one sheet-anchor of our hopes, our aspirations, the one available and rational solution of the problem of Life, our guide, our asylum, the only set-off against the impending enormities of a godless materialism, and the worship of the golden calf—which have threatened all the noblest and best aspirations of our nature, and which will drive out (if further allowed to take everything in their own hands), or sweep away what little of good is yet left to us. We want to link the best productions of our age with those that are to succeed, that Humanity may rise in an ever-ascending scale without interruption, for when the monads that are now highly developed have disappeared from the globe, the trend of thought must be so directed that it will induce their like, and even better, to take their place, in lieu of those who are unable to take up the thread of their predecessor's work. For this purpose, nothing is more beneficial, more calculated to confer a lasting benefit than to supplement the Science of the West with the Wisdom of the East, the head-learning of the former with the heart-yearning of the latter, the knowledge of the one with the devotion of the other. Never, perhaps, in the former annals of our earth have the East and West come so closely in contact with each other as they have in our own day, the influence of the one over the other being so marked and productive of far-reaching results. Now is the time to profit by the occasion, to make the most of our golden opportunity.

During the last generation, the one great agency of making the East more and more accessible to the West, to hold out to the public her deep-seated aspirations, her highest ideals, and her indefatigable researches in the unseen realm, to exhibit her venerable scriptures as worthy of study and esteem, has been the Theosophical Society. The thinking portion of mankind has come to know that not Christianity alone has had the bulk of God's favour and good-will, but there are other faiths equally good and adorable which have done the same laudable service to their votaries in their days, as this does in our own--on account of its being the religion of those who hold the sovereignty of the world. Through the same agency will dawn a brighter day, which is destined to dispel the darkness which broods over both hemispheres ; for when the tone of the West becomes more

enlightened and elevated in matters spiritual, things will wear a more cheerful aspect in all strata of society than they do now. There will come a mighty change in the Western mind with the sure and unfailing knowledge of healing many woes and alleviating the troubles which afflict Humanity from age to age. With the conviction that the sufferings and enjoyments a man experiences in his earthly career are the harvests of seeds sown by himself, there will be an endeavour to ameliorate the moral aspect of life, and when one is thoroughly grounded in the doctrine that the Maker of the Universe is an embodiment of Justice, and that man himself and none else is the creator of his own fortune and misfortune, by his own thoughts, words and deeds ; when, in short, the responsibility of his present situation is placed upon his own shoulders, how great an incentive will spring up in him for self-improvement and self-correction.

The one-life theory has not only stunted the vast vista of the potentialities and powers of man, but has done much to impair the majestic dignity of God who in His compassion and love, infinite and unbounded, wills well by each and every form (and where is the form which does not bear His holyessence within itself ?) not to speak of the many complications it gives rise to in the riddle of life. The claw and the tooth are not the solvents of life, but virtue and wisdom are the two wheels on which the Christ entombed in the flesh ever proceeds onwards to His goal to the peaceful bosom of His infinite Father. Spread the two axiomatic truths of Theosophy—Karma and Re-incarnation—mutually dependent on each other, as widely as possible amongst the masses, show them the mechanism and chemistry of these two, but above all, prove to them the Righteousness of the Father of all, that every inch of His cosmos is a mirror of Law and Love, and within a few years our slums will be abodes of content and happiness, drunkenness and immorality will be things of the past, while order and self-respect will take the place of scurrility and distrust. Millions are annually spent for building churches of stone and mortar ; why not divert a fraction thereof to build divinity into the minds of children with the spiritual materials of God's Justice and Mercy. Where is the man who burns his finger without contacting fire ? Where is the murderer who does not murder his higher self ? In your laboratories you move heaven and earth to trace every effect to its cause ; why not follow the same

unerring guide in the moral government of the manifested world? You maintain tribunals of justice at heavy cost to punish your criminals; where is the irrationality of thinking that there is a Supreme Judge who awards to each man his just deserts?

Should the present civilization leave a permanent impress of its influence, the remarkable mental efforts of the West, we repeat, must be harmonized by the precious spiritual knowledge of the East. Evolution cannot proceed with matter alone, nor can it do so with spirit unaided by matter; it is neither pure spirit nor pure matter but *Spirit-matter* which is required. Thus we see the indispensability of the one for the existence of the other, so that wherever the one is, the other must, in the very nature of things, be. It is the Life divine that lends its enchantment to the form; it is the form that teaches us of the Life. Let us analyze forms and see the very *esse* which makes their manifestation possible: let us synthesize the Life as pervasive in everything that appears but to disappear. The West worships form at the sacrifice of Life, and the East reverses the situation. Let them not examine the Holy Truth by halves: let them behold the obverse and reverse of the Divine shield and Humanity will gain immensely in its onward march; its steps will be accelerated, and the goal of the journey will loom within easy reach. When the seen is observed as the reflex of the unseen, and when the unseen is considered as the aim and goal of the seen, when the visible and invisible are assigned their proper places in a universe where these two are indissolubly intermixed, there are greater chances of man's rise in mind and spirit than in the one-sided and therefore imperfect vision which revels in one and discards the other.

A heavy task has Theosophy set before itself; it is the teacher, guide, philosopher and friend of man: its mission is world-wide. The study of the various societies that have existed during the last century has proved to us that none of them had the merit of stimulating the activity of the higher Self in man by the suppression of his lower: Theosophy alone has the divine art of sublimating the latter into the former. Man's real growth is always from within: whatever permanent effect we are anxious to leave behind us must be brought about by a harmonious working of our heart and head. Had Theosophy not come to the rescue of the world, had it not sown broadcast the soul-saving doctrines of universal brotherhood, righteousness and

justice as the props of human life, the all-sweeping materialism of the West must have done its worst, by this time, extinguishing the secret and sacred hopes of man who might have been turned into a mere bundle of automatic atoms, to breathe, to eat, to sleep, to die and be heard of no more. The Epicures and Chârvâkas of old have not done more to retard the progress of Evolution than modern materialism with its keen and combative intellect—to talk man out of his divinity. But everything has, except the Holy Spirit, a beginning and an end, and so materialism has had its days of vigor, and will have its old age and decay in course of time.

Should the flame of Theosophy burn on as brightly as it has during the last thirty years, should the successors of its present votaries be as loyal to their cause, and prove to the world by their precept and practice what a blessing this gospel of regeneration has to give to man, there will be bright anticipations of our civilization being endowed with a longer life and a healthier tone than it promised to have heretofore with its spirit-bereft intellect. The gravity of the task is heavier for Theosophists than for western scientists ; it is the way in which our future missionaries will lead their lives of sacrifice, altruism and earnest endeavour, now so prominent ; the way in which they will handle the great truths entrusted to them, on which the future of Humanity will mainly depend. Should the western mind, so slow of conviction and prone by its inductive method of reasoning to build upon the visible aspect of evolution, come across, in its researches, some proofs of the teachings of Theosophy, the world's gain would be simply immense. Rest assured that when the West veers around to Theosophy, when it throws its sympathies and zeal into the Holy cause of the Guardians of Humanity, it will confer a lasting benefit on the Aryan Race, in the appreciation of Truth and in the vast possibilities and expansion of man's immortal Spirit. We have already seen the yeoman's service the mind of the West has done to Theosophy by its power of organization and inexhaustible energy coupled with an iron will to accomplish its purpose, and there is no doubt that it will do wonders when its interest therein is uninterrupted.

No man is able to estimate the grandeur latent in Theosophy ; call it to your aid at any moment and it is ever ready with its unflinching succour. In spheres, physical and metaphysical ; in the analysis

of mind and feeling, tracing both to their fountain head; in the scrutiny of the force that moves the mighty universe, according to fixed and immutable laws; in reading the past, present and future destiny of man, how he will rise and how adopt means by which he can do so; in the zealous enquiry into the causes by which sufferings and miseries have come into existence; in the investigations of the unity common to the religions of the world; and last not least, in probing the heart, the treasure-house of man's immortality, Theosophy has wonderful secrets to impart; no man can go to its perennial springs to slake his thirst for knowledge and complain that he came back thirsty as before. When the coöperation of the West is secured to Theosophy, the day of its true glory will dawn; then will begin the much-looked-for millennium for Humanity, and a potent means of warding off the miseries of ignorant millions will have been found. Just as the trees that are meant by Nature to endure take a longer time to mature than the grass which fades as soon as it grows; the oak of Theosophy after weathering many a storm of hostile criticisms will stand nobler and better for having lived through them. Truth exists for all, though there be but few who have the intuition to recognize its merits in the beginning. Its votaries may be counted on one's fingers, but these have in them the power of a host. There never will be a time when Truth can not be found by him who earnestly seeks.

SEEKER.

BĀLABODHINĪ.

[Continued from p. 301.]

DOUBT: No one can reject the conception that this world or the universe truly exists, because it is a well-grounded one. The answer follows :

22. The conception that this universe exists in the one Infinite is not a well-grounded one [it being a misconception]. The Physical universe (made up of differentiated elements) created by Brahmā, and the subtle universe (made up of undifferentiated elements) created by Brahman have not been so created as to exist for all eternity. Therefore in the state which transcends *Moksha*, where is heterogeneity in the (homogeneous) One that is immutable, formless and devoid of difference ?

Doubt: Even if it be so in the case of *Nishpratiyogika* (or *Nirgunātīta*) Brahman, it may not be so in the case of the *Sapratyogika* (or *Nirguna*) Brahman ; or in other words it is here doubted that the world may exist in the *Nirguna* Brahman. The next two verses clear the doubt.

23, 24. How can there be heterogeneity in that *Chidātman* called *Sapratyogika* Brahman that is the highest * *Tattva*, secondless and devoid of differences ; that is full like the ocean at the end of a *Kalpa* ; that is decayless ; where such differences as the seer, seen and sight do not exist and wherein merges, like darkness in light, the universe having its origin in the false perception or wherein merges the very false perception itself. It should be understood that in this highest *Tattva*, there is no *sajātiya-bheda* (or the difference in the species such as between the cow and the sheep), no *Vijātiya-bheda* (or the difference in the genus such as between a metal and a plant), although there is *Svagata-bheda* (or the difference in the constituents such as between the stem, the branches, the flowers and the fruits of a tree).

The next verse illustrates, by the example of dreamless sleep, that, in the secondless Brahman, there is no difference.

* The *Nishpratiyogika* which is above *Sapratyogika* is said to be *Tattvatīta*.

25. Just as no difference whatever is seen by any one in deep sleep which is bliss only, even so how can heterogeneity or the world of difference exist in the Supreme One that is homogeneous.

Doubt : What is the cause of this heterogeneous Universe and wherein can that cause be merged, *i.e.*, how can it be neutralised. The answer follows :—

26. The cause of heterogeneity is *Chitta* and when that is neutralised there will remain nothing. *Chitta* is never neutralised in dreamless sleep, but only its modifications are dormant. This fact is unfavourable to the *Sushupta-Brahma-Vādin* (or one who holds that Brahman is that wherein the *Jīva* merges during dreamless sleep). It should be understood that the illustration (of *Jīva* in dreamless sleep) does not hold good, for the additional reason that the practice of that *Samādhi* is enjoined whereby *Chitta* is merged in the *Paramātman* who is of the form of *Pratyagātman* (the SELF in the fourth state of consciousness).

Doubt : Then, after fully knowing (or directly cognising) the *Paramātman*, will the aspirant be attached to the pleasures of the senses ? The answer follows :—

27. After having fully realised that the *Paramātman* that is undivided Bliss is His own SELF, he would always be tasting the essence of that Bliss in his own SELF both inwardly and outwardly.

The next two verses teach that of the four—Dispassion, knowledge, non-attachment and peace—the previous ones become useless if, by their aid, the succeeding ones are not accomplished by the aspirant.

28, 29. The fruit of dispassion is knowledge, the fruit of knowledge is renunciation and the fruit of renunciation is that PEACE which results from the enjoyment of SELF-Bliss. Of these, if each succeeding one is not accomplished, then each previous one becomes fruitless. The detachment from the senses or the cessation of emotions is the highest contentment, and this Bliss is said to be beyond comparison.

Now the meaning of the great text "THAT THOU ART" is taught by the next three verses.

30-32. The word "THAT" stands for the Supreme *Purusha* that is *Nirguna*, that is Truth, Knowledge and Eternity and that is indirectly denoted by the Lord who is *Saguna*, who is limited

by *Māyā*, who is the source of the universe, who is possessed of Omniscience and other qualities and who is veiled by invisibility (*i.e.*, not entirely free from impurity).

The word "THOU" stands for *Pratyagātman* that is known as *Kātastha Turīya Chaitanya* (the divine self or the Light of lights within us, realisable only in the fourth state of consciousness), that is part of *Nirguna* Brahman, that shines forth in the notion conveyed by "I" and its sound, and that is of the form of that KNOWLEDGE which is quite distinct from the ordinary knowledge derived by the aid of the internal organs. The Parabrahman is here aimed at after discarding *Māyā* which limits the supreme Lord of the Universe and after discarding *Avidyā* which limits *Īva*. In other words: On rejecting *Avidyā* and *Māyā*, the respective limitations of *Īva* and *Īvara* (directly denoted by the words "THOU AND THAT"), the aspirant realises the unity of *Pratyagātman* and *Paramātman* (indirectly denoted by the said words "thou and that").

The next three verses describe the nature of the four means—*S'ravana*, *Manana*, *Nididhyāsana* and *Samādhi*.

33-35. Thinking thus over the meanings of the *Vākya*s (or the texts like "THAT THOU ART" and the rest) constitutes *S'ravana* or hearing. Clearly understanding those meanings through logical reasoning is *manana* or contemplation. Holding the *Chitta* intact free from other thoughts after it has been well established, beyond all doubt, in such meanings based on *S'ravana* and *manana* is what is called *Nididhyāsana* or meditation. That state of *Chitta* in which it gradually cognises nothing else but that which is meditated upon, *viz.*, the *Nirguna* Brahman, after discarding the meditator and the meditation, and then remains without any wavering, like the flame of a lamp kept in a place undisturbed by the wind, is alone said to be *Samādhi* or concentrated meditation.

Doubt: If so, where were the modifications of *Chitta* at the time of *Samādhi*? The next verse gives the answer.

36. Even at the time of that *Samādhi* wherein the identity of SELF and Brahman is accomplished, the modifications of *Chitta* remain latent—known only to the SELF but not to others. That they spring out from that latent condition can be inferred from the fact that one who comes out of *Samādhi* recollects his previous thoughts.

Doubt: Then, what is the use of *Samādhi*? The answer follows:

37. By this *Samādhi* are destroyed crores and crores of Karmas (excluding *Prārabdha*) generated by *Jīvas* in this *samsāra* which is said to be beginningless (because no one knows when it began) and by the same *samādhi* is pure *Dharma* (or *Akhandākāra vritti*) correspondingly increased.

Then follows the answer to the question—how do the great yogins describe this *samādhi*?

38. The great yogins say that just as the clouds pour down immense quantities of rain, even so does *samādhi* pour down ambrosial rain of *Brahma Dharma* (meaning *Akhandākāra Vritti*).

The description of the results of *samādhi* is continued in the next two verses:

39, 40. When, by (constant practice of) this *samādhi*, all the impure *Vāsanas* are fully destroyed, and when thereby the tree of virtuous and vicious karmas is uprooted, then the *mahāvākyas* or the great texts (which he had previously understood in theory only) generate in him that knowledge which is free from the impediments of doubt and misconception, and which is based on direct cognition similar to the *Āmalaka* fruit placed in the palm of the hand.

Now the ultimate use of 'dispassion,' 'discrimination' and '*Uparati*' are taught below:

41. When impressions regarding objects worthy of being enjoyed no longer arise in the mind, then is the limit of dispassion reached. When egotism no longer arises, then is discrimination said to have almost reached its end. When latent *Vrittis* do not rise, then *Uparati* (giving up of obligatory duties in the manner ordained) is said to have reached its end.

The marks of one who has attained Kosmic consciousness (*i.e.*, of one who has become *Brahma Vidvarishtha*) are now stated:

42. The ascetic who always enjoys Bliss, who has merged his SELF in Brahman and who is devoid of modifications and actions, is called a *Sthita Prajna* or one who is established in spiritual wisdom.

The marks of a *Jivanmukta* are then stated below:

43, 44. When the Undivided *Nirguna* Brahman possessing the privative attributes of *Sat*, *Chit* and *Ānanda*, and the *Kālastha Nirguna* SELF are scrutinised, *i.e.*, when their union is realised by

means of *Samādhi*, there dawns that *Vritti* which is uniform in its nature and free from doubts and which is *Chit* (Absolute Kosmic consciousness) alone. This *Vritti* is called *Prajna* (wisdom or super-consciousness). He who always possesses such *Prajna* is called a *Jīvanmukta*.

Other distinguishing marks of a *Jīvanmukta* are given in the next three verses :

45-47. He is called a *Jīvanmukta* who has neither the thought of "I" in the body and the senses, nor the thought of "this" in other objects such as pot, cloth, etc. ; who, on account of his undivided *Prajna* or Kosmic Consciousness, does not know any difference between *Pratyagātman* and Brahman as well as between Brahman and the Universe ; and whose attitude is the same even when he is honored by the good or troubled by the vicious.

48. The Brahma-Knower will not be affected by *Samsāra* as before. Were he to be affected, he is not one who has realised the Brahmic state, but only a person (devoid of introspection) with his mind fixed on the phenomenal world.

The next verse answers the question :—How long will *Prārabdha* delay the attainment of *Videhamukti* by a *Jīvanmukta* ?

49. *Prārabdha* is said to operate as long as the enjoyment of pleasures, pains, etc., continues. (This means that he alone is a *Videhamukta* who is devoid of pleasures, pains, etc., even though his body may continue to exist). The fruit or the effect is always preceded by Karma, and there will be no fruit or effect anywhere without the corresponding Karma preceding it.

The question is then asked :—How and by what is the past Karma, called *Sanchita*, neutralized ? The answer follows :

50. The practical knowledge (based on direct cognition) of the text "I am Brahman," destroys even the Karmas generated in crores of *Kalpas*, just as Karmas presented to the mind in the dreaming state disappear on attaining waking consciousness.

It should be understood that what is said in verse 35 is intended for the *Kevala-yogin* who is entitled to *gradual Videha* liberation ; and what is said here is intended for the *Sāṅkhya-yogin* who is entitled to *immediate Videha* liberation.

From the example of "the Karmas present in the dreaming

consciousness," it is plain that *Sanchita* Karmas are destroyed only by working them out.

The *Prārabdha* and *Sanchita* Karmas are disposed of as stated above. Now what about the *Āgāmi* or future Karmas? The answer follows :

51. The ascetic who has practically understood that the nature of his SELF is as unattached and untainted as the ether, will never be effected by future Karmas even to the smallest extent.

Because the knower who has attained Kosmic consciousness has no future birth it should be understood that he has no occasion for generating future Karmas.

Then arises the question :—Even though the SELF of a *Sāṅkhya-yogin* is merged in Brahman, he will enjoy pleasures and pains through the other *Upādhis* such as the senses, the mind, the *Prānas* and the *Vrittis* that are not neutralized. The answer follows :

52. Just as the ether in a toddy pot is not affected by the stench of toddy, even so the SELF of the *Sāṅkhya-yogin* is not affected by the *dharmas* of the *upādhis* with which it is associated.

These points are well discussed in the "*Yogasāra*" (of Appaya-dīkshita-chārya), and the aspirants for liberation will do well to read and digest it.

Now from the view-point of the *Kevala-yogin*, the next two verses teach with examples that *Prārabdha* can be neutralised only by working it out :

53, 54. The Karma generated prior to the dawn of knowledge will not, without producing its effect, be destroyed by knowledge, as for example, the arrow aimed at a target. Just as an arrow shot at a cow under the mistaken notion that it is a tiger, will not stop half way, when the archer finds out the mistake and desires to recall it, but would instantly strike the cow, even so is the effect of this *Prārabdha*.

Then it is taught that *Sāṅkhya-yogin* has no *Prārabdha* :

55. How can *Prārabdha* have any control over him who has himself become that *Ātman* which is attained by the meditation "I am devoid of old age and death?"

The next verse proceeds to answer the question :—Then when will *Prārabdha* control him?

56. *Prârabdha* accrues when the Jîva identifies himself with the body. The thought that "the body is SELF" is never liked by the knower. Therefore he will reject *Prârabdha*.

The following verses again confirm the idea that there is no *Prârabdha* for him.

57-59. Even to think of this body as *Prârabdha* is an illusion due to *adhyâsa* or superimposition. Will it remain after *adhyâsa* is removed? Will what is not, be born again? Will what is not born die? From non-existence, *Prârabdha* cannot come into being. S'ruti speaks of *Prârabdha* in an external sense only, to satisfy those foolish persons who doubt thus: "If *ġnâna* can destroy all the effects of *ġjñâna* (such as body, etc.), then whence is the existence of this body to such a one?"—but not to inculcate to the wise the existence of the body.

[To be continued.]

G. KRISHNAS'ÂSTRĪ (trans.)

THE ANCIENT HINDU IDEAL OF HOSPITALITY AND MODERN LIFE.*

HOSPITALITY is an ancient Aryan Vedic institution. It is called *Atithi pūja*, 'worship of a guest.' In the *Taittiriya Upanishad* it is enjoined that a guest shall be worshipped as a god. *Atithi-dâvo-bhava*—"Thy guests as gods shalt thou treat." In the *Kathopanishad* it is declared that Îśvara dwells as guest in the house—*atithirduronasat*.

(i) "As fire a Brâhmaṇa guest comes into houses. To quiet him men make an offering" (Kath. Sec. I., Part I., Verse 7).

"Hopes, expectations, communion with saints, pleasant words, sacrifice and public charity, sons, cattle,—all are taken away from the fool in whose abode a Brâhmaṇa fasting rests (Kath. Sec. I., Verse 8)."

(ii) We find sublime instructions in the *Kathopanishad* on this sentiment of hospitality. The story of Nachiketas and his

* Delivered at the Theosophical Federation held at Tanjore in April 1905, and slightly revised.

conversation with *Yama* and the divine secret of death which he obtained, are all too well known to the students of the Upanishads to need a recital here.

(iii) Similarly Manu says (Chap. III., Verse 100): "A Brâhmaṇa who stays unhonoured in the house, takes away with him all the spiritual merits even of a man who subsists by *gleaning ears of corn* or offers *oblation in five fires*."

2. Hospitality is one of the five sacrifices (Panchamahâ-yajña) which every Brâhmaṇa should daily perform. It is called by Manu, *Brahmahuta*, (*i.e.*,) offering made in the *Vais'vânara Agni*—or digestive fire of a Brâhmaṇa guest. In the *Gîtâ* (Chap. XV., Verse XIV.) S'rî Krishṇa says: "I, becoming *Vais'vânara* and entering into the bodies of living creatures and united with *Prâna* and *Apâna*, digest the four kinds of food."

3. Reception and feeding of guests is a duty enjoined upon a *Grihastha* (householder). Saint Tiruvalluvar calls it "the ornament that adorns a householder."

"He who prepares food for himself alone, eats nothing but sin (Manu, Chap. III., Verse 118)."

"The righteous who eat the remains of the sacrifice are freed from all sins. But the impious, who dress food for their own sakes, they verily eat sin" (*Gîtâ* III., Verse 13).

You thus see how hospitality was held in high esteem by ancient sages and lawgivers.

4. But who is a guest? Manu says a Brâhmaṇa who stays one night only is a guest. Etymologically "*Atithi*" means he who stays not for more than a "*Tithi*," *i.e.*, 60 *Nâligais*—or, one who has not come before; but neither a Brâhmaṇa who stays in the same village, nor who is habitually living at other's expense, nor a Kshatriya who comes to the house of a Brâhmaṇa, nor a Vaiśya, nor a S'ûdra, nor a relative, nor the teacher (Manu, Chap. III., Verses 102, 103, 110).

Next to a Brâhmaṇa guest, a Kshatriya, Vaiśya, and S'ûdra should be given food. But Manu is careful to warn us against indiscriminate hospitality. For he says: "Let him not honour, even by greeting, sectarians having no faith in the Vedas; men who follow forbidden occupation; cunning men and thieves, men who are like cats, rogues and herons" (Manu, Chap. IV. Verse 30).

"A person who is covetous, who puts on the appearance of

virtue, who is a hypocrite, who is intent upon deceiving people and injuring them, a detractor from the merits of all men, is known as one who lives like a cat" (Manu, Chap. IV., Verse 195).

"That Brâhmaṇa who with downcast look, of a cruel disposition, is solely intent upon attaining his ends, dishonest and falsely gentle, is one who lives like a heron" (Manu, Chap. IV., Verse 196).

How is the guest to be honoured ?

5. "Grass, room for rest, water, a kind word, these never fail in the houses of good men" (Manu, Chap. III., Verse 101).

A guest who comes to a house must not be driven away by the householder. "Even though he comes at inopportune time he must not go without food" (Manu, Chap. III., Verse 105).

No guest must stay in his house without being honoured according to his ability, with a seat, food, couch for sleep, water, roots and fruits. "Even a hermit, *Vânâprastha*, should honour those who come to his hermitage as guests with alms consisting of water, roots and fruits" (Manu, Chap. VI., Verse 7).

6. In the Purâṇas and Itihasas the importance of hospitality is insisted upon with a wealth of stories and illustrations. The above ideas have been adopted into Tamil literature and some of them have been expanded showing a high catholicity and a large-minded philanthropy with a background of pantheistic philosophy.

The following verse from Tirumantiram (rendered into English) shows in what high esteem feeding of holy men is being held in this country :

"If lords of compassion eat food, it is equal to three worlds eating. If food be given them, it is a gift to three worlds, says Nandi."

Parâśara says that after *Vaiśvadevam*, food may be given to any guest whatsoever without any distinction.

Saint Tirumûlar also instructs us to the same effect.

"Give food to all. Say not to this man nor to that man, 'If no guest there be, wait and eat.' Don't indulge in accumulation of wealth, O man of desire! do not run into the house to eat food alone. See ye not even a crow calling its tribe to a common meal?"

A king is described in "Puṛaṇûru" an old Tamil Poem (written about 1500 years ago) thus :

"Should this whole world—the amrita itself of *Indra's* abode—be available to one who eats alone, this king would not eat alone."

Verses can be multiplied without number showing how hospitality is a virtue practised by the people of India.

7. These ideas have permeated the Indian races during all their existence. This large continent, whose people are divided from each other by differences of language and tribal customs; having varieties of climate, and though marked by different ethnical types of people, by men of different grades of culture, presents a unique spectacle of a common basis of spiritual, moral and religious ideals. The man at Benares thinks the same thoughts religiously, morally and spiritually as the man at the other end of India, namely, Rameswaram, though both may differ from each other in language and manners, and in features be as far asunder as the poles. Any one travelling through India will be struck by the common ground of the mental plane, so to say, among the diversified nationalities and races that inhabit this land. In the absence of roads and other facilities of communication and in the absence of all means of postal communications or other facilities for interchange, it is a wonderful phenomenon that there are so many things in common among the peoples of different parts of India. There is a subtle under-current of nationality permeating and ramifying through the peoples of this country. We owe this life-current of nationality to this Vedic institution of *Atithi-~~p~~uja* or guest-worship. We owe to this national sentiment the system of *Dharmaśālas*, *satrams* and resting places scattered throughout the length and breadth of this country and more or less concentrated on the main paths to sacred places of pilgrimage; these have been the arteries and veins through which the life-blood of nationality has been flowing uninterruptedly for centuries. Two centres of spiritual and religious importance have been established in this country, namely, Benares and Rameswaram, and the ever-travelling pilgrim population fed, clothed and maintained by the time-honoured hospitality throughout the length and breadth of this land have kept up the circulation of the common ideas of religion and philosophy and have thereby contributed to the upholding of a common nationality.

8. The fifty lacs of *Sādhus* (see the census report) who now live upon the bounty of the country exist by reason of this national sentiment of hospitality. We cannot condemn the *Sādhus* by wholesale. "In India alone we still preserve the forms at least of the four *āśramas*—stages of life. The *Sanyāsa* or the monastic order is still

living though not in as pure a condition as one could wish. But the struggle for existence is now felt and is becoming keener and keener day by day under the materialistic civilisation of the West." Fortunately the Government in India has not yet begun to legislate against mendicancy as in England and other Western Countries. "There are *Sādhus* and *Sādhus*." The false imitate the true and succeed more often. We must discriminate between them and help the true *Sādhu*. Without a paid religious agency like the Christian missionary institutions, Hindu religions and philosophies have thriven and flourished well in this vast country in spite of the many vicissitudes of fortune and foreign oppression so prevalent up to recent times.

9. We must therefore take care to see that the hospitable sentiments are kept alive, but no doubt they are to be made to run in new grooves to suit modern requirements. In the present state of our country individualistic charity or hospitality cannot have much beneficent scope. In ancient times when people lived more in villages than in towns, rather when villages were many and scattered, and towns were few and far between, every householder was bound to perform and did perform the agreeable function of a host, with a cheerful heart.

10. As towns became more numerous and people began to live less in villages than in towns, and places of pilgrimage and *Tirthas* increased and became better known than before, pilgrimages became more common than formerly; hospitality became more and more organised; the result was, rest-houses and *satrams* on the ways to sacred places. Individualistic hospitality has had its day. Even organised hospitality in the shape of feeding *satrams* has also had its day. Now, owing to greater facilities of communication and owing to the greater ease with which creature comforts can be secured for a few annas in hotels, eating-houses, refreshment rooms, coffee clubs and sweet-meat bazaars which have sprung up in large numbers in all towns, feeding in *satrams* and rest-houses may be gradually abandoned though space accommodation may be continued and even enhanced.

11. We must therefore try to divert the wealth of our people from *satram* charities towards establishment of caste orphanages, poor-houses where the waifs and strays, the maimed, the lame, the blind may be fed and taken care of and can be utilised for turning out some useful work. Each District or Station, should have an orphanage for

housing people of the stamp aforesaid. The Theosophical Society in each city can take up such a beneficent work. "He who is not actively kind is cruel," says Ruskin. Other institutions such as Free Boarding Schools both for boys and girls, Industrial and Agricultural Institutes for vagabonds, and for time-expired convicts may be started if persistent and systematic efforts be made by us Theosophists, to collect funds therefor. These and many more of the kind can claim our service and purse.

12. We should not feel ashamed to beg for such charities. The time-honoured method of collection by means of what is called fist-rice, has unfortunately fallen into desuetude. This useful institution can be revived. We can go to villages during harvesting season and collect grains at the threshing floor in aid of such charities. "Famines during marriage, and during harvest were unknown things in this country."* Every ceremony or festivity in a family or in a village or a city is invariably accompanied by feeding of the poor. There are feedings of caste people. This system has in a manner extinguished the *nihilistic* tendency whose bitter and foul blossom and fruit is the assassin of Europe and America. Murder for murder's sake or for self-glorification is unknown in India. But of late in respectable households feeding the poor during marriages is becoming out of date and out of fashion. This is put forward as a sign of Social Reform in retrenchment of marriage expenses. This is reform in the wrong direction. In India there is no aristocracy of wealth. Rich and poor meet on a footing of equality. The spiritual and intellectual aristocracy whose outer manifestations are the caste systems exist. Common and mass-feeding without difference of 'high' and 'low' tends to solidarity of the people—at least of the castes, and therefore dries up envy and jealousy which cuts 'tall poppies.'

13. There is no use of going to Madadhipatis and Zemindars, as both have become victimised by litigations, either through their folly or through the cunning of scheming sycophants that are sitting like an incubus upon those unfortunate men; and they have now ceased to be living and useful factors for the amelioration of India. They have become anachronisms—at least in the Southern Districts of this Presidency. Unless they mend their ways to suit the

* From a Tamil Folk-lore text.

present-day requirements, their days will be numbered. Vakils who are thriving under the present Government can help such charities by contributing or collecting a definite sum for each *Vakálatnama* they get. But *S'radha* or persistency of conviction followed by action is expected from every one who cares for the establishment of such charities. If one man there be for each town who will persistently advocate any or all of these benevolent schemes, we can expedite the advent of the better day which will come to us some time in the future. *Mahamai* funds, *i.e.*, periodical contributions for charity, can be collected if we work through influential trade guilds and merchant guilds. For all such things we must try to organise a body of earnest men who have the interest of the country at heart. The Jesuitic enterprise and organisation in the neighbouring District of Trichinopoly is an object-lesson to us. Their unflinching devotion and their many-sided charities, which no doubt aim at conversion of Hindus to Christianity, must inspire us with a spirit of emulation for energetic and systematic action. Passive virtues such as forgiveness, fortitude, patience, &c., we have developed almost to a sin—and they are not of much use [?] in these days of Christianity and aggressive Western materialistic civilisation. We must cultivate active virtues such as fearlessness, steadfastness, courage, boldness, resoluteness, and persistency. The former form the foundation and the latter the superstructure of the Indian nationality of which we have begun to witness evident signs of awakening. May the gods help us in our honest endeavouring.

P. NARAYANA AYER.

THE MENDACITY OF HYPNOTIC SUBJECTS.

AMONG the best modern books on Hypnotism is that of Dr. Fouveau de Courmelles, Laureate of the Academie de Medicine, entitled "L' Hypnotisme." It covers a wide range of subjects and treats all with impartiality and clearness. There are many illustrations which add value to the book. One is surprised, however, to see that the author misses the chance of immensely strengthening his case by citing the awful record of human ignorance and religious cruelty given in the case of witchcraft and sorcery epidemics and the attempts at their suppression, of which a complete exposé may be found in Garinet's "Histoire de la Magie en France" (1818), and a dozen other books of the same class. For the lack of our present-day knowledge of the pathology and psychology of Hypnotism and allied psychic disturbances, tens of thousands of innocent victims were burnt alive, hanged, garroted, and tortured to death by inconceivably cruel methods, for the imaginary crime of conspiracy with an imaginary Devil to upset the "Church of God." In his chapter (X.) on "*Les Dégénérés*" (Degenerates) Dr. de Courmelles affirms, on the strength of his own experience and that of other authorities, that the moral sense is subverted in a certain class of hypnotic sensitives to such a degree that they lie in the most extraordinary way. Rather than not make themselves the subjects of pity and wonder, they will accuse themselves of horrible crimes which have no foundation save in their diseased imaginations. Worse than this, they accuse others who are perfectly innocent. Worst is (p. 145) that this state of mental aberration "*cannot be distinguished externally from the normal condition.*" It is common to both sexes. An exaggerated love for animals (betolatrie) is an eccentricity which proves a disturbance of mental balance. Great geniuses are usually sufferers from some form of this degeneracy. "Hysteriacs," says our Author, "and neuropaths, subjects more or less sensitive to magnetism and hypnotism, crowd our cities, making them in a way great hospitals. Everybody knows their propensity to lie, to attract attention to themselves by every possible means. Their loves and hates are carried to extreme lengths, all without

motive. Their organs, their affections, their intelligence, their tastes, are all disturbed. They would send an innocent person to the scaffold." "The hysterical woman"—says Prof. Dieulafoy—"is exaggerated in everything; she willingly makes a spectacle of herself, and to make herself appear interesting, she invents all sorts of simulations, is capable of the most repugnant actions. Hysteriacs are often malicious, perverse, dissimulative, liars; some lie with a tenacity and effrontery beyond belief; they simulate solely to compel persons to busy themselves with them; they will pretend suicide or arouse the despair of their families by threatening when such a real intention is farthest from their thoughts..." Dr. J. Gerard says: "The nervous woman is without will, but some faculty or other she has as a substitute. She invents, with unheard-of ingenuity, the most wicked falsehoods; she lies through the whole gamut of possible-falsification; give her one little grain of fact and she will embroider around it at her will; she comes at last to the point of believing, herself, all that she has imagined, whether it is likely to profit her or make her suffer. *Every hysteriac must have her pedestal.*"

These solemn facts of mental alienation ought to be known by every Theosophist and other student of practical psychology, for thus will they be able to check themselves from giving unmerited pain and shame to innocent colleagues who have been traduced by poor hysteriacs for the sole object of getting themselves notoriety. In the course of our Society's history, how many of the leaders have suffered from this species of baseless malignant calumny. How many half-insane hysteriacs have pretended to be in close relations with our Teachers, to be their revelators and mouthpieces; how many mushroom petty conciliables and sectlets, "Temples" and secret schools, have sprung up, flourished for the moment and died out. One sees painful instances of this unhealthy mentality in what happened among the Secessionists, who left the Society with Mr. Judge and have tried their best in every way to break it up—without success. H. P. B., a neuro-path, accused herself of improper actions (*vide* Sinnett's "Incidents," etc.) and was accused of many more of which she was equally blameless. I, myself, have lost some of my best friends in foreign lands by the circulation of slanders by hysteriacs. Mrs. Besant has been slandered nearly all her life, and so have others of us: I could name them if it were necessary. There is no Society in the world whose

members have greater reason than ours to study Hypnotism, Mesmerism and Spiritualism, practically, if possible, or, if not, then thoroughly well theoretically, for their phenomena largely depend on neurotic disorders. The literature of the subject is now rich and full in several of the chief European languages, while an undipped ocean of truth about it exists in Oriental writings. Let the strongest swimmers dive for the pearls of truth.

The foregoing remarks are reprinted from the *Theosophist* Supplement of December 1899, for the reason that the active circulation of slanders against H. P. B., Mrs. Besant, Mr. Leadbeater and myself has been going on within the past few months, and it is quite as necessary that the above facts should be made known as ever before. It seems as if we should never reach the point where the abominable falsehoods spoken against their colleagues and outsiders by the victims of hysteria, would carry no weight of themselves, but be taken as worthless and the utterances of diseased minds. It just happens that I myself am at present the victim of malicious calumnies, which I could bear in silence as I have so many times heretofore, if they did not soil the reputation of third parties innocent of all cause of blame.

H. S. O.

AMERICAN ACTIVITIES.

THE National Committee of the American Section T. S. sends to the readers of the *Theosophist* cordial greetings and earnest wishes that peace, strength and growth may come to you all in this New Year

Many of you have some acquaintance with the National Committee but doubtless there are more who do not know it at all. It is really the Propaganda centre of the American Section. Not, to be sure, that all propaganda work is done by it or at its instigation, but it is recognized by the Section as an organization for that purpose. It publishes the official organ of the Section, maintains a lecture bureau for the circulation of lectures among branches and isolated members; has had circulating and also travelling libraries; for this year's special work has a correspondence class; collects a portion of the propaganda fund by means of a pledge system; and by one means or another keeps in touch with all parts of the Section. It has instituted a system of personal correspondence with all lodges in the American Section, trying first one plan and then another as the work grew and conditions changed.

It has a cataloguing and reference Sub-committee that collects and tabulates all references direct and indirect, bearing upon our teachings, also scrap-book departments that are subdivided to best suit the purpose. Its personnel consists of from fifteen to twenty women (we have never been able to keep a man with us very long) among whom the work is divided. On the second Saturday of the month the regular meeting is held and, perhaps it is strange to say, the meetings are beautifully harmonious though there are often many opinions on the same subject.

The Committee now wishes to reach out a bit and will try to get in touch with the centres of other Sections and is essaying this by means of a little letter to you occasionally.

You know distances are great over here and the temper of our people is not so attuned to, let us say subjects not finite, as the mind of the East. We are rushing as hard as we can to make money, and yet there is a sort of lateral interest in things pertaining to the occult, especially if there be manifest evidences. Then too there is a tendency to things psychic or mystic when people have time. But Theosophy makes one so personally responsible for his thoughts and actions, not alone for to-day but for yesterday and to-morrow, that we do not grow rapidly in membership. To be sure we have seventy-odd branches but we have seventy odd millions of people and there are some states of our Union where the soil is not yet ploughed, in fact it is not ready for the ploughing. But this is not at all discouraging, it is rather encouraging to think we have seventy-odd branches where ten years ago we had but two or three. We have a good many isolated members and when they are able they help the cause along in fine fashion. And here is a little story to prove it :—You must remember that in many small cities it has meant almost social ostracism to leave the Christian church for any non-doctrinal association and it takes courage to fight the combined influence of tradition, interest, and affection. To affiliate with what is called a liberal church has been a big step in the lives of many a man and a step that counted many a sore heart in the taking, but the majority drew the line absolutely at Theosophy, really because they did not know what it meant ; and so, now that the public press is helping us it is something over which we well may be elated.

In one of the cities of Ohio, we have one member. For a year she has been steadily and quietly working, hoping that an opportunity would come to open the way to the proper presentation of Theosophy to the general public of her city. When the lecture tour of Mr. C. Jinara-jadasa was being arranged she invited him to come to her home, fo

here she thought was the opportunity she had craved. The dates settled, then the work began in real earnest. Several hundred folders outlining the lectures, descriptive of Mr. Jinarajadasa, with dates and places of meeting, etc., etc., were printed and sent through the town to the representative people, and directly into the hands of twenty-six of the leading clergymen. These folders were posted on bulletin boards in club rooms and public places all over the city. Then she sent seventy-five special invitations to those whom she thought most interested or who had expressed a desire to hear Mr. Jinarajadasa, to meet him at her home. Every paper in the city published one or more articles before he came, so our brother from Ceylon did not appear unheralded. There were three lectures at the lady's house and one informal talk with about forty present at each meeting. There were two lectures on Sunday in the Universalist Church and a question meeting at a private house. At the two church meetings there were nearly five hundred present. Now these are small numbers to you in India, but try to see that to us they mean as thousands and thousands to you. Now this lone F.T.S. has formed a study class and one of the National Committee goes to her soon to help in the way of classes, question meetings, etc., etc., and soon we hope to have there the nucleus of a strong lodge. This shows what one member did and there have been other stories of the same nature. Not all so successful perhaps in the apparent result, but at least the effort was there and it is in the *effort* that our progress lies.

The National Committee wishes to call attention to a translation of the "Tao-Teh-Ching" made by an F.T.S., the Rev. C. Spurgeon Medhurst, formerly a missionary to China. It has been published by the Theosophical Book Concern at Chicago, is bound in cloth and sells at two dollars the volume. The book is valuable as a fragment of a lost literature if for no other reason, but in the light of latter days it shines with its own beauty and helpfulness.

It is a winter's moon that is waning here to-night and ere this message reaches you she will be hidden from us to shine upon you in the glory of summer nights and back again to us in snow and ice. But it will be the same moon and so it is the same love and interest that binds us all together and keeps our one heart beating true to first principles.

Again, our affectionate greetings.

K. G.

REVIEWS.

POLITICS AND PREJUDICES.*

One lays down this volume of articles from Mr. Sinnett's magazine *Broad Views* with a sigh for the glory departed—for between "Esoteric Buddhism," "The growth of the Soul," &c., and "Occult Essays" there is a great gulf fixed. It is a pity when a prominent member of the T. S. puts so much of his political feeling as is to be found in several of the essays, into the permanent form of a book. In our magazines personal opinion is provided for by the statement that the Theosophical Society is not responsible for anything not contained in an official document, and I would suggest that the saving clause be printed in the beginning of every book published also. The "enquirer" would thereby have an aid in preventing him from taking for "occultism" or "Theosophy" what is simply a pious opinion of the author. One might enlarge on the contents of the book, both more seriously and also less seriously, but feelings must not be allowed to overcome the sense of gratitude to be entertained towards so prominent a member of the T. S., and one who has done such splendid work in the past. So I refrain. But I make a protest. There is quite a varied list of subjects dealt with in the book, but it is essentially not one to be put into the hands of a young student, or a new member as a "theosophical" book, for the reasons previously given.

F. D.

THE PATH TO THE MASTERS OF WISDOM.

This is a compilation mainly from the writings of Mrs. Besant, and were it compiled by Mrs. Besant herself under the title it would have to be taken as her guide to the path, and would be of very great value. But as it is compiled by the T. P. S. it can only stand as a token of faith in and devotion to Mrs. Besant on the part of some, to us, unknown disciple. The extracts are none the less extremely well chosen and arranged and reflect credit on the compiler; the goodness and beauty of their nature need not be mentioned, they are from Mrs. Besant's

* *Occult Essays*, A. P. Sinnett, T. P. S., London, 2/6.

works ; and one can only express the hope that to many the little book may prove the entrance to the Path.

F. D.

FLASHLIGHTS ON JAPAN AND THE FAR EAST.

BY DR. W. MALONEY, M. P. (MELBOURNE).

This booklet consisting of little more than rough notes of travels, deals with the conviction of an Australian legislator that there is a "yellow peril." As such it is mainly political and therefore somewhat out of the sphere of the *Theosophist*. The Japanese, he maintains, are the head of this peril, and to their presence in Northern Australia he has very decided objections, shared by most Australians.

To the Japanese themselves however he has no objections and speaks in highly eulogistic terms of them. One point we may quote. "The Japs' life is most peculiarly their own. Bright, cheerful, industrious, artistic in every detail, happy beyond our conception. Happy chiefly, I think, because free of any of that ghastly supernatural apprehension which hangs like the shadow of impending doom over the whole of the Christian civilization. The Jap knows nothing of that. Neither Buddhism nor Shintoism inflict it on him. Fables are fables to him, realities realities, and apart from his own domestic ties and actual material duties, the first reality is 'Yamatodamashi', the soul of Japan. He realises in a practical way something of that which Emerson vainly endeavoured to express to the West as the Oversoul. It is in him and he in it. It is his religion, his God, his faith, his hope, his inspiring purpose."

The book gives one to understand that it is not from any hatred to Asiatics that Australia, in common with Canada and the United States declares them to be undesirable immigrants, and it is well to understand that.

F. D.

DIRECTIONS AND DIRECTING. *

BY H. S. GREEN.

This is No. V. of the Astrological Manuals and follows "The Horoscope in Detail," with which the reader is supposed to be acquainted. It is claimed that "fuller information will be found in these pages, concerning the various methods of prognostication described, than is contained in any other work of the same size and price yet

* 9, Lyncroft Gardens, West Hampstead, N. W., London. Price 1 shilling.

published." Alan Leo says in his interesting Foreword to this Manual, referring to Freewill and Necessity : " Every man is a free agent to make his future destiny. But over the past weaving he has little, and in some cases no control."

Astrologers will no doubt find this work useful, but we do not feel competent to decide upon its merits.

W. A. E.

HINDUISM, ANCIENT AND MODERN.

The new Edition—Revised and Enlarged—of this excellent book is now before us. It is a masterly exposition of Hinduism as taught in original sources and illustrated in practical life, by Rai Bahadur Lala Baij Nath, B.A., Officiating District and Sessions Judge, Gazipur, United Provinces, and Fellow of the University of Allahabad. A most powerful and learned introduction of 8 pages from the pen of His Holiness Swami Rama Tirtha Maharaja, M. A., is also added. To the introductory chapter has been added papers on " What is Hinduism ? " the " Hindu idea of Time " and " Chief Sources of the Hindu Religious Literature." In the portion " Social and Personal " the papers on Caste, the Samskârâs, and the Âs'ramas, have all been revised and greatly enlarged with reference to the statistics of the last census, the progress of reform in the various reform bodies in the country and the popular views on the subject.

In the paper on the " Life of the Hindus in the past as well as the present " some additional information has been given regarding the ways of the Hindus and the causes of decay of their civilization.

The Chapters on S'râddha and Reforms Necessary are very instructive. Part II. devoted to Religions deals with the following subjects :—

- i. The religious beliefs in ancient, mediæval and modern India ;
- ii. Popular Hinduism in the present day ;
- iii. Hinduism illustrated in practical life in times past and present ; and
- iv. The ideal to aim at.

Part III. devoted to Philosophy, deals with :—

- i. Indian Philosophy : its sources, aims and objects ;
- ii. The world, the individual soul,—God ;
- iii. The Law of Karma, Freewill and Liberty ;
- iv. The *Summum Bonum*, and how to attain it.

Part IV. is devoted to Life after death. The last portion called "Miscellaneous" deals with:—

- i. Truthfulness in Modern Hindu Society.
- ii. Reform Movements in India.
- iii. The Indian Sādhu.
- iv. Badari Kâs'rama.
- v. Practical, Religious and Social Reform.

The concluding lines of the author's Preface to this edition are very significant. He says : " May the book be a means of rousing the Indians to study their ancient religion in a spirit of love and reverence and reform their institutions, in accordance with the ideals of the past adapted to present needs, and foreigners approach Hinduism in a spirit of sympathy, is the wish of the author, and if these pages conduce towards that end, in however small a manner, his labours will be amply rewarded."

Towards the close of his chapter on "Reform Movements in India" the author, refers (p. 310) to the work of the Theosophical Society as follows :—"The Theosophical Society and the Arya Samaj of Lahore have colleges which command the sympathy of not only their own followers, but of outsiders also. They have, moreover, been largely instrumental in turning the current of Indian thought towards, and not away from, India, besides bringing much of our old literature and philosophy within the easier comprehension of readers both in the East and West. They also discuss important questions of social reform, and Mrs. Besant's 'Ancient Ideals in Modern Life,' has placed the whole question of reform in the most practical shape possible."

* * * * *

Touching the question of reform generally he says (p. 311), " Our religion and philosophy are now being more largely studied in the West than in the East, and the influence they are exercising on the thought of Western countries is very considerable. But in the West they know what is good in our past and what is not : what is practicable and what otherwise. We shall have to do the same. Our past is great, but the greatness of the past will not make us great, unless we resolve to be like those whose purity of life and steadiness of aims and loftiness of ideals made them achieve it. Not to move at all and merely sit, admiring the past, means death ; to rush headlong into change in disregard of the past, means ruin. To choose the mean between these two extremes, means regeneration for India, and this ought to be the direction in which all reform ought to move."

This book of 340 pages of closely printed matter (demi-octavo size)—contains quite a mine of useful information and deserves to be in the hands of every student of Hindu religion and sociology. It is moderately priced (boards Rs. 2-8-0 and cloth Rs. 3) and can be had of the Manager, *Theosophist* Office, Adyar. G. K.

THE HATHA-YOGA AND THE RÂJA-YOGA IN INDIA.

A highly interesting lecture * on this subject was given by Mrs. Annie Besant to a society of French scholars, at the "Siège Social de l'Institut Général Psychologique" of Paris, on the 16th of June of the past year. Mrs. Besant began by describing to her hearers the theory of the six kos'as or veils of the soul (jîva) and the different planes corresponding to them ; which, she said, supplied in her opinion the only possible explanation of the phenomena in question. To him who accepts this doctrine, the idea of Yoga is that it consists in endeavouring, by means of some very old corporeal and spiritual exercises, "to withdraw by degrees the consciousness from the plane of grossest matter so as to enable it to act quite at one's ease in a vehicle of a more subtle matter ; he (the Yogin) tries to connect one vehicle with the other up to the most subtle vehicle, without ever losing his consciousness." There are two kinds of Yoga, different in method and purpose : the Hatha-Yoga or "violent union" and the Râja-Yoga or "royal union." The Hatha-Yogin uses two instruments to attain his ends : (1) the *prânâyâma* or "control of all the powers of life (*prânâh*) in and even beyond the body," and (2) the *dhâra*na or "perfect concentration of the attention and will to one portion of the body ;" and he may strive for one of two purposes (or both) : (1) The perfect health of the body with a very considerable prolongation of his present life, and (2) to subjugate those beings of the other planes who are inferior to him ("elementals"), in order to make them his helpers. The followers of the Râja-Yoga have only the purpose of liberating the soul from the body. Like the Hatha-Yogins they employ the *prânâyâma*, but *dhâra*na is replaced in this system by *Pratyâhâra*, which consists in a complete inhibition of the senses and at the same time a "perfect concentration not in some part of the body, but in an idea." When the complete insensibility as to the exterior and the perfect consciousness of the interior are reached, then the Yogin may leave his body and look at it as at some cast-off garment ; then he may rise from one world to the others. Most Yogins, however, are not Râja-, but Hatha-Yogins. Of

* Published in the *Bulletin de l'Institut Général Psychologique*, July-August 1905.

Mrs. Besant's personal experiences with these, as told by her in the course of her lecture, one of the most astounding is the following : An almost naked Yogin made to appear in his uplifted hands, without moving from his place, a wet handkerchief containing the four watches of some persons of Mrs. Besant's party, which Mrs. Besant had thrown, at the Yogin's request, into a well distant about fifty yards from where he stood.

O. S.

THE MASTERY OF DEATH.*

BY A. OSBORNE EAVES.

Death is no joke ; it is a serious matter. But the conclusions of the writer regarding his subject remind one irresistibly of Mr. Harris in Dickens's book, of whom it was said, "which there aint no sich pusson." The Mastery of Death is impossible, says the author. But it makes a very catching title for a book ; and there are quite enough practical and interesting facts in this one to justify the use of an attractive title. It belongs more or less to the New Thought movement, and there are many valuable hints in it in the way of gaining and keeping good health that should be valuable to invalids, and to healthy people who are interested in health questions ; even though they may not wish or be able to prove the question involved in its title.

F. D.

The following pamphlets are received, with thanks :—

"Light on the Path" and "Bhagavad Gitā," both being Italian versions and issued under Theosophical auspices at Rome ; the Gitā having been rendered into Italian by C. Jinaraja Dasa and M. L. Kirby ; "The Story of the Ramayana," a paper read before the Transvaal T. S. at Johannesburg, by J. L. P. Erasmus.

"An Open Letter to the Kandyan Chiefs," by Ananda K. Coomaraswamy ; "I Wants, and Wants Me," a book of Affirmations, by K. T. Anderson. "A Gigantic Hoax:" Mr. G. E. Sutcliffe, member of the Leeds Astronomical Society, tells "how the great French Astronomer, La Place, has perpetrated a tremendous hoax on the whole of nineteenth century scientists." Address the author, at the Hermitage, Kurla, Bombay. Price one shilling.

* Philip Wellby, London, Price 2s. 6d., net.

MAGAZINES.

The Theosophical Review. The January number opens with an article by Evan J. Cuthbertson on "The Submerged Continents," giving results of recent scientific observations, and appending a map by way of illustration. "The Mountains of Lebanon," by Amada, is continued. Francis Sedlák writes on "Taking Nothing for Granted," and uses his philosophical probe quite deftly. Mrs. Besant's paper on "The Meaning and the Method of the Spiritual Life" will be much appreciated by those who are seeking for the higher truths. She says in her first paragraph that "Unity is the keynote of Spirit, for below the spiritual realm all is division;" and in closing dwells upon the great truth that "It is more blessed to give than to receive;" and says: "For if the Divine Life could flow into us and we keep it within ourselves, it would become even as the mountain stream becomes if it be caught in some place where it may not issue, and gradually grows stagnant, sluggish, dead; but the life through which the Divine life flows unceasing, knows no stagnation and no weariness, and the more it outpours the more it receives," "He who loseth his life shall find it unto life eternal." Dr. A. A. Wells, in his article, "Where Two or Three. . .," brings up the question of Brotherhood again: A. L. L. also writes about "Brotherhood," and Mrs. U. M. Bright on "Brotherhood—altogether True," in contrast with the article in the issue of December, "Brotherhood—Mainly False:" Miss F. K. Leon's brief dream-visions on "Friendship" convey useful lessons. "Science v. Materialism," by A. M. G., embodies a review of Sir Oliver Lodge's recent work, "Life and Matter,"* which is a criticism of Professor Haeckel's Book, "The Riddle of the Universe." E. F. Ducasse's article "On Theosophical Materialism," contains some very pertinent ideas, and closes with the following sentence: "But even *Prana* can not be regarded as an abstract principle without form, for, as stated before, life without matter can have no reality, and is an impossibility."

Theosophy in Australasia, December, has the following articles: "Karma as a cure for Trouble," by Ina Gregory; "Jesus the Master," by Ernest H. Hawthorne; "Theosophy and Modern Thought," by H. W. Hunt; "The Necessity for Reincarnation," by X; "The Guiding Hand," by A. B.; and "The Religious Revival," by the Editor; with other matter.

In *The N. Z. Theosophical Magazine*, for December, Marion Judson first deals with "The Problem of Good and Evil;" Agnes E.

* London: Williams and Norgate. Price 2s. 6d. net.

Davidson next considers the question, "Do we Return to Earth ;" and Eveline E. Lauder, under the heading of "A School for the Broad-Minded," gives us some important conclusions arrived at after considerable study and observation. There are also interesting letters for the children, "Activities," "Questions and Answers," etc.

Theosophia, December, has a beautiful ideal picture of Jesus, the Christ. We note the following table of contents: "The Universal Significance of Christmas," by S. v. W.; "The Seal of the Theosophical Society," by A. G. Vreede; "Miguel Molinos," by Raphael Urbano; "How her Eyes were Opened," by Nellie Verdonck: "A proposed Enquiry concerning Reincarnation in the Church Fathers," by G. R. S. Mead; "Theosophical Language," by Dr. J. W. Boissevain.

Omatunto (Finnish) for December has the following table of contents: "In the year 1906," "Theosophy and the Churches," "My Christmas Joy," "Astrology," "To the Women of Finland," "If Poet I Were," "The force of Prayer," "An open letter to Rev. G.," "The Moral Principle," "Letter to the Editor," "What is Equality," "A Mystic Friend," "The Theosophical World," also Questions and Answers.

The Theosophic Gleaner, December, has, after the Editorial notes, the second instalment of Mr. Sutcliffe's paper on "Theosophy and Modern Science," dealing first with the "Occult significance of the Planet Uranus." "The Logic of Reason," by K. R. Ramasami Aiya, is continued; also "Persian Mysticism," by Rustam P. Masani.

The interesting lecture which was delivered by Mr. Wadia, the Editor, before the Blavatsky Lodge, Bombay, is concluded. Mr. Mahluxmivala gives us the fourth instalment of "The Wave of Dissent among the Parsis." There are also short articles on "Collective Karma," and "Lest we Forget."

The Central Hindu College Magazine, begins its sixth year with the January number. A new series of papers, "In Defence of Hinduism," is commenced, and there are numerous other articles of interest and two illustrations of Japanese views.

Modern Astrology, for January, commences a new volume and is brimful of matters that astrologers want to know about.

The Astrological Magazine (Madras) has some very interesting matter, both for the astrologer and the general reader.

The Arena is devoted to political, industrial, social and ethical questions, and is the leading exponent of these problems in the West.

Mind is the able advocate of the so-called New Thought move-

ment, and deals with matters relating to science, philosophy, religion, psychology and metaphysics.

Notes and Queries treats of history, folklore, mathematics, literature, science, art, arcane societies, etc.

The Light of Reason, commences a new volume with the January number. Its articles are brief and bear directly upon brotherhood and the practice of virtue.

Received with thanks : *Theosophy in India*, *Theosophic Messenger*, *The Vahan*, *Teosofisk Tidskrift*, *De Gulden Keten*, *Theosofisch Maandblad*, *Fragments*, *The Balance* (a new magazine published in Denver, Colorado), *The Theist*, *Light*, *Banner of Light*, *Harbinger of Light*.

Broad Views : Mr. Sinnett's January number comes out in a new cover, a great improvement over the old one, and with the imprint of a new publishing firm, Messrs. Gay and Bird, 22, Bedford St., Strand, W.C. The contents of the number are of unusual interest to Theosophists. In his own article, "Former Lives of Living People," he gives us an important chapter in the series of his explorations into the annals of the past with the help of his self-evolved clairvoyants. Undoubtedly these chapters when published in book form will be among the most popular volumes of our whole theosophical literature. In one instance a life lived 21,000 years ago in Chaldea by a friend now living gives Mr. Sinnett the chance of conveying some very interesting information about the state of the psychical and physical sciences in that country and that epoch. He says, "the Chaldean astrologers of the period with which I am dealing most certainly knew of the existence of Neptune and of the distribution of the other planets through the solar system. At the time of our friend's Chaldean life, that system was represented by a gigantic model stretching over a vast area of country. A religious temple, devoted to the profoundly enlightened and philosophically religious system, clumsily referred to by modern theologians as 'Sun worship,' occupied a certain place near the city. I do not think at the time it was clearly made out which Chaldean city of the period was in question, but that matters little. At distances corresponding, on of course a reduced scale, to the planetary distances from the sun, smaller temples were established in the country, each representing one of the planets, and even the orbit of the asteroids was represented by a group of irregular stones. The model, as I have said, included Uranus and Neptune, and also quite near home, the suspected though still undiscovered intra-mercurial planet Vulcan." On reading this one may well wonder whether Wirtz, the eccentric Belgian artist, was not a reincarnation from his

very Chaldean period, for as all travellers who have visited Belgium and have seen his garden and studio will recall, he had a grass plat laid out so as to represent Belgium in its geographical outlines and the emplacement of its chief cities, thus enabling one to get at a single glance a very fair idea of the geography of the country. A mystical article by Leila Boustead, "How Cicely kept her Tryst," vividly reminds me of an incident in her personal experience told me by H. P. B. Once she was sent to a Tunisian town to buy a certain house and garden then owned and occupied by an old Jew. In the garden, under a large pear tree, had been buried an immense treasure by a chief of the bloodthirsty Algerine corsairs, which it was very necessary to keep buried for a certain number of years until the terrible karma connected with it should have been in a measure removed. The bargain was made, the money paid over to the Jew against his simple receipt, with the understanding that a proper title-deed should be given the next day. During the night, however, the Jew died ; but the next morning H. P. B. got the deed properly signed by the dead man's hand, for it was executed after his decease. The story in Mr. Sinnett's magazine, which relates to the signing of a will, is on somewhat similar lines, and is most interesting.

East and West : The January number gives still another proof of the great editorial capacity of Mr. B. M. Malabari. All the articles are worth reading, but among them probably the one that will most interest Theosophists is that by the Reverend Father Hull, S.J., on "Miracles in Fact and Theory." The writer is evidently a well-read man, heavily handicapped by the necessity of accepting as true the biblical narrative about the life and "miracles" of Jesus. Granting that point, his argument is more or less consistent. But by what proportion of present-day students of psychology is that granted ?

Révue Théosophique : Translations from Mrs. Besant, Madame Blavatsky and Mr. Sinnett fill up a good part of the number for December, but, to the great profit of its readers, there is a long instalment from the "L'Étre Subconscient" of Docteur Pascal. It is of great interest to our movement in France that this honourable, learned and devoted colleague may be spared for many years yet to continue his work. M. Courmes, in a note on the approaching International Theosophical Congress at Paris, says that at the time of writing, the programme has not yet been settled. The only certain facts were that Colonel Olcott would preside and that Mr. Leadbeater, "the eminent Theosophical Teacher," after completing his long wanderings from

England through the United States, New Zealand, Australia and India, would be present. Besides numerous discourses and the presentation of papers, there would be musical soirées, social gatherings, and a small art exhibition confined to members of the French Section, in which each subject, painting, sculpture, engraving, etc., should have a spiritual character. The expenses are to be covered by admission tickets to all the sessions at five francs each and by voluntary contributions.

Bulletin Théosophique: In the December issue Dr. Pascal gives the names and addresses of the members of the General Committee and of the sub-committees on Essays, Travelling and Hotel Accommodation, Reception, Art, Music and The Press. All applications for information about the Congress should be addressed to Mlle.—Weyer, Secretary of the Organising Committee, 39, Avenue de La Bourdonnais, Paris, VII. A list of lectures and meetings at the Society's headquarters is given, from which I am pleased to know that my good friend M. Voyoud, has shown himself to be a very finished speaker. It is rather sad to read that the secretaries of Branches are getting very lax in forwarding reports of their activities and that if this is not changed, the General Secretary fears that he will have to suspend the publication of the *Bulletin* for lack of matter about the Branches to publish. This is not a very bright augury for the success of the forthcoming Congress.

Sophia (Madrid): Among the interesting contributions in the December number is a short leader on the "Karma of Spain," in which the author makes a fervent appeal to his compatriots to open their eyes to the things which are happening about them and which show day by day that there are great hidden forces at work which offer opportunities for men of that nation to take part in the work of resurrecting the past grandeur of the race and of giving Spain again a commanding position among nations. A translation is given of Dr. Schröder's essay on "Buddha, the Atheist," which appeared in the October number of the *Theosophist*. There is also a notice of a curious article recently published by M. Georges Claretie in *Figaro* on that most impressive character in Dumas' "Count of Monte Christo," the Abbé Faria. He affirms that this was a real character, a native of Goa, renowned for his learning and for his commanding position among the men of science who studied mesmerism at the time of Mesmer. He was also a strong man among theologians and transmitted to Europe some of the teaching which he got from the Brahmins of India as a result of his friendly relations with them.

CUTTINGS AND COMMENTS.

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

Rev. L. P. Jacks, M.A., presents in the *Hibbert Journal* some ideas on this subject which will no doubt set many Christian people thinking. He says: "Unless a man felt that he was ethically better for his belief, he would not—he could not—believe at all. . . ."

Implicit, therefore, in the fact of our being Christians at all, is the conviction that there is no other religion which produces higher character or better men." He also quotes a few sentences from the Bishop of Ripon, in support of his point, and then submits the following :

How would the general status of Christianity be affected by the appearance in the world of a religion which should stand the test better than herself? Or, slightly varying the terms of the problem, let us suppose that a race of non-Christian men should appear who, when judged by accepted standards of character, should be at once pronounced the moral superiors of the Christian races. I am far from asserting that such a thing has happened. I offer the question in a strictly hypothetical form—how would Christianity stand affected if it were to happen? The answer is that the whole edifice would be shaken to its very foundations. Not the united zeal and ingenuity of all the doctors of Christendom could secure her against the shock of the discovery that another religion produced better nations and better men. That we should all hasten to become adherents of this other religion does not follow but we should at once be compelled to re-examine and perhaps reform our own. All differences among ourselves would be merged in a common insignificance. As the wild creatures of the prairie suspend their war when they scent the fumes of the oncoming fire, as the pursuer forgets his chase and the victim his flight, as the panther and hart seek a common hiding-place from destruction—so would it be with us and with our controversies in the day when this thing should come to pass. Reason and Authority, Christian evidence, dogma and apology, Catholic and Protestant, Churchman and Dissenter—of what consequence would these distinctions be in face of the advent of another religion which produced better men? The defence and propagation of Christianity would alike come to a dead stop. The church could no longer chant her favourite text about the gates of hell for she would be stricken utterly dumb. * * *

But—be it said in passing, this dismay would have a short duration. Soon the question would be asked: what has Christ himself to say to these new conditions, and how does he bid us greet their appearance? Then for the first time in history would flash upon the Church the meaning of these long-neglected words—"neither in this mountain nor yet, at Jerusalem." It would be seen that the coming of this new religion was nothing other than a second advent of the Universal Christ himself. Fears would give place to rejoicing; frowns to looks of welcome; the faithful would resume their labours; the spirit of exclusiveness would vanish, and a Christian Religion, worthy of its name—a genuine open Brotherhood of the children of the Spirit—might at last appear in the world.

Hard as the effort will seem to many, it has now become the plain duty of Christendom to realise that her hold on the moral supremacy of the world is not so secure as many of us imagine. There is room, nay, opportunity, for a rival candidate. That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts. But no less certain, no less striking is the failure of the West to justify that ideal, both in national and private life. The sense of dissatisfaction which this failure has produced has entered deep into the moral consciousness of Christians all the world over; and if the impression has been in the case of those who profess and call themselves Christians, it has been yet deeper with the multitudes who have turned their backs on the Church. I rate this feeling among the greatest of the forces now moving the minds of men. Other things may create a louder noise, but this works revolutions. The question of theological standard is being merged into that of the moral, and we are being summoned as never before, to find the correspondence between our professions and our lives. Such a state of things exposes

Christendom to a rival challenge, and marks the fitting moment for another claimant to appear on the scene. If outside the pale of Christendom there should arise the example of a saner, nobler, more rational, more joyous, more humane, more self-controlled way of life than the West has so far achieved, the minds of men are prepared to greet its appearance as no act of presumption, but as a divine fulfilment of the urgent needs of mankind.

If any reader of this paper should conclude from what has been said that I regard the rise of Japan as the most important event in religious history since the call of the Gentiles, he will so far correctly understand my drift. But if he takes this as a prophecy that Christianity will fall and Buddhism will rise into its place, he will do violence both to the letter and the spirit of the argument. I make no prediction whatever. The contention is that a serious challenge to the moral hegemony of Christendom is not, a priori, impossible; that such a challenge has actually been offered; that Buddhism, represented for the moment by Japan, is even now in the field as a claimant for that position which the vast majority of Christians regard as the indisputable birthright of their own religion. What verdict history will finally pass upon this claim no one can tell, no one should try to tell. Enough for the present that the claim has arisen, that it lacks no element of seriousness, that it has been forced on the attention of the world in a fact-language which admits of no mistake.

*Miracles—
or What ?
A Lesson for
Unbelievers.*

On the 9th of September last, Royappa Peter, a poor beggar who had been suffering for several years from paralysis of the lower limbs, visited, by request, the T. S. Branch Hall at Secunderabad, and made a statement to the Secretary of the Branch, Mr. N. Srinivas Aiyar, giving particulars concerning his family history and past life, and of his recent instantaneous and wonderful restoration to health, in answer to prayer—as he avers. We have not space for all the details contained in the MS. which was kindly sent us, but will give the leading facts in the case.

The man is 41 years old and, before his illness, was a butler, and well known—the names of prominent people in Secunderabad, with whom he was formerly acquainted or by whom employed, are stated. He speaks Tamil, Telugu, Urdu, and a little English. About twelve years ago the man had a severe abscess on his neck and received treatment at the hospital, but ere he had fully recovered he took a severe cold, owing to exposure in a storm of rain. Fever supervened, and finally paralysis,—complete in the legs, but only partial in the hands and arms. After a course of treatment by a native physician he recovered the full use of his hands and arms and could assume a sitting posture, but his legs remained paralysed. His wife found it very difficult to care for him in his helpless condition and bring up their three children, and finally left him and took two of the children with her. The other one was then placed in a Mission School. After this the man took to begging and by this means was barely able to keep soul and body together. His relatives would also, at rare intervals, furnish him with a meal. But even begging had to be abandoned, for the authorities of the city commenced to strictly enforce the rule that no begging should be permitted in the streets. In this miserable condition he knew not what to do. Being a Christian by birth and faith, he “prayed to God fervently, devotedly and regularly,” either to take him away from this world or restore to him the use of his legs.

In this dilemma he applied to his “ever kind and generous S. P. G. Minister, Rev. Israel,” who, in response to his appeal, gladly furnished him food and shelter. He was deeply touched by this kindness, and continued to pray more fervently than ever, either for the use of his legs or for death, and his prayer was soon answered. He says :

On Wednesday the 31st May 1905, after I took my *khana* (food), about 12 noon, I

retired to the small room kindly given me by my pastor, shut the door and fell fast asleep All of a sudden I felt that a hand gently touched my back, and a voice said, "Get up! get up!" and, with the impulse of the moment I got up and stood. I did not know whether I was awake or asleep, . . . but opened the door, when lo! I found no one in the room. Soon some people came and saw me perspiring profusely and standing on my legs. They brought me water and I drank it, and to my own great surprise I was able to walk. The news of my recovery soon spread like wildfire. Many were the persons who came to see me, and I am glad to tell you that I am now doing well.

On being asked if he thought his cure to be the result of his fervent prayer, he said, "Yes, without the least doubt." After this his pastor, the Rev. Israel, preached a sermon in reference to this event, in his church, "to a large audience, and exhorted his hearers to think evil of none, and to pray to God, acknowledging His goodness and fostering care."

* * *

*Another Un-
seen Helper.* As this seems to be a fitting opportunity for uncovering a fragment of family history, I here place it on record.

The foregoing statement reminds me of how the life of my wife, since deceased, was once saved by some unseen power. One day in the later years of her girlhood, she was going to visit her aunt and a snow-storm came on, so blinding that she lost her way. At first she felt intensely cold, then began to feel warmer and sleepy, and finally threw herself down on the snow and soon sank into a half-frozen sleep utterly benumbed by cold. She was roused by hearing a mighty voice which seemed loud enough to fill the Universe, and which called her by name and said "Get up!" She heard the voice but could not obey, being in a dazed condition. Again the command was repeated accompanied by an electric shock which brought her to a sitting posture. She looked round for the source of the mighty voice but no human being was near. Again the voice of command sounded like thunder in her ears accompanied by another shock which brought her to her feet and enabled her to resume her journey. She was about to throw herself into the snow again, not knowing where to go, and feeling sleepy, when it seemed as though a veil was lifted from her eyes, and she saw, a little distance away, her aunt's house; but when the door was opened and the warm air reached her lungs, she fell in a swoon. She had a long illness and did not regain her normal consciousness for several weeks—the flesh falling from the bones in places where it had been most severely frozen; three of her ribs being laid bare.

W. A. E.

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*Mrs. Besant
on Indian
Colleges and
Universities.* Mrs. Besant's intense interest in general educational movements in India is shown by her letter to Babu Hirendra Nath Datta, M.A., which appeared in the *Indian Mirror* of January 10th, which contains wise suggestions. We quote therefrom the following paragraphs:—

The needs of India are, among others, the development of a national spirit; an education formed on Indian ideals, and enriched, not dominated, by the thought and culture of the West. This education, on its literary side, should include the teaching of Indian literature as primary and of foreign literature as secondary, the teaching of Indian history as primary and of foreign history as secondary, the teaching of Indian philosophy as primary and of foreign philosophy as secondary; on its scientific side, it should include the science of the West, but should also encourage and teach much of the science, especially in psychology and medicine, of the East; on its technical side, it

should embrace all the provision for the industrial life of the country—industrial chemistry, agriculture, crafts of every kind, engineering and mineralogy, &c.; on its commercial side, sound training in commercial correspondence, shorthand, typewriting, book-keeping; &c. It should establish professorships and fellowships for the encouragement of Sanskrit and Arabic learning, and should give to these the position held in European Universities by Latin and Greek. It should have its chairs of Theology—Hindu, Mussalman, Parsi and even Christian, since there are in India a few long-established Christian communities.

Universities, based on these ideas, should be established in India: to begin with, the limits of the five present Provinces might be accepted, and one University might be formed in one and then another in a second, and so on; later, if need arise, a larger number may be established. These Universities should each have a Senate, composed of all its graduates of a certain rank and a Syndicate for administrative purposes. They should affiliate colleges, denominational and undenominational. The scale of fees should be moderate and universal; there should be no age limit for matriculation: each University examination should represent a definite standard, the same in each University, and students should pass freely from one to another. Great freedom for experiment should be allowed to recognised schools and affiliated colleges, and variety in details with unity in essentials should be sought.

The sending of picked students abroad should be one of the duties of the Universities, and these students should be bound to serve under the orders of the University for at least 15 years after their return. Meanwhile, the scientific side of the affiliated colleges should be in the hands of foreign professors, except where first-class Indians, trained abroad are available. Japan might possibly be drawn upon in this respect.

This is a very bold outline, but sufficient to show you my purpose. As you know, I am in favour of denominational colleges, but I would have the Universities *Indian*, affiliating all without distinction of religions, and thus preparing their graduates and under-graduates for the life of the world in which men of all faiths should co-operate for public ends.

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*Education in
Ceylon. My
"doxy" and
your "doxy."*

Continuing the subject of education, we learn that:—

The four Catholic Bishops of Ceylon have issued a joint pastoral letter to the laity of the island deprecating the action of Catholic parents who send their children to non-Catholic and unsectarian schools, and prohibiting the practice under severe ecclesiastical penalties. They plead that while a non-sectarian school may not in principle exercise more than a passive influence against the Catholic faith, yet in practice the non-Catholic class-master uses very active efforts which must result in indifferentism or apathy. The parents of such children are warned that their action is a grievous sin and that they will be denied the Sacraments.

It seems quite natural that parents should wish their children educated in schools where no influences will be brought to bear upon their plastic minds to prejudice them against their ancestral faith; preference of course being given to schools under their own denominational control; and it is a pity that Catholics and other Christians cannot see that the same principle which they value so highly, should be applied to the Buddhist community, in the matter of educating their children.

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*Mrs. Besant's
Calcutta Lec-
ture on
Hinduism.*

From an Editorial in the *Indian Mirror* of 17th January we clip the following paragraphs:

The lecture delivered by Mrs. Besant, the other day, in the Grand Theatre, on Hinduism, was heard by the audience with rapt attention and deep interest, and, let us hope, with much profit to themselves. It was a marvellous exposition of the higher truths of Hinduism,—truths which are not to be met with in any other system of philosophy extant in the world, and which are being gradually demonstrated by the most advanced scientific researches and investigation of the West.

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Theosophy which, in its early days, used to be ridiculed and scoffed, is gradually influencing the advanced thought of Europe and America, and Theosophy has drawn its inspiration from Hinduism which is the fountain-head, nay the mother of all religions. Hinduism will not only elevate the descendants of the mighty Aryans of old, but is destined to shape and mould the thought of the rest of the world.

The Hindus are deeply grateful to Mrs. Besant for thus defending Hinduism from the attacks and vilification of ignorant and interested persons. The manner of her defence was admirable, nay unique. Her exposition of the abstract truths of the Hindu religion was such as left nothing to be desired. Her words went straight home to the minds of the audience, and her reasoning was convincing to a degree. We simply wondered at her comprehensive grasp of the subtle truths, and her marvellous power of explaining them in a style as clear as noon-day light. We doubt very much whether even the most learned Hindu pandits who have spent their whole lives in the study of the Shastras, can rival her in her wonderful exposition of the higher truths of Hinduism.

* * *

A new photographic revelation. It is claimed that a discovery—certainly remarkable if true—has been made by Professor Martini, a celebrated oculist of the University of Rome. Instead of finding the image of the murderer in the eye of his victim, he has found the image of the victim in the eye of the murderer. An exchange summarises the discovery as follows :

A young man named Casale was accused of having assaulted a lawyer named Bianchi at Perouse. The alleged murderer, a member of a good family, denied all knowledge of the crime. Professor Martini proceeded instantly to the President of the Perouse Tribunal and asked permission to examine the eyes of the accused murderer. His request being granted, the professor went to the prison and asked Casale to allow him to look at his eyes.

Directly he placed his ophthalmoscope in position to examine the left eye of Casale the professor saw on the retina the profile of a man's face with a white beard. In the right eye he could distinguish nothing. He examined the face for a long time and finally photographed it. He then said to Casale :

"Confess that you killed Signor Bianchi. The face of the murdered man is visible on the retina of your left eye and I will show you a photograph of it."

Casale confessed immediately.

"Now," added the professor, "tell me, do you see here the phantom of Signor Bianchi?"

"Yes," replied the accused ; "I see it always."

"With which eye do you see it?"

"With my left eye."

"In what position do you see the phantom?"

"Always in profile."

The face of Signor Bianchi, according to Professor Martini, continued to be visible in the retina of the eye.

This may have been a somewhat exceptional case but, no doubt, further light will yet be thrown upon the subject by eager investigators.

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In commenting on a recent work entitled, "*Shakerism. By kerism, * its Meaning and Message,*" a reviewer in the *Banner of Light* gives us, after discussing the superior mechanical get-up and excellent literary style of the book, the following historical, philosophical and critical notes, that our readers may find interesting :—

Shakerism was founded by Mother Ann Lee, daughter of a blacksmith in England before the days of our Revolution. This girl, ignorant, untutored and with no education

* By Anna White and Leila S. Taylor. Published by Fred. J. Heer, Columbus, Ohio

(she could scarcely read) was a medium. Learning something from Quakerism, hating the husband to whose embraces her family had condemned her, always of a strong religious tendency, like Joan of Arc, she was led by her visions through persecutions almost unbelievable, to found in the New York wilderness, before the absurdities of King George drove his American colonies to revolt, a church unlike any the world had ever seen. That little handful of fanatics, lunatics they must have seemed and did seem to the people of that day, were guided constantly and in every detail by spirit guides and messages. Their first abiding place in the New York wilderness was selected by these visions, and although it appeared the worst possible choice, it was instantly occupied without hesitation or doubt. Long before Spiritualism was known by that name, as early as 1751, all its phenomena were familiar to the Shakers, practised daily, followed always implicitly, and have been, down to the present day, and now are, although the manifestations are rarer and in many forms withdrawn. But before 1840, the Shakers had experienced clairvoyance, clairaudience, levitation, inspirational speaking, trance, both conscious and unconscious, materialization, automatic writing, table tipping, rappings and telepathy, as well as mental and spiritual healing. These were all known to them as "gifts" and when for any purpose a Shaker desired to be controlled—to use our term—he prayed for a "gift" appropriate to the need of the hour.

The reviewer criticises at some length two of the leading features of Shakerism—communism and celibacy. We give space for a few of her criticisms on the latter.

It were as wise to refuse all food and to die of inanition because most people eat too much, eat for enjoyment instead of mere nutritive purposes, as to propose celibacy as a cure for lust. To speak of "purity" as applying only to celibacy is to be a prude, and to deride God's handiwork. He gives us sex passions hard to control. To call the normal following of God's purpose impurity is but blasphemy, and bespeaks a lowness of mind and an innate lubricity of thoughts which control the mind to the extent that it cannot distinguish between the clean and the unclean.

Oh, the folly and the wrong of stamping with the mark of impurity that process of which the result is the 'little children' of whom Christ Jesus said, 'Of such is the kingdom of heaven.'

Oh, the barren dreariness of the home where these are banished except as the waifs of others' love, washed upon a motherless shore.—

MIME INNESS.

*Shakerism
from within.
A reply.*

The author of the book above noticed replies at considerable length in a later issue of the *Banner*, from which we quote a few sentences. Referring to child-bearing, 'Sister Leila' says :—

"The animal function passes with a few brief years; the rest of life may witness the unfoldment of the spiritual man or woman.

It remains true that a large class of men and women are not and never will be fathers and mothers. The reasons and causes are as numerous and complex as are the conditions of modern society; not always, by any means, because of their greater spirituality. Howbeit, a nucleus has ever existed of the spiritually-minded seekers after truth, who, finding the first law of reproduction and earth-replenishment to interfere with the inner, spiritual law of their being, have renounced the former, to seek in continence and renunciation a knowledge of and a oneness with God, and among such have been some of the greatest benefactors of their race."

She quotes St. Paul, to the effect that the unmarried care for the things of the Lord; the married, for the things of the world and to please their partners; also Jesus, that those who have forsaken earthly things and relations for his sake "shall receive an hundred fold and shall inherit everlasting life."

She adds that,

"In all times and among all races such men and women have been found. It is idle, unjust, to charge modern Shakers with the crime of 'cowardly sneaking away from the responsibility God has placed upon us.'"

"The charge applies equally to all, Jesus included, who have sought, through purity and self-conquest the freedom of the spirit. That, in human economy, provision should be made for this class, is but common sense and a wise conservation of mental and spiritual force.....By all such, as well as by those living sweetly and purely in the family relation, is the evolution of the spiritual man being accomplished."

She says that in Shakerism, those who live under the law of "Love thy neighbour as thyself, have the spiritual hunger of their souls satisfied, and the longed-for universal brotherhood of man..... and sisterhood of woman finds nucleus and starting-point."

It seems then that there is no "shirking of responsibilities in child-training," for many children from the outer world—orphans, stray waifs and "uncontrollables"—are sent to find homes among the Shakers, and such receive a good education and loving care.

'Sister Leila' says, further, that visitors will find no 'barren dreariness,' no 'terrible chill, loneliness and heart-hunger,' but a "community of cultured men and women living in peace and loving, one another, alive to social conditions, intensely interested in reform," and "a band of happy, well trained youth and children who are loved and cared for as are few, even in the happy homes of our America." She invites correspondence with true-hearted souls who are "willing to work for the uplifting of humanity." Her address is, Leila S. Taylor, North Family of Shakers, Mount Lebanon, N. Y., U. S. A.

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*Abraham
Lincoln and
Church
Membership.*

Mr. Lincoln gave to the Hon. W. C. Deming on one occasion his reason for never having joined a church, in these words :—

I have never united myself to any church because I have found difficulty in giving my assent, without mental reservation, to the long and complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith.

When any church will inscribe over its altar, as its sole qualification for Membership, the Saviour's condensed statement of law and gospel, "Thou shalt love the Lord, and thy neighbor as thyself," that church will I join with all my heart and soul.

* * *

The *Boston Evening Transcript*, the *Springfield Republican*, and the *New York Sun*, American papers "A Hard Nut to Crack." all three of them enjoying a wide circulation and corresponding influence, have recently published articles relating to an experiment in telepathy between England and America, undertaken by Professor Hyslop ; of which, as we learn from *Constancia*, of Buenos Aires, the following are the particulars :—"Mrs. Piper, who is so well known to all as a medium with whom the Society for Psychical Research in England has experimentalized, arranged for an experiment in telepathy. At a moment mutually

agreed upon Mrs. Piper undertook to send a few words telepathically to the English medium. The message consisted of four words only, which were not decided upon until the very moment of the experiment; and were selected as being uncommon words. The mental message thus sent was received in England precisely at the instant of its transmission—and here comes in the important part—*it was transmitted in English and received in Latin*. There are two important considerations arising out of this case; the first strikes us in an especial manner, the second is positively fatal to the materialistic explanation of telepathy. The first is that journals like the *Sun*, the *Republican* and the *Transcript* should occupy themselves with the subject, and it is another example to show what new fields the study of Spiritualism is invading. The second consideration is of great importance; for so vast is its significance, that the only wonder is, it has not excited the enthusiasm which it ought to do. It is certainly the heaviest and severest blow which has been inflicted upon the materialistic theories of telepathy which they have sustained for some years past.

“The telepathic school of Hudson maintains that telepathy and not the spirits is the cause of all spiritual phenomena; that the communication between the two worlds is easily explained by the statement that a simple intelligence reads the thoughts of the people of the earth; and that the mechanism by which this is effected, on the part of the reader of these thoughts is, in short, the operation of the brain of the sender of the message, which sets in motion certain vibrations of the ether that impinge upon the brain of the receiver, who reproduces the transmitted idea. It is a species of telephone without threads, the brain or nerve centres of the two persons communicating being equivalent to a couple of telephonic apparatuses (! !)

“Yet in the new experiment now spoken of, we have four English words transformed on their passage into four Latin words of a corresponding meaning. Surely the vibrations of the ether cannot translate English into Latin. Neither of the two communicants understood a word of the latter language, and the Latin phrases did not appear in the written document. The Latin translation was a complete surprise to every person engaged in the experiment. Consequently some intelligent force must have intervened between Mrs. Piper and the English medium—a force, because it executed a mental act; intelligent, because it had turned English into Latin; and it intervened between those two persons because neither of them understands Latin, and therefore it could not be in the mind of either, whether objectively or subjectively.

“And it is perfectly certain that the vibrations of the ether, without some other force, and that force an intelligent one, could not possibly translate English into Latin.

“What then, becomes of the materialistic explanation? For this occurrence lies completely outside of the theory by which that school professes to explain the phenomenon.”

[We copy the foregoing from the *Harbinger of Light* of May last. The materialists can now bring their hammers.]