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THE THEOSOPHIST.

VOL. XXI, NO. 5, FEBRUARY 1900.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER IV.

IT was remarked at the end of the last Chapter that we were now about to review some disagreeable incidents of that year (1888) in which H.P.B. was a conspicuous factor. If she had been just an ordinary person hidden behind the screen of domesticity, this history of the development of the Theosophical movement might have been written without bringing her on the stage: or, if the truth had been told about her by friend and foe, I might have left her to be dealt with by her karma, showing, of course, what great part she had played in it and to how great a credit she was entitled. But she has shared the fate of all public characters of mark in human affairs, having been absurdly flattered and worshipped by one party, and mercilessly wronged by the other. Unless, then, her most intimate friend and colleague, the surviving builder-up of the movement, had cast aside the reserve he had all along maintained and would have preferred to preserve, the real personage would never have been understood by her contemporaries nor justice done to her really grand character. That she was great in the sense of the thorough altruism of her public work, is unquestionable: in her times of exaltation self was drowned in the yearning to spread knowledge and do her Master's bidding. She never sold her rich store of occult knowledge for money, nor bartered instruction for personal advantage. She valued her life as nothing as balanced against service, and would have given it as joyfully as any religious martyr if the occasion had seemed to demand the sacrifice. These tendencies and characteristic traits she had brought over with her from the long line of reincarnations in which she (and, in some, we) had been engaged in like service, and were the aspects of her individuality—high, noble, ideally loyal, worthy, not of being worshipped,—for no human being

* Three 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 the first volume is available in book form. Price, cloth, Rs. 3-8-0; paper, Rs. 2-8-0.

ought to be made the cause of slavish adoration—but of aspiration to be like it. Her personality is quite another affair, and afforded a strong background to throw out her interior brightness into stronger relief. In the matter under present discussion, for instance, the front she presents to me in her letters is unlovely to a degree: language violent, passion raging, scorn and satire poorly covered by a skin of soft talk; a disposition to break through the "red tape" of the Society's mild constitution, and to rule or ruin as I might decide to ratify or disavow her arbitrary and utterly unconstitutional acts; a sniffing at the Council and Councillors, whom she did not choose to have stand in her way, a sharp and slashing criticism of certain of her European co-workers, especially of the one most prominent in that part of the movement, whose initials she parenthesised after the word "Satan," and an appeal that I should not let our many years of associated work be lost in the breaking up of the T.S. into two unrelated bodies, the Eastern and the Western Theosophical Societies. In short, she writes like a mad person and in the tone of a hyper-excited hysterical woman, fighting for her good name against the black maliciousness of the Missionary-Coulomb-Hodgson assault, and for her life against a number of physical ailments which three years later carried her off. Yet, ill in body and upset in mind as she may have been, she was still a mighty factor for me to deal with, and forced me to choose which line of policy I should follow along. The first count in her indictment against me (for, of course, *more suo*, it was all my fault) was that I had decided against her favorite, in an arbitration I had held at Paris, that year, between two opposing parties among the French Theosophists; it was, she writes me, "no mistake, but a crime perpetrated by you against Theosophy (doubly underscored), in full knowledge of what X. is and fear of Y... Olcott, my friend, you are—but I do not want to hurt your feelings, and will not say to you what you are. If you do not *feel and realize it yourself*, then all I can say will be useless. As for P.* you have put yourself entirely in his hands, and you have sacrificed Theosophy, and even the honour of the T. S. in France, out of fear of that wretched little——." Encouraging praises, these, for a poor fellow who was struggling with all his might to steer the ship on its course, keeping clear of the shoals and rocks which wreck so many societies, and are doubly dangerous to vessels manned by cranky crews. She had hatched out a new Section, with herself elected as "President," taken a commodious house, and had a signboard ready to have painted on it either "European Headquarters of the T. S." or "Western Theosophical Society." Seeming to suspect that I might not like it *very* much to have the whole machinery of the Society upset to gratify her whim, and remembering of old that the more she threatened the more stubborn it made me, she writes: "Now look here, Olcott. It is very painful, most painful, for me to have to put to you what the French call *marché en main*, and to have you choose. You will say again that you "hate threats," and

* A Frenchman, subsequently expelled from the Society.

these will only make you more stubborn. But this is no threat at all, but a *fait accompli*. It remains with you to either ratify it or to go against it, and declare war to me and my Esotericists. If, recognizing the utmost necessity of the step, you submit to the inexorable evolution of things, nothing will be changed. Adyar and Europe will remain allies and, to all appearance, the latter will seem to be subject to the former. If you do not ratify it—well, then there will be two Theosophical Societies, the old Indian and the new European, *entirely independent of each other.*" Hobson's choice, in a word! After this, one need not be astonished to see her saying: "I write *in all calmness* and after full deliberation, your having granted the Charter to P. having only precipitated matters!"

This stand-and-deliver ultimatum naturally frightened the "mild Hindu" Members of our Executive Council to fits, and involved another visit to Europe in 1889. The Paris arbitration above referred to occurred during my European visit of 1888, which kept me there from August 26th to October 22nd, and was made at the entreaty of the Executive Council, as the tone of H. P. B.'s letters had alarmed them for the stability of the movement in the West. The tour should, by rights, have been mentioned before the incidents of the threatened split above alluded to, but H. P. B.'s letters lying nearest to hand, and the trouble being continuous through the two successive years, I took it up first.

The Paris imbroglio sprang out of a disturbance in the "Isis" Branch, founded by the late regretted M. Louis Dramard, after his decease. A hyper-sensitive young man, named Gaboriau, who showed an excessive enthusiasm for Theosophy but small executive faculty, and who had been taken up as a protégé by H. P. B., was spending a small patrimony, just inherited, on Theosophical publications, and trying to lead the Isis T. S. along its difficult path. In doing this he had become involved in disputes in which H. P. B. had taken his side and made a bad mess for me by giving him, in her real character of Co-Founder and her assumed one of my representative, with *full discretionary powers*, a charter of a sweeping and unprecedented character, which practically let him do as he pleased. This was, of course, protested against by some of his soberer colleagues, recriminations arose, and an appeal was made to me. After my arrival at London a circular was issued to each registered French member, appointing a time and place of meeting in Paris, and on September 17th, my formal decision was read before the assembly. The impossibility of reorganising the Isis T. S. being evident, a new Charter was granted to a new Branch, the "Hermes," and the now lamented M. Arthur Arnould, the well-known author, was elected President; M. Eugene Nus, the historian, and Georges Caminade d'Angers, Vice-Presidents; Gerard Encausse, Corresponding Secretary; and C. Dubourg and Julien Lejay, Secretaries. A large roll of members was inscribed and the young Branch began its career. My action in this affair was taken according to my best judgment, after hearing all that was to be said and seeing

everybody concerned; I believe it to have been the best under existing circumstances, though it threw M. Gaboriau out of the active running, caused him and some of his few followers to denounce me unqualifiedly, and led to a pitched battle, as one might say, between H. P. B. and myself on my return to London. The sequel is above shown in her revolutionary action with respect to the re-organisation at London.

It was during this tour that I made the acquaintance of Professor F. Max Müller, and visited him at Oxford, where he was good enough to have me meet Sir William W. Hunter, K.C.S.I., and the world-famous Professor E. B. Tylor, the Anthropologist. Prof. Müller was so kind as to say that the Oriental reprinting, translation and publishing portion of the Society's work was "noble, and there could be no two opinions about it, nor were there, among Orientalists." But as for our far more cherished activities, the discovery and spread of ancient views on the existence of Siddhas and of the *siddhis* in man, he was utterly incredulous. "We know all about Sanskrit and Sanskrit literature," he said, "and have found no evidence anywhere of the pretended esoteric meaning which your Theosophists profess to have discovered in the Vedas, the Upanishads and other Indian Scriptures: there is nothing of the kind, I assure you. Why will you sacrifice all the good opinion which scholars have of your legitimate work for Sanskrit revival, to pander to the superstitious belief of the Hindus in such follies?" We sat, alone, in his fine library room, well lighted by windows looking out on one of those emerald, velvety lawns so peculiar to moist England; the walls of the chamber covered with book-cases filled with the best works of ancient and modern writers, two marble statuettes of the Buddha sitting in meditation, placed to the right and left of the fireplace, but *on the hearth* (Buddhists take notice), and the grand old scholar, author, discoverer, controversialist, teacher, courtier, seated at his large morocco-covered mahogany writing-table, with the light of one window shining full in his face and another beyond the edge of the table bringing out his aristocratic profile in sharp relief. How the picture of that temple of high-thinking comes back to my memory out of the latency of the *ākāśa*! I see this greatest pupil of that pioneer genius, E. Burnouf, sitting there and giving me his authoritative advice to turn from the evil course of Theosophy into the hard and rocky path of official scholarship and be happy to lie down in the thistle-bed prepared by Orientalists for their common use. As he warmed with his subject, the blood rose to his head and suffused his delicate skin, his fine nostrils dilated, and his eyes sparkled. I sat facing the fireplace, at the nearer end of the table, where I could read the emotions in his face as they arose, listening with the respect to which so aged and so illustrious a scholar was entitled. When he had finished, I quietly said that his conclusions as to these occult things were at variance with the beliefs of every orthodox pandit, from one end of India to the other; that the Gupta Vidya was a recognized element in Hindu religious philosophy, as, of course, he knew; and that what most drew the edu-

cated Indians into sympathy with us, was the very fact that we believed exactly what they had believed from time immemorial on these subjects. Moreover, I would venture to declare to the Professor that I had had the clearest evidence at first hands that the Siddhas, or Mahatmas, live and work for humanity to-day as they ever have; and that the claims of Patanjali as to the siddhis and the possibility of developing them were, to my certain knowledge, true. The Professor, finding me so self-opinionated and indisposed to desert my colors, said we had better change the subject. We did, but not for long, for he came back to it, and we finally agreed to disagree, parting in all courtesy and, on my own part, with regret that so great a mind could not have taken in that splendid teaching of the Sages about man and his powers, which is of all in the world the most satisfying to the reason and most consoling to the heart.

The tour of 1888 took me to London, Liverpool, Cambridge, Glasgow, Paris and Bologna. I called two Conventions at London, of the British Branches, organized and chartered a British Section of the T. S. and issued an order in Council forming an Esoteric Section, with Madame Blavatsky as its responsible head. It was thus worded:

LONDON, *October 9th, 1888.*

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY.

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organised a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the members for results; and the Section has no official or corporate connection with the Esoteric Society, save in the person of the President-Founder.

Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with Madame H. P. Blavatsky, 17, Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLcott,
President in Council.

Attest:

H. P. BLAVATSKY,
Corresponding Secretary.

This was the beginning of the E. S. T. movement, now so very important an one as carried on by Mrs. Besant, the chosen successor of H. P. B. The reason for my throwing the whole responsibility for results upon H. P. B. was that she had already made one failure in this direction at Adyar in 1884, when she, with T. Subbarow, Oakley, Damodar and others, tried to organize a secret class, or group, whose members were to have been brought more closely into relations with the Masters, but which failed, and I did not care to be responsible for the fulfilment of any special engagements she might make with the new set of students she was now gathering about her, in her disturbed state of mind. I helped her write some of her instructions and did all I could to make the way easy for her, but that was all. Later, when I found that those

who entered the E. S. were satisfied with what they were getting, I took a more decided stand in the matter, and now have nothing but praise to express for the way in which the present Head of the school is dealing with her army of voluntarily enrolled students. At the same time, it must never be forgotten that the E. S. T. is *not* the T. S. nor that its Rules are binding only upon members belonging to that special School; nor that it would be a violation of the T. S. Constitution for it to interfere with their rights of private judgment; nor that the President-Founder is compelled to guarantee to every individual member, of whatsoever religion, race, sex, or color, his or her personal liberty of belief and speech.

Nearly all the persons engaged in the Paris quarrel were to blame, they having given way to personal jealousies, obliterated the land-marks of the Society, fallen into a strife for supremacy, with mutual abuse, oral and printed. I first tried to get the dissentients to work harmoniously under the old charter and, this failing, offered the two parties, M. Gaboriau's and M. Arnould's, a charter each, on the most liberal conditions; but Gaboriau would not or could not form a Branch without the others, and so the one charter for the Hermes Branch was the result. The thanks of the Society were officially given to Madame, the Countess d'Ahémar, F.T.S., for throwing open her drawing-rooms for meetings during my stay, and doing all else within her power to promote the re-organisation of our affairs at the French capital.

My tour realised the objects in view, H. P. B. being pacified, our affairs in Great Britain put in order, and the E. S. started, but, as was above made plain, the calm was not destined to last, and a second visit to Europe had to be made in 1889, after my return from Japan. Yet the strife between us two was always on the outside and as regards questions of management and policy; interiorly, we were linked together in an unity of purpose and ideals that not even death has broken asunder. To refute the many falsehoods spread by third parties who wanted to breed dissension between us, or give the impression that the Society was on the point of splitting—a belief held by many, my Executive Council included, on the strength of H. P. B.'s hysterical letters—she and I issued the following joint note:—

"To dispel a misconception that has been engendered by mischief-makers, we, the undersigned Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife or even coldness between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance."

H. P. BLAVATSKY,
LONDON, October, 1888.

H. S. OLCOTT.

On my way, overland, to Naples to take the P. and O. "Arcadia," for the return voyage, I stopped at Bologna to see Count Mattei, the inventor of "Electro-Homœopathy," and decide whether it would be worth while for Tookaram Tatyá to try it in our Bombay Charitable Dispensary. I was prompted to this by what I saw of the results of the application of one of the Mattei "electricities" as a lotion to the hand of a poor fellow, which had been terribly crushed in some machinery: in one night the pain had been much assuaged. The experimenter was "Major" Tucker, of the Salvation Army, who had implicit faith in the Mattei system. Signor Venturoli, now Count Venturoli-Mattei, the Discoverer's adopted son and heir, kindly took me to Rioli, the station on the road to Florence near which stands "Rochetta," the picturesque but ill-planned castle of Count Mattei, and I spent the day with him in interesting discussion. He was then a strong giant of a man, despite his eighty-four years, and vehement to a degree in his denunciation of orthodox doctors and their remedies. In his bedroom,—in one of the turrets, if my memory serves,—was a scathing caricature on them, done in fresco on the groined ceiling. He was justifiably proud of the numberless cures wrought by his Electro-Homœopathy, for I have heard too many stories about them at first hand to doubt its efficacy. When it comes to the "electrical" part of the matter, however, the case is quite a different affair. My belief is that, if the true name were given to the system, it would be "sun-bathed" or "chromopathic" medicine. I may be wrong, but from all I can hear and infer from the behavior of the medicines, I am persuaded that the words "blue electricity," or green, yellow, red, or others, mean simply distilled water which has been exposed to the magical action of the sunlight, passed through panes or lenses of glass of those several colors: that in the Mattei system we are dealing, in reality, with Chromopathy. Of course, it does not matter a pin, save as a trade secret, whether the concealed agency be solar or herbal, the prime fact is that the medicines cure and human suffering is diminished. Nothing that the Count said warranted me to adopt this opinion, but on the face of it his electrical nomenclature is ridiculous from the scientific point of view, and one of his most successful and loyal disciples, an English doctor whose diploma was cancelled by the Faculty because of his professional heresy, confessed to me his concurrence in my views. The Mattei pills and powders may be, as alleged by his opponents, the ordinary homœopathic remedies mixed together, on the off chance that some one of them will cure the patient, or they may not; perhaps they are common remedies exposed to chromopathic influence, or possibly mesmerised to imbue them with a healing vital aura; this does not much matter, the fact is they effect cures by thousands, and the sale of the medicines is, I believe, fast enriching my genial friend of 1868, Count Venturoli Mattei.

As I was to pass through Rome I halted there a day, not to pretend to see the city, but only to enter Saint Peter's and then lay my hand, as

it were, on the heart of Christendom to test the vibrations. The experience was a curious one. As I looked around me at the statues of kings, emperors and pontiffs, with their usually false epitaphs, I seemed to feel the karmic current of their unholy alliances, offensive and defensive. What horrors, what injustice, what selfish pacts, what conspiracies to wrong and dominate the helpless victims of ruthless power and self-delusion, what rivers of blood set flowing in the name of God, but for the greed of tyrants! Who, with an open mind, could stand in that monstrous cathedral and not shudder at the thought of what it represented in world-history, the Walhalla of scourges of humanity? I stayed there for hours, walking about, speaking to no guide, asking no questions, simply *psychometrising* the place, and following the mental clues in all directions, that I might indelibly impress the pictures on my memory. The next morning I left for Naples and, on the following day embarked. As the "Arcadia" did not sail until 10 P.M., we had from her deck the chance to see the lovely panorama of the illuminated city mirrored in the glassy waters of the bay—a fairy scene.

The homeward voyage proved most interesting, as a great desire to know something about Theosophy, the Society, and occult sciences generally, was shown by the passengers of both saloons. Among them was that gracious student of mystical subjects, the Countess of Jersey, whom I found one of the most high minded, pleasantest acquaintances I ever made. Doubtless, as a consequence of her example, the whole first saloon fell to talking about Psychometry, Thought-transference, Clairvoyance, Palmistry, Astrology and similar topics of the Borderland group; and practical experiments were made to test the correctness of theories. On the fourth day on I received an invitation in writing, from Lord Jersey, Sir Samuel W. Baker, the African explorer, and other notables, on behalf of the saloon passengers and with the Captain's consent, to lecture on "Theosophy," which I gladly did. The vote of thanks was offered by Sir Samuel in a beautifully worded short speech, which was very gratifying. Three days later there was another call upon me and I took, by request, the subject of "Psychometry." This set many to making experiments, and I myself made some that were instructive. A certain lady brought from her cabin a half dozen letters from persons of widely different characters, each enclosed in a plain envelope so that the experimenter might get no clue whatsoever to the sex or character of the writer—a clever precaution. I made her sit in an easy chair, and passed the letters one by one over her head to her forehead, where I bade her hold them and answer my questions. She was not to stop and think what the answer ought to be, but just to say the first thing that came to her mind. I asked her "Is the writer a man or a woman? Answer quickly, please." Then I asked, "Is he (or she) old or young? Tall or short? Stout or thin? Healthy or ill? Hot tempered or calm? Frank or deceitful? Generous or miserly? Worthy or unworthy of trust as a friend? Do you like this person? etc., etc.," never putting a leading question nor doing anything to confuse the spontaneous thought

of the subject. Now, at first blush, it is perfectly plain that the closest scrutiny of a blank envelope—unless its shape were an unusual one and associated with a certain correspondent—would reveal nothing as to the sex, age, complexion, form, or mental or moral characteristics of the writer of the enclosed letter. The first lady experimenter proved herself devoid of the psychometric faculty, but another lady who next submitted herself to the test was successful in five out of seven cases—subsequently verified on opening the covers; and the first lady's brother, an army officer and a rather flippant critic of the science, found to his amazement that he could psychometrize. The rumour of these instructive experiments running through the ship, caused the invitation to make my second lecture on the subject of Prof. Buchanan's discovery. A well-known Member of Parliament gave very correct delineations in two cases submitted to him for psychometric reading. The scientific and practical value of the possession of this sense is evident, inasmuch as it arms a person with a super-refined faculty of feeling the true character and motive of a correspondent, or of one with whom one is talking, or whom one meets in the world, whatever mask may be used in the letter or put on the face of the individual. Then, again, the developed psychometer, ought naturally to be intuitive for learning the sense of an author and reading the meaning of a public lecturer despite his, perhaps, clumsy way of putting things. It makes one instantaneously responsive to appeals to the higher nature, and guarded against being carried away by the sophistries of those who would deceive and cajole one with evil designs.* The "Arcadia" landed her passengers at Bombay on the 10th November, and our party, which comprised, besides myself, Mr. and Mrs. Charles Johnston, Baroness Kronmness, Mr. E. D. Fawcett and Mr. Richard Harte, all members of the Society, were warmly welcomed by our friends of the Bombay Branch. Mrs. Johnston is the daughter of Mme. Vera Jelihovsky, H. P. B.'s sister, and was married from her Aunt's home, 17, Lansdowne Road, W., to the brilliant young Sanskritist and Indian Civilian in question, during the summer of 1888. Her mother being away in Russia, I represented her and the rest of the family at the civil marriage at the Registrar's office. Her husband was now coming out with us to join his appointment in the Bengal Civil Service. The whole party were present at the Convention of that year and were photographed in the annual group picture.

H. S. OLCOTT.

* Cf. Prof. Buchanan's "Psychometry." Price Rs. 4-6.; Prof. Denton's "The Soul of Things," 3 Vols. Price Rs. 14; and a useful pamphlet compilation "Psychometry and Thought-transference." Price 4 as. Address Manager, Theosophist Office, Adyar.

THOUGHTS ON MESMERISM AND HYPNOTISM.

(Concluded from p. 236).

THOSE who have noticed the blue light which is visible at the armature of an electric machine when in motion, will at once recognise the probable similarity to the flames or lights which Reichenbach's and Dupotet's sensitives saw flowing from the magnets and their fingers; only that we are all able to see the light from the machine because of its greater intensity and special character. Then it only needs that we should remember the positive shock which can be given off by the Gymnotus or electric eel, to perceive at once that the sort of current that can be generated by a machine, can also be produced consciously by will-force acting by means of muscular energy. In that case, the Odic or magnetic fluid, or nerve-aura or force of the mesmerists, will be similar to the current of the telegraph wire, if not exactly one and the same thing; only modified in its properties by the manner of its evolution. Possibly we may look upon it as in one aspect a case where, in the machine, the current generated or given off is of high intensity and small in quantity; whilst the nerve-force is usually of very low intensity and large in its quantity. In both instances its production is accompanied with a manifestation of heat and light—in the one case at the polar points of the machine, in the other at the brain and nerve-centres; and we cannot look upon it as *produced* either by the machine or the brain, but only as being forced into its active phase by the means employed.*

But when the means resorted to are simply mechanical—as when the current is produced through a machine—we obtain a thing which is without apparent life, any more than a stream of water from a pump would be, because the atomic elementals concerned in it are in a relatively passive state, and consequently without other powers than those intended by the manner of its use—whereas when a similar current is produced through the agency of a human brain by the power of conscious will, these same elementals are at once of the nature of the mind and thought which made them active, and as a matter of course the qualities of the current immediately change. It may then become either a life-current of vitalizing and beneficent energy, or a depressing and evil stream of malignant force, according to the intention of the person inducing it. But in both cases the vehicle of these influences appears to be the luminous ether of space in one of its specialised aspects,† and conveying matter of some specific kind as shown in the instance of common electricity by the experiments of Mallet and Pirani—whilst the circumstances which determine the direction of the current and its power will depend upon the vibrational energy employed.

* Cf. I. U., I, p. 500.

† Cf. S. D., I, 85, 87, 141, 196, 296, & I. U., I, 399.

Thus it may be made to appear that the electric current and the Odic or Animal-magnetic force are but different manifestations of the one primary agent—the Oriental *fohat*—for theosophists, alchemists, the Rosicrucians, and all other mystics worthy of the name, have always held that there are in reality no such things as light, heat, sound, electricity, etc., as actual separate entities; but that each is only another manifestation of that primary vibrational energy whose medium is the ether, and their particular components are the atomic elementals of the kind attracted by the nature of the current.

The human organism, being the present apex of the physical world of forms, and therefore the most-developed vehicle of that micro-cosmic consciousness which, in its degree, is of the nature of the deific or macrocosmic, is therefore the one which is found to be specially adapted by its nature for giving off those currents of the minor aspects of force which correspond to the great whole that is wielded by the deity. Along the courses of the human nerves, the spine, and the other centres of force where we might expect they would be the most required—more particularly the palms of the hands—there are found a number of minute oval or egg-shaped bodies, which are called the Pacinian Corpuscles, after the Paduan doctor who discovered them. These are without any apparent use, so far as physicians have yet discovered; but as they consist of a cell containing a number of minute convolutions of fibre, and have what seems to be a conductor running from each of them to the nerve they are in contact with, they are no doubt so many little storage batteries or induction-coils; used either to convey or to intensify the currents which the brain sends along the main lines—and thus admit of extending those currents to other objects, without loss by the resistance of the nerve-fibre. If that is the case, we see why constant practice is always needed in order to become a powerful mesmerist; for the Pacinian Corpuscles will under those circumstances become more and more developed—whilst in those who do not use them, they will be comparatively inert or powerless. Their form reminds us forcibly of the rule that “the greater varies as the less”; for as the human aura, or collective centre of our individual force, is of an oval form, so are its minute separate centres—the little corpuscles in question. And just as they become more effective by appropriate exercise, so does our aura become larger and more developed by meditation and other such practices. The ultimate mass is the same as its units, the atoms, and the colour of the human aura presents the same characteristics as a clairvoyant would see about its subdivisional points.

Having thus briefly dealt with the nature of the currents operated by the mind through the brain, and the power of the mind to manifest those force-currents in various ways, it may not be out of place to recapitulate a few of the more simple experiments which seem to indicate the presence of such force. And though they are but rudimentary,

and such as any one can perform, they are not the less suggestive, as will be found upon trial.

In the first place, there appear to be certain currents through the arms and hands, which indicate alternate motions in the nerve-centres. Take a piece of thread some two or three feet long; and to one end of it attach any small weight, such as a bunch of keys or a seal. Hold the other end of the thread in the right hand, which elevate until the weight hangs on a level with the lower part of the chest or thereabouts. When the weight becomes motionless, stretch out the left hand beneath it, in such a manner that the weight hangs about an inch over the open palm. In a few seconds after the left hand comes into this position, the weight begins to swing in the direction of a line from the wrist towards the middle finger, and its momentum gradually increases until it attains a swing of a foot or eighteen inches. As each swing passes the wrist and the fingers, there will be felt a slight tingling sensation, somewhat resembling an electric discharge.

When the apparatus is in full swing, get another person to place his right hand on your left shoulder, and his left hand under your left, transversely, and in contact with it. The weight will then commence to revolve in a circle; so that it then passes the four points of attraction and repulsion as it previously did the two. And while, with some persons, the motion of the weight is very vigorous, with others there is none; just as we might anticipate would be the case.

These phenomena have been attributed to the motion communicated to the hand which holds the string, through the beating of the heart or the pulses; and this has been supposed to be confirmed by the observation that, with most persons, if the hand which supports the weight be leant against a shelf or other solid support, the movement ceases. But these conclusions seem premature; for if the experiment with the hand resting against something solid is continued long enough, it will be found that the motion is not in all cases stopped, but only diminished; and if it be caused by some kind of alternating current which indiscriminate materials transmit, the difference would be accounted for by the partial diversion of the force to another object.

Moreover, when the pendulum—technically called an *Odometer*—is tried over a variety of objects such as coins, eggs, discs of zinc, etc., there results such a number of different movements that a distinctive nomenclature has to be used to describe them*; whereas one would expect that if the motion was only due to the rhythmic action in the muscles, there would be no such variety; at least when the same person was trying the experiments. And in any case, the movements only continue so long as the attention is fixed upon the production of the phenomena.

* See Mayo's "Popular Superstitions," p. 199 *et seq.*

A somewhat similar experiment is the well-known one where a gold ring is suspended by a long hair held in the right hand, the ring hanging in a tumbler just over the water it contains. The ring then begins to swing backwards and forwards until it strikes the sides of the glass; and the whole reminds us forcibly of what is said to have taken place in the latter days of the Roman empire. Certain conspirators, wishing to know the outcome of their schemes, hung a gold ring over a round table on which a circle of letters had been traced. Then, sitting round the table *a la* spirit-circle, they watched the ring as it swung over the letters, and drew their nefarious inferences accordingly.

Another sort of experiment is the following:—Take a small piece of stick, such as the handle of a paint-brush or any other convenient thing; and holding it in the right hand whilst concentrating the thoughts on the effort, approach the other end of the stick within an inch of some one else's forehead, just above and between the eyes—the position of the mystic “eye of Siva”—and very soon, if in any degree sensitive to the current, the person experimented upon will begin to experience a most uneasy feeling in that spot. Nor is this effect due to imagination; for it may be tried on a sleeping person; and it will cause them to awake with an expression on the features showing that they have the same sensation.

But the most remarkable exhibition of will-force at a distance, is that spoken of by Cahagnet in his work “*Les Mysteres de la Magie*,” and which he says can be successfully tried by any one who can concentrate his mind; it consists in the dissipation of a cloud.* Fix upon some separate piece of cloud which can be easily kept in view, and devote the whole attention to the effort to cause its disappearance—when, if there has been any previous practice in such experiments, so that the will can be kept centred upon the cloud for this purpose, it will be found to break up and dissipate in a time which is doubtless proportional to the power exerted, and the mass of the cloud. Nor is this a matter of any long time, such as hours; but one of minutes only.

Whatever may be thought of the above experiments, they are at least practical and within the reach of every one; but the more convincing ones not being so easily available, can only be examined as opportunity may occur.

We may next proceed to review some of the general operations of Mesmerism and Hypnotism, and thus obtain some idea of any differences there may be between them. To those acquainted with the writings and performances of both the early mesmerists and the present hypnotists, the two things seem very closely allied; and it also seems that whatever difference there is must be more one of practice than of theory.

* Cf. *Lucifer*, Vol. II., p. 8.

Mesmerism appears to be the art of projecting a current such as we have been discussing, from one person to another by means of will-power; and in so doing it has been usual to employ certain movements called *passes*, which may or may not be necessary; also to make the subject gaze upon any small object as a means of concentrating the attention and rendering him or her sufficiently quiescent and receptive to the influence sought to be impressed. Other semi-mechanical means have also been adopted; but a review of these leads to the conclusion that they are all merely secondary; the real power at work being the mind-force of the operator. The object sought by the transfer of such a current or influence may be of two principal divisions; it may be designed for the purpose of conveying a stream of vitalising fluid in order to restore a sick person to health—which is its normal use as contemplated by Mesmer and his immediate followers—or it may, on the other hand, be intended for the purpose of subjecting the will of the other person to that of the operator. Sometimes the latter is made use of as a means of developing the clairvoyant lucidity of the subject, as a means of diagnosing and curing disease; and this appears to be the proper use of such a method, but it has been used for many other purposes. When the operator obtains entire control over the sensory and motor nerves of his subject, he can produce all sorts of grotesque illusions on the part of the latter, as we have all seen done for exhibition purposes. Both operator and subject are acting in concert, in so far as the one acted upon submits willingly, and the other acts without concealed means; so that, up to the point where the mesmerist assumes control, both are conscious parties to whatever ensues, but afterwards, the subject does not usually know any more of what happens, until the close of the performance. When that takes place, the consequence may be that the subject remains thereafter always more or less subject to the influence of the same mesmerist, with or without the usual option. Neither time nor distance are supposed to be any protection against this; and there are also said to be cases where persons of certain temperaments can be mesmerised in spite of mental resistance on their part; but this could only occur where the circumstances were exceptionally favourable, and the power of the operator very great.

It would scarcely be safe to say that the sole proper use of Mesmerism lay in its capacity as a curative agent, because we cannot reasonably take up such a position in the present state of our knowledge. But from what has been said in the foregoing, it will be seen that it is altogether dependent upon the intentions of the one projecting the influence, whether its effects shall be salutary or inimical; and therefore the mesmerist will come under the same rules as the other practitioners of the several branches of White Magic. If he does not in large measure conform to these, it is likely that he will find his efforts futile as therapeutic means, and himself drifting into the undesirable catalogue of those who are denominated "Black Magicians." The power to make use of the

mesmeric art may, so far as it appears to the public, be either natural or acquired; but theosophists will recognise no such distinction—because the presence of the natural power infers its acquisition in some former incarnation.

But modern Hypnotism, while it presents some points in common with the above, has also its differences. It may be induced upon one person by another, or it may be self-induced, without the aid of anything more than the fixed intention to do so—an instance of the power we possess over our own organism, without understanding its *modus operandi*. In the first instance, the means resorted to are very similar to those of the mesmerist; but the hypnotic condition is most frequently induced by a fixed and continuous gaze at some bright object. In both cases the condition of semi-cataleptic sleep induced seems to be much the same as that which the mesmerist induces when he intends to make an exhibition of the power of his will over others; so that up to this point the two things may be considered practically identical. But from this onwards the difference of practice becomes more marked; for Hypnotism seems to confine itself much more to working upon the *mind* of the subject, in producing all sorts of false sensations and ideas—and it apparently does not seek to cure bodily disease by other than mentally suggested means. Perhaps its greatest point of difference from the older practice lies in the discovery which has been made—that if an idea or thought of the operator be impressed upon the mind of the subject while in the passive state, and he or she is directed not to remember anything of it upon awakening, or until a certain time has passed—say of hours, days or some longer period—the subject, on recovering normal consciousness, has no recollection of the matter. But when the time arrives that the suggestion was directed to be put into practice, the subject performs the act required, under the full impression that it is done only under some momentary impulse, or as the result of a freshly-formed intention which is quite spontaneous.

It is this wonderful power which has made the great sensation of the modern practice; and it has not been made clear that the earlier European operators were aware of its existence. Much apprehension has been felt as to the danger it may possibly bring upon society, for it seems evident that if an influence can be brought to bear which shall enable one person to cause another to act, under an irresistible influence or impulse, in a way that person would not otherwise act, the road is open for the hypnotist to commit any sort of crime through the agency of an unconscious victim; or perhaps to drive that victim to death or madness by causing mental or sensory illusions of some frightful nature to assail him in the waking state. Against this it may be argued that the same power may also be used to implant good ideas or intentions in a vicious mind; and that the effect of these, even if transient, may by frequent repetition be of use in reforming an evil character, or putting a mental bar in the way of bad habits, and this has been thought

to give the key to the legitimate use of such experiments. Poisons, though they may provide the means of many crimes, are not the less useful in medical science.

There is, however, quite another class of hypnotic or mesmeric phenomena, in which the persons worked upon are neither aware that such is the case, nor do they lose consciousness at all; and the operator may not be directly conscious of the means he uses to act upon the minds or senses of others. This is the power referred to in the earlier portion of this paper—that of producing wholesale illusion or persuasion by the will-force of one person over those of many—and this, to judge by the extent and duration of its effects, must be considered by far the greatest. So far as we are aware, its *modus operandi* is purely mental, and by its aid the Indian yogi makes his audience think themselves the witnesses of the tricks and wonders which he does *not* in all instances perform—as may be seen if attempts are made to photograph these, when the camera would show the illusive nature of the whole scene. The yogi sometimes does a real performance; but those who are competent to judge tell us that he more often only seems to do so, by the aid of collective hypnotic delusion.* However this may be worked, the yogi is evidently able to produce it at will; and therefore we must suppose him in possession of some kind of science—whether empirical or exact—which makes him, for the time being, master of the situation.

The Jesuits, among the many other things which have been laid to their charge, are also supposed to use this means; for it is said of them, that when they desire to influence some person (who is quite unconscious of the power at work) to do some particular thing—such as making testamentary dispositions in favour of the order or the church—they sit silently in a ring and, with all the force of their minds, they WILL the absent person to take the course by them desired.† It is supposed this is one of the reasons why people will occasionally act in certain anomalous ways where the Jesuits are concerned; but the collection of any evidence on such a point would be difficult.

Of much the same nature appear to be the doings among certain of the so-called "Christian scientists," both in regard to the effects of "mind-cure" upon their own persons and those of others. They have their own explanations, of course; but whatever may be the particular shibboleth depended upon, at the back of it there probably lies the great psycho-electric power which has always been the one lever by which the mental world of others has been moved at the will of the one using it.

The faculties of clairvoyance, or lucid somnambulism, and the various relative manifestations, were for a long time associated with the

* Cf. I. U., I, p. 467—474, and II, p. 588; "From the Caves and Jungles of Hindustan," p. 253-268; "Simon Magus," by G. R. S. M., p. 37; and Mrs. Besant's small pamphlet, "Theosophy in Questions and Answers," p. 20.

† Cf. *Lucifer*, Vol. II, p. 271, and I. U., I, p. 445.

practice of Mesmerism—though it does not appear, in the light of more recent developments, that there is any necessary connection between these things. The investigations made by the "S.P.R.," and the numerous performances of psychometers, telepathists, and many others, have shown that those phenomena are not dependent on distinctly mesmeric or hypnotic practices for their success, any further than that the person performing them can be more completely isolated by such aids from external interruptions and distractions, and so have the whole of their faculties exclusively centred thereby upon the one object in view. It is probably owing to this that the power of far-seeing, and that of clair-audience, when not present in the subject's normal state, will sometimes show themselves in the mesmeric state; and also because the Odic fluid may have a tendency to bring the consciousness into more intimate rapport with the astral counterparts of thoughts and things. We know that in a vivid dream all seems very real, because the waking senses are then passive; and an entirely subjective train of events will then be taken for actualities—but this only occurs because there are no breaks or interruptions from outside sources; and it may be so in the case of the mesmerised clairvoyant, who is then left free to follow any clue without the controlling power exerted by surrounding objects.*

Ordinarily, and in our waking state, the optic nerve is the medium for conveying the impressions received by the eye to the brain; but unless there were a faculty of cognising such impressions, quite independent of such machinery, we could no more "see" than the camera can register the contents of its field of view without a sensitive plate; and it must be this faculty which enables us to conjure up on the mental retina a purely subjective picture, or introspective vision. The assistance of the Odic fluid may give added brilliancy to this picture, as sleep does to a dream; but that may be all that it does beyond the isolation it produces.

The much-debated question as to the seat of memory has received additional light from Theosophy, by its statement as to the astral light being the register of all impressions; † for we may thence infer that the faculty of memory consists in a power of reviving these impressions by some such means as a discharge of magnetism and its consequent vibrations, under the control of the mind. This might enable the mental eye to sense all similar vibrations which may have occurred in the past of that particular brain; much upon the same principle of sympathetic action which causes the responsive sounds from strings tuned to the same pitch when one of them is set vibrating. It is quite possible that the medium employed by the mind in this and similar operations is the magnetic fluid of Mesmer, which so nearly corresponds with the hypothetical description of the universal ether, as to seem very like a mode of manifestation of the same thing.

* Cf. I. U., I, 178.

† S. D., I, 63 o. e., and I. U., I, 189, 272, 284, 301, 395, 397.

When the knowledge of Theosophy is more widely diffused and accepted, and observation and investigation is carried on as much along those lines as it hitherto has been along the lines of orthodox science, there will be a great illumination thrown upon many things which are at present obscured for the want of the psychic side of them being duly considered; and among the first of these which will thus reach a better comprehension, will be the subjects of Mesmerism and Hypnotism.

SAMUEL STUART.

THE VALUE OF DEVOTION IN OCCULTISM.

"Devotion is the one thing that gives security:
Devotion is the one thing that gives strength:
Devotion is the opening of the windows of the soul."

Annie Besant.

ON the physical plane man leads a double life within himself; the inner or the uncognized, and the outer or the cognized; the latter being the outcome of the former, just as the green foliage-bearing form is the product of the invisible roots embedded in the ground. It is the inner life, the gateway of the Infinite, on which depends the progress of man, which leads him to Truth and proves to him that the clay house and the Eternal Dweller who resides in that house are quite distinct from each other, the one being the shadow, the other, the substance. The Brooklyn Bridge and the Pyramid of Egypt long lay hidden in the thoughts of the architects who planned them: they were built first in the abstract, in the regions of space, and gradually they assumed shape and became solid fabrics. The activity we see around us receives its first momentum in thought, and what at one stage is force becomes matter in the next. The hidden side of our life is then the real life, to evolve which we are all trying according to our gifts and according to our *Samskárás*. When a man gets sufficient insight into this fact, he naturally feels disinclined to trust the best interests of a short-lived life to the seeming certainties amidst which he lives, moves, and has his being. He makes a new departure to find out a means by which he can reach the life within, which contains the kernel of Truth, nay, which is Truth itself.

It is the greatest privilege of Humanity that now and again some lofty souls do succeed in entering the invisible side of life by the sheer force of purity which is the safest guide into those regions which remain sealed and unexplored for the masses. But this very purity is the offspring of that highest, noblest, divinest attribute of the human heart, which we call devotion. Think of devotion and we at once conjure up before us the image of a Mighty One, One mighty in intellect and mighty in morals; One at the topmost rung of evolution, the epitome

of gentleness, wisdom, justice, power and authority, at whose holy feet we want to pour forth our loftiest aspirations, and whom we pray to bless us with a part of His divinity. Bathed in the chaste waters of devotion, the petals of the human heart open imperceptibly to the Sun of Holiness which ever shines and never sets.

At the dawn of evolution, the Logos of our system is said to have imposed limitations upon Himself in order that each individualized consciousness, each waking world of thought, might, in course of time, be a centre of creative and controlling force like Himself—might become His Second Self. This act is the greatest act of sacrifice we mortals are able to conceive of, but its immensity and the patient self-surrender, for æons and kalpas, of what was once Infinite, for the greater glory of the finite, are beyond the bound of human thought. We who are parts and parcels of the Logos, and have before us the task of aiding Him in His work, with a view that we may once more be in His fond embrace, have to repay Him in proportion to His stupendous sacrifice. The best way of rising in the scale of evolution, of furthering the aim of the Logos in turning out Divine Beings out of human entities, is devotion, in which lies the secret of success, the key which opens the gate of the kingdom of Heaven. But devotion in the true sense of the word, the genuine devotion, in which the devotee and the object to which devotion is offered know no separation, can never be attained unless the practice of sacrifice is made the guiding spirit of one's life. Now, sacrifice is that which makes the sacrificer *sacred*, or in other words, that which lightens the heavy shackles of Mâyâ on him, which torment his physical self. The greater the sacrifice, the greater the dissociation from the ephemeral, and nearer the approach to the eternal. The difference between the sacrifice of the Logos and the sacrifice of the human being is that the former sets limitations upon Himself, while the latter frees himself from them. The ultimate object of the sacrifice of the Logos is the infinite increase of His own interminable bliss, whereas the object of the sacrifice of each son that is begotten of the Father is the assumption of the divinity of the Father. In winter the tree sheds all its leaves that it may deck itself with more glorious honours in the spring. The winter of the body is the spring of the spirit, and the spring of the body is the winter of the spirit. In sacrifice, the short-lived personality enlarges the sphere of its activity, the four walls of the home with its handful of inmates are transcended, and there awakens within the secret recesses of the heart the knowledge that there is but one oil and one wick in all the lamps ignited by the master-hand. Sacrifice is the great atonement, that which makes the sacrificer at one with the world and the Kosmos: the Father and the son meet to part no more, aye, the son is the Father.

But the man who pants to soar heavenwards on the white wings of devotion has to vow himself in body, soul and intellect, in his all-in-all, to the object of his worship, must lose himself in Him, as a piece of salt in the sea-water. In devotion, nothing is permissible half-way.

Aut Cæsar aut nullus. The mind, like the mariner's compass, should point unceasingly and unswervingly to the Great One of our heart's love, and should be wound up to the pitch where everything in the nether world should bear the stamp of that worship and love, burning to image that one object and that one object *only*, in the myriad manifestations before it. The devotee, when he is ripe for consummation, has one thought and one *mantram*; one model and one master. The hand of the dyer takes the hue of the dye. Oh! for the life of the devotee, which annihilates forms but makes the One Life which quivers through them one with its own. The devotee writes the name of his Gurudeva on every nerve, bone and artery of his, and saturates himself with the nectar of His holy influence. Uddhâva was jealous that the Lord Krishna was more interested in Arjuna than in himself. The Lord, one day, reading Uddhâva's thought, began to dress Arjuna's hair. Uddhâva joined the Lord. What was his wonder when every hair of Arjuna was voicing forth the name of Krishna. His jealousy was silenced and he knew that Arjuna had more devotion towards the Lord than himself. The value of the writing fluid is known when it is spread out in gentle manipulation on paper. Even so the divine life of I'âvara is realized when it beams itself forth on the pearly sheet of devotion.

There is something so ineffably charming, something so peace-giving and serene in devotion, by reason of the tone it gives to the heart and the head, that the Divine Life gives up all its secrets to it, and the Bliss which is denied to mere knowledge on account of the undercurrent of pride inseparable from it, belongs to devotion as its birthright. The lead of mind is as light as a feather before its magic touch, the woes and shortcomings of the flesh lose their sting, and there is seen a mission for everything that exists. The vagueness of the human mind melts away, divinity and purity enthrone themselves in the heart of the devotee, and life limited becomes Life Infinite.

When a human being achieves perfection in devotion, purity and sacrifice, he is fit to evolve within himself the three attributes inherent in the Logos, *viz.*, Wisdom, Power and Justice. In devotion gestates Wisdom, purity nurses Power, and Justice springs from sacrifice.

Such is devotion. They who taste its nectar feel more thirsty the more they drink. Each true devotee wants to be the palate that relishes the sugar, and not the sugar itself. The charms of the Divine Presence are beyond human words, and the Peace that follows passeth understanding. He who took away the hearts of thousands of Gopis in the sylvan wilds of Brindâvan, after all his exhortations to Arjuna for Yoga, Karma, and Jñâna winds up by attaching the highest importance to devotion, for those who are in search of God.

"(Place) thy Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth, thou art dear to Me."

Said Allāh to his devout Sūfi :—

"Child of purity, O Sūfi! behold,
 Sky and Earth how so vast Me cannot hold,
 But strange, how passing strange, I joyous bide
 In hearts wherein blooms sweet devotion wide;
 Go search Me there, for there My home I make,
 In each I sleep, by worship can I wake."

In the Temple of God, the golden words which first salute the eye of the devotee are:

"Empty thyself and I will fill thee."

JEHANGIR SORAIJI.

"DEATH."

[These fragmentary notes of a recent lecture by Mr. Leadbeater, on "Death," were sent to a friend residing at Adyar, as a matter of personal information, but we deem them of sufficient importance to reproduce for our readers. Mr. Leadbeater should, of course, not be held responsible for this (necessarily imperfect) presentation of his ideas. —*Ed.*]

TO begin with, there is a very great deal of misconception of various kinds with regard to the subject of death, and as most of us have no doubt lost some near and dear ones it will be well to take up these various misconceptions and see how to escape them. For the fact is that even members of the Theosophical Society do not avoid them altogether.

I will take first the popular misconceptions shared by almost everybody, and later those connected with religion (though we must to a large extent exclude devotedly religious people). The most popular of all the ideas of death is, that it is the end of all things. To *many* it is *not* the end, but they speak and act nevertheless as though there were nothing at all beyond the grave, neither knowledge nor wisdom. This is most fatal. All religions have taught that the surroundings after death are known, but have brought forward no proofs, although the strong consensus of opinion almost amounts to proof. There are plenty of proofs to show that man does survive and that it is nonsense to say that when he dies he goes to that "undiscovered country from whose bourn no traveller returns." Travellers are always returning, not only in the sense that it is true that we have all returned very many times. People have returned again and again; not in one but in every country men have returned showing themselves after what we call death. It is the custom to make fun of these beings, to call them appearances, spectres, ghosts, what you will. To call this all superstition only shows ignorance. Why, there is the Psychological Research Society which has been searching into these things and is now saying there *is* a foundation for this universal belief, so that to say it is all superstition, only proves one's

own ignorance, not one's profundity. We *must admit* that there is life after death. Of course there is another theory in the Theosophical Society, *viz.*, that sometimes that which pretends to be the man is not so, but there is a great deal of evidence to show that it is *not* a bourn from whence he cannot return.

Another misconception does a very great deal of harm, *viz.*, that there is no possibility of knowing what goes on on the other side; that it is an unknown world in which everything is dark and unfathomable; that it is wicked to try to find out, wicked to search into what is "God's will." It is a very popular delusion that we can know nothing. There is plenty of evidence from those who have been there and come back, it is only a case of investigating certain facts. Theosophists claim to know what becomes of a man, after death, and into what kind of states he enters. *Realization* certainly cannot be had without experience. Sometimes a person has full knowledge, while others may have only some slight experience, but that, even, puts him into a totally different position. Mr. Stead's experience, as he tells us, was a small one, but through it he could understand the faculty of clairvoyance; it gave the key to a very large set of phenomena, and so was worth a great deal more than reading of those things. To say we cannot know is ignorance; a great deal can be known.

We look at the thing so entirely out of proportion, looking at death as far more important than it really is; the whole thing is quite wrong, we magnify death into a great portal which shuts as each passes through, so that he cannot come back. Each man has the power to sense that far wider life on the other side. There is no dim uncertainty to those who take the trouble to investigate the kind of life into which man passes after quitting the body. That disposes of what arises out of this misconception—the dread of death. Strong, healthy individuals do not *know* the terror in which death is held by many, especially by the weak and nervous. As a high Church clergyman who had held confessions, Mr. Leadbeater, to this day, retains a remembrance of the fear shown by many of those with whom he had to do, over whose head it lay like a dark cloud. Some, even in the Theosophical Society, have this fear. This dread does a very great deal of harm to people while living, and on the other side as well, as does also the other idea that nothing is known about it. People who have held materialistic ideas, when they got to the other side could not understand where they were, thought they must be still alive, and fancied they were dreaming.

Another terrible thing connected with death is the mourning for those who have passed away. We, in the West, are rather worse in this respect than others though it is not the thing we should expect from Christianity! In the East they mourn, certainly, yet they do not mourn for the *dead*, but for those who have lost their loved ones; but to mourn for the *dead*, to say *poor* so and so, does great harm. To grieve for losing one's friends is selfish. Besides this there are other revolting

displays with regard to death. Look at funerals, they are absurdly wrong. Suppose your friend, instead of being near you on the astral plane, had gone to Australia, you would not get up a hearse and funeral. Mourning, and funerals as at present conducted, are wrong, and we must hope, in time, to get more civilised and show more sense when any one belonging to us passes away to "Abraham's bosom" or to Deity. It does not seem very respectful to mourn that our friend has gone to Him! Let us do as little as possible in this way, ourselves, and try to prevent others from perpetuating these popular but foolish customs. Poor people often get into debt in order to have a grand funeral for some one who is dead. They think it is the last thing they can do, the last sign of respect they can pay to the deceased. It is ignorance to suppose that such a display is good and desirable. We can all help to minimize this. Then it is a popular idea that death is of necessity a very painful thing. We hear of the death struggle. It has come in our way to see a good deal of death, to see what the dying are feeling, from another plane. It is absolutely painless. Some of us see, apparently, most painful cases, such as being burnt to death like the martyrs, but even here there is very little suffering; at any rate when you hear of a terrible death, in a very great majority of cases physical sensation was absent. Take a case quite on the physical plane, that of a man seized by a wild beast. Such have testified that they felt no pain, they were simply numbed and quietly speculated about what would happen—Livingstone for one.

Although many diseases are very painful you may take it as testimony that death itself is painless. The struggle generally comes after the person has left the physical body. Of course some religious people are terribly mistaken in their ideas of the states into which they expect to go at death—Heaven or Hell—while others think they shall wait until a certain time before entering these states. The Catholic Church believes in Purgatory into which people go to get rid of their sins. This faith is near to the facts; of course it is materialized, though it does represent the facts in a sort of way; but whatever these religions may teach, there is a great deal of uncertainty about it all, and people suffer very much from fear and doubt when the life of the person they are mourning for has not been quite all it ought to have been. It is good for the departed to have the sympathy of surviving friends, but all are absolutely safe.

Then there is the idea of "preparing" and of friends sorrowing because some one has died suddenly, unprepared. The proper way to prepare for death is by living properly. In an accident, say in the case of a sinking ship, it is very often the way of the sailors to broach a cask of spirits and get drunk so as not to feel the pangs of dissolution. This is a huge mistake as it throws them out on the other side in a sad state; it throws them among evil entities, demons from whom they will find it very difficult to escape. If one quits the body with fury and anger

in his heart he makes a worse start still. Just at this time, especially, it is well to receive this idea, that it is a good thing to prepare your thoughts, but, if not—well, no matter: you have only lost the hour of meditation. *The thing is, your previous life.* One action does not alter a whole life—a fit of temper, for instance, when you say something you really did not intend to. It is just the same with a bad man who occasionally performs some good action, it does not alter the whole of the past life which has been a bad one. What counts after death is, *what the life has been*, whether good or bad. Just now this subject is very important, when so many have friends who are passing over or are in great danger. Let us make it very clear that they must not worry about unpreparedness. War is a very terrible thing, but there are things worse than war. A man dying on the battle field is doing his duty truly. If they had the choice, people would rather have time to prepare themselves, but it is really not a very serious matter. Many have read (in 1882 when we only had a very few books) in "Esoteric Buddhism" that when one died suddenly he was looked after by certain entities and that he remained unconscious. This is not by any means the case. In the early times of the world's history these entities were told off to do this work, but now it is the Invisible Helpers who take charge of those on the other side, more particularly those who go there by sudden death, probably because they arrive there startled at the sudden change from one kind of activity to another. This is why we have that prayer in the beautiful Litany of the English Church, referring to being saved from sudden death; but if this kind of death has its disadvantages it has also advantages, so we need not *fear* sudden death or any kind of death. Unconsciousness is not an invariable rule of sudden death; circumstances determine that. If a man in deep thought, not about death, is struck down by an accident he will probably pass into unconsciousness; it is not so, usually, in battle. In a very short time people recover themselves and pass into very active life indeed. If there are several points concerning which religion has done a good deal of harm I am bound to say it has also done some good. Many have heard that there are among Catholics, orders of both monks and nuns who devote themselves to offering prayers for the dead. Some people think it is wasted time. It is not so; they are doing a very great deal of good. Christianity is the only religion which does nothing at all for the dead. It undoubtedly commenced by doing so but we have got into the queer mistake that it is wicked to interfere with what God has decreed. Death is only a certain stage which has come to an end, like coming to a new year, just as if a man goes out of one room into another; he is still the same man. People who pray for the dead are quite right: that the living can help the dead is fundamentally right. Our loved ones have suffered because we did not *know*. Europe gains immensely by the force engendered by those who pray for the dead; by those who are dealing with those on the other side of the grave. It was only a few thousand years ago that mankind

could help. Such help may be given by *any one*, not only by those who are awakened astrally; all may help those who have passed on, very much, by sending them kind, loving wishes, but with no thought of self, no wishing them back: instead of weeping and sorrowing you should send out thoughts of help for their progress, which would help them immensely. There is an Antiphon in the Catholic Church, beginning, "Eternal rest," which is very beautiful and must have been written by one who knew the whole state after death. It gives just what the departed need, a real spiritual force. Many think that is a vague thing. It is a *very real* thing. To those who have *seen*, there is nothing more real than an outpouring of divine force. We might reasonably pray such a prayer as that; it is the proper attitude to take.

In the course of this lecture I have touched on some of our theosophical points of view. Let us take the subject of consciousness. Many of us have had no consciousness out of our own body and, "at any rate," some may say, "I do not see that I should be any better off. Some have had experience of the astral plane, are they any better off?" Yes, enormously. You can hardly realize the advantage of an intellectual knowledge of this subject. If you *could* see, you might see in one night the streams of people coming in, and you could see the death of some one who has heard a rational story of the other side. He rouses up, knows he is in such and such a loka, knows what to do; he knows the rules, he is not astonished at not seeing things he expected to see, or if he sees things he does not like he is better able to avoid them, for there are some things which are very terrible to one who does not know. If any of you T. S. members pass over, you cannot help understanding, and will think, "Oh yes, what did they say I was to do?" Here, outside knowledge even is very useful, it is better still if you have led the theosophical life. This is true of all religions. Another thing is, that we must get things into their right proportions. We think of birth as the beginning and death as the end of all. In so far as wearing the garb of flesh, it is true, but that is but a very small part of the cycle. The Ego puts itself down into incarnation in its various bodies one after the other. Think of the outpouring of itself as a great circle; it pours itself out and draws itself up again; there is no break, it is a circle; if there is any point of importance it might be the point when it begins to turn back; it is identically the same line, there is no difference, only a passing from one medium into another. If you make either life or death of importance you get out of proportion. The important point is the turning back towards the highest. It is like passing the shortest day; we have not got out of winter but we are over the very worst of it. It is not always conversion, but gradually the force which drew him down is now pushing him up again. In most cases such a turn takes place about the middle of a man's life. In the old Indian rules the first twenty-one years were devoted to education, after this the man became a householder, a third of his life was given to contemplation and if there was any more he became a yogi. The

arrangement was, that he was to give up interest in the earthly life at about 42. He would thus have worked out most of his previous karma, and he would then turn himself towards spiritual things. The turning of the thoughts towards the upward arc should have begun long before that. Thence he goes on into old age. In the last part of man's life he ought not to direct his intellect to the making of money, acquiring fame, &c. We began earlier, and let us hope we have gained from matter what we needed from the lower, so that by the time karma allows us to drop the encumbrance of the physical body we shall be able to make the best use of our time on the other side. The man who goes on amassing riches, is full of greed, lust, &c., will be just the same when he passes on. It is not a question of *time* (how long we have to stay on the astral plane), but what a man has to *do*. If he gets rid of his lower passions and lower feelings and desires, whether ambition or what not, the shorter time will he need to get rid of what remains. If you can realize the circle, you will realize that what is of importance is when he reaches the *lowest*. A man enters into life at a certain given point, because it is the right time for him; he is brought into birth so as to work things out from past karma; the *moment* of birth or death is of no importance, although of course, in one way, the planets, stars, &c., do affect him to a certain extent. There is a definite pause before he comes back again; a life cycle has been finished; *that* is a definite point.

Another important idea to get into our heads is the greater reality of the life after death. Of course, looking from the physical standpoint, this life seems most real; but it is just the opposite, the other life is *so much more real*, but I cannot get people to realize it. Each descent takes one further from the Ego, so each ascent takes one nearer the true man. The highest you can get at is the best; the highest character is what is most real and permanent, the evil it gradually gets rid of. Always the higher life is the truer, the more real. You think a ghost is unreal. Wait till you get to the other side, not by death but in some experience of the astral plane. To come back casts a great depression over you; it is like leaving the free and open air and being cast into prison; it is a dreadful thing to come back, and when you think of your dead you will realize how cruel it is to wish them back; your friend is passing on into higher and more glorious planes, do not hinder him by your selfish regrets for his loss. How can you prepare? During your life, get to know about the states into which you will pass; live the life that you wish to carry on after death, and then, instinctively, your thoughts will become high and your actions noble. That much you can do, live the life you want to live after death. . . .

How are we to regard the death of those we love? That is most difficult to treat as we would like to do: try to think it is absolutely natural. We know every one that lives on this earth must die. Try to take it as an absolutely natural step, that he has passed beyond this portion of his life cycle. There may still be some mental trouble;

if there is anything he has to work it out ; but it is a decided step upwards. Even a drunkard has made progress by his life and death though it seems the contrary.

Death then seems to be the desirable thing, but it is not to be sought. Suicide is a crime, you would by this be shirking a responsibility brought on you in the past ; you would be getting rid of the opportunity of working it off. Though it is a grand and noble thing to cast your life away when needed, in ordinary life it is well to make every effort to keep your life. When you fall ill you should do everything that is possible to get well and so increase your possibilities of working off Karma and also of making good Karma. It is a mistake to think that Karma is done with when you die, on the contrary you go on incurring fresh Karma.

There is really no need to sorrow at death or to fear for oneself or for one we love. It seems to part us, but in the majority of cases it does not part us. In most cases those who have gone from the body are near us for a long time and in no case does death part the true egos. It is not reasonable to love the body but we should love the real man ; it is true he passes out of our sight, but that is an accident ; he is really much nearer. All research shows that those who love each other must meet again and again ; in other lives, in different sexes, different relationships it may be, but that does not matter, and even if one is out of incarnation he is really still nearer to his loved ones remaining on the physical plane, than if he were himself dwelling in a tenement of flesh. The physical body is merely a vehicle he takes for a certain purpose, so that death is but a stage towards perfect Divinity.

E. B.

THE KINGDOM OF RAVAN.

PART II.

BEFORE replying to Brother Bisva's most able rejoinder to my former article in the September number of the *Theosophist*, I should like to thank him for so kindly acceding to my request, and at the same time express my regret that owing to the want of books of reference in this remote recess of the Himālayas I am unable to do his reply full justice. Should I, however in some future year, be able to pass a winter at Adyar, I hope to work up these rather vague and general conclusions into a small pamphlet, giving more precise and accurate statements, with appropriate quotations of authorities in every case. To deal with Nakur Babu's first point that Lanka was on the Meridian of Onjein, and that according to Paudit Hem Chandra Vidyaratna, the expedition force of Rama proceeded from Oudh to Lanka through the Bombay Presidency :—first let me say that I quite agree with Nakur Babu that originally Peninsular India was an island, and that the Sewaliksare Millenium is older than the Himālayas, and that Greater

Bengal from Karachi to Chittagong has been a comparatively recent formation since the days when the sea reached up to Hardwar. Also that for a short distance from the West Coast of India the sea is shallow, especially in the Gulf of Cambay. As regards the statement of Hem Chandra Pandit, if Rama did march through Bombay to reach Ceylon he must have taken a most roundabout route. But I think Nakur Babu has, without knowing it, broached an entirely new theory as to the location of Lanka, and one that he should work up if he is a resident of Calcutta, or some other place where he can easily get access to books of reference.

I find on consulting my atlas that Onjein is between the 75th and 76th Meridians of longitude East of Greenwich, which cuts the sea in the neighbourhood of Tellichery on the Malabar Coast, and if continued to the South would pass about 300 miles to the West of Ceylon. So that by the Onjein Meridian test, Ceylon cannot be the Lanka of Ravana. But the Meridian of Onjein passes a little to the East of the Laccadive Islands. Why should not the word "Laccadive" be a corruption of "Lankadwipa?" We are told that most of the Lanka of Ravana has disappeared in the present day, so why should not these Laccadive or Lankadwipa Islands be the last remnants of it, as Tahiti, Samoa, and Fiji Islands are now the only vestiges of Ancient Lemuria? If this be the case then probably the army of Rama did march through the Bombay Presidency. I am afraid Nakur Babu is quite at fault in supposing that he can twist Taprobane into Tâpû Râvane. Jezira certainly does mean an Island, in Persian, but Tâpû is not a Persian, but a Prakrit word in common use among the Hindus of Northern India for island. The Arab name for Ceylon is Sarandip, not Taprobane: Sarandip being the Arab corruption of Salangdwipa. Taprobane is a Greek corruption of the Tamil name for Ceylon, Tambapanni; and Ceylon is mentioned by this name, as one of the Dravira kingdoms, in the Edicts of Asoka; for at that time Ceylon was still part of the mainland of India. Ceylon only became an Island in very recent times, probably within the last thousand years.

Though we all love and respect Brother Dharmapala very highly, still where Ceylon is concerned it must be allowed he is something of a Sinhalese Don Quixote in many ways. Under these circumstances Brother Biswas must really excuse my paying any serious attention to the manuscripts fathered on Mr. Mudaliar Gunesekhara. The wonder is, not that there is one site of Sita's captivity in Ceylon, but that there are not some dozens. Ceylon certainly does abound in gems, both genuine and spurious, the latter predominating where the European passenger by steamship is concerned; but there are no gold mines in Ceylon that can be mentioned in the same breath with those of the Deccan, where also much richer jewels and gems are found. Svarnapuri and Ratnapuri are names that are commonly applied to all rich cities in a complimentary way and bear no specific signification. Besides Siam and Burma are infinitely richer in gold and gems

than Ceylon, or even Southern India. The Sinhalese, I take it, are a cross between Malays, Tamils, and Bengalis. It is quite possible that Ceylon was an outlying colony of Malaysia, for Madagascar, still further to the West, was one also; the Hovas, the ruling race in that big and most ancient island, being almost pure Malays. The Nayers and Tiyas of the Malabar Coast, who have the most perfect marriage system in the world, have also probably a good deal of Malay blood in their veins. Altogether I am strongly of opinion that Brother Bisvas has stumbled upon a very good solution of the Lanka puzzle, and that he should work it up for all it is worth. Of course I like my own theory of Lanka, as Greater Malaysia, the best; but I am by no means such a fanatic as to suppose that mine is the only correct solution of the problem. Being a heretic myself, I have a fellow feeling for all other heretics, as the salt that keeps this world from stagnating and atrophying.

It may very fairly be asked, why, if Ceylon be not the real Lanka, has it all these years been considered so? Well, to this question it is very difficult to give an answer, as we know so very little of the real history of Southern Asia a few thousand years back. But I think the explanation may lie in the probability of the following events having occurred. Convulsions and submergences on a large scale, whereby the greater part of Malaysia, now the Java sea, was destroyed, and which were taken as a divine indictment against sea voyages by Hindus, and Chinese conquests, whereby most of the remainder of Malaysia, Indo-China, was torn from Hindu rule and social observance. The Burmese, Siamese, and other races of Indo-China, are crosses between Malays, Aryans, and Chinese Turanians. About this time China rose to a great height of power and prosperity—she had colonies everywhere from West Central America to South Eastern India. When, later on, South-East India freed itself from Chinese Rule, as a protective measure Dravidian India submitted itself to Hindu rule and social observance. We all have heard of the fervour of new converts, and the Dravidian races became more Hindu than the races of Northern India. The Brahmans wishing to reward their new Dravidian converts, and at the same time to consign to oblivion the disasters that attended their former Colonial Empire in Malaysia, transferred the now almost forgotten, and hence mythical Lanka, to Ceylon, and located the Anabasis of Rama anew, as favoured by names and localities, throughout the kingdoms of the Deccan. Little difficulties of this nature never yet have deterred an enterprising and ambitious priesthood. A friend of mine writes: "Your theory cannot possibly be right, for we know from the Ramayana that Rama, when banished, lived in exile on the Godavery River; and it was from thence that Ravana carried off Sita." Quite true in a way; possibly Ramachandra, banished, lived in exile on the Irrawadi in Burma. Irrawadi, probably a corruption of the Hindi Airāvati, the elephant river; or possibly of Indravati, the name of the largest confluence of the Godavery. Godavery itself being a corruption of Guruvati, the great river, or the river

of the lord, *i.e.*, Rama. The difficulty is not very great in transferring the anabasis and the name of a river from one side to the other side of the Bay of Bengal. If such transfers do not square with facts, why then only so much the worse for the facts. We have a very similar state of things in modern church history. When the Holy Land fell into the hands of the Saracens, pilgrinages could no longer be made to the Holy Places. Well, no time was lost in making new Holy Places in Europe for pilgrims, and instituting the stations of the cross, very similar to the Panch Kosi at Benares. Nor was this all. The Holy House (*Sancta casa*) at Bethlehem would not remain there under the pollution of the Infidel Turk, but one fine night bodily flew across land and sea, and finally located itself at Loretto in Italy, as a reward for the virtue of its inhabitants and the greater glory of mother church. Unless one is emulous of martyrdom it does not do to express any doubt as to the reality of this flight in that part of Italy.

A very curious coincidence happened while I was writing my former article. I looked up Gauhati on a railway map, and found much to my surprise that a railway had just been built from there to a place in Assam called Lanka, in a straight line for Manipur. This I at once took as a lucky omen favouring the truth of my theory as to the route followed by Rama to the conquest of Lanka. In my last article I quoted Madame Blavatsky as to the Hindu legend which populated Europe from the progeny which resulted from the intermarriage of Hanuman's white warriors and the black Rakshasa's sons of Lanka. I showed too that the mountain ranges commencing in Java, and extending through Asia, were prolonged into Western Spain. Between Spain,* Brittany, Cornwall and Ireland,† or Araya land, the sacred land from which, when forming the North-West promontory of Atlas of Semitic colonists were chosen by the Mann of that age for the seed of the present Aryan Races. The Revd. Baring Gould, in his last book, "West Country Lore," says—

"The average man who wants to know how his prehistoric forerunners in these islands lived cannot do better than read this chapter and then go to see for himself. The hut-dwellers of Dartmoor were probably a tall, gentle, straight-haired people, who used the rein-deer for draught, and who were swept out of Great Britain by the dusky Ivernian race, speaking a tongue akin to the Basque, and these in their turn were overrun by the Saxon. But in the outlying parts of the South-Western Peninsula, mountainous and boggy, the older blood remained comparatively pure, as it has done in the islands of the Western Coast of Ireland, where you can see by dozens men whom no one would for an instant confuse with any type of Englishman."

A surprise is awaiting European ethnologists when that mythical race of mountain savages, akin to the Hairy Ainos of Japan, but credited in addition with a caudal appendage, the Lolos of the back mountainous region between China and Thibet, are at last discovered, and certified to by orthodox science. The reason is that they are a

* Iberia.

† Hibernia, Iernia, and Erin.

race of white Negroes, if this is not a contradiction in terms. They are covered, not with hair, like the Ainos, but with the short wool peculiar to the African Negro. Now the most curious thing is that there is a race similar to these Chinese Lolos living on the high dividing ranges of the Himâlayas between India and Thibet that have never yet been discovered by Europeans. Perhaps the reason is that there are but few of them, they never come near any of the Pahari villages, and they live among the belt of the silver birch, which trees are only found a little below the line of perpetual snow. They are only occasionally seen by the Pahari shepherds, by whom they are known as "Ban Mannah," or forest men. They are not Langurs, which I have myself met with at extreme elevations, as the hill men have a different name for these—*Goni*. Other monkeys and apes, besides *Rhesus Macacus*, there are none. Another reason why these Ban Mannah are men, and not apes, is that they use the bark of the silver birch, known in India as *Bhojpatra*, to clothe themselves with, and even make hats and caps of it. Their couches also are found in caves and under trees, and their bedding again is composed of the bark of the silver birch. In size they are taller and thinner than the Paharis. Every now and again instances occur of Pahari women, straying far from their villages in search of jungle produce, being overpowered by these forest men. The children born of the brown Paharis, as the results of such sylvan amours, are fairer even than Europeans. So well known are these children that they are invariably christened Sahib Sing, or for short, Sahboo. In support of these statements I can give names of persons and places. Now from these facts, taken in connection with the quotation previously given from Baring Gould, we can see that an important factor has been missed from the ethnology of Europe, and that there is something more than a grain of truth in the old Hindu legend that the descendants of Hanuman's warriors and the Rakshasins of Lanka peopled Europe. A gentleman of the name of Savage Landor, a year or two ago, with a great *fanfare* of trumpets, heralded the discovery of some savages in Upper Kumaon; but these were merely some "jungle Paharis," outcasted by their neighbours as *Doms*, and differing in no way from the other *Pahari Doms* of that district. They must in no way be confounded with the "Forest men" of the silver birch zone, who up to the present have not only remained undiscovered, but are unlikely ever to be sampled by the orthodox ethnologist.

As regards the date of the Râmâyana the Hon. Mr. Tilak writes to me that "it is still a matter of doubt and uncertainty. The mention of the *Râshis* (zodiacal signs) in it, if the passage be not interpolated, would necessitate our placing it in the 4th Century A.D. But I do not think we can assign the work to any date subsequent to the beginning of the Vikrama Era. There are a good many references to the Râmâyana in the Mahâbhârata, and in one place a verse is quoted expressly stating that it is from the Râmâyana. The context is such as to exclude the possibility of the passage in question being an inter-

polation. I am therefore inclined to think that the Rāmāyana is older than the Mahābhārata, and we know from an inscription that the Mahābhārata contained 100,000 verses in the 4th Century A.D. There are other grounds to hold that Rāmāyana must be placed in the 3rd or 4th Century before Christ, if not earlier." In respect to the above, I think, where we can get an astrological inference, it is the safest. Interpolations are never made except with an object, and it is worth no one's while to make an interpolation where an astrological inference is concerned. But such astrological inferences can only be made where the solar year is concerned. Therefore as 400 A.D. is quite out of the question as the date of the Rāmāyana we may be certain the Anubasis was prior to the present solar year, and I would fix the date in the former solar year, or 26,300 years before Christ, and 23,200 years before the battle of Kurukshetra, which the Mahābhārata was written to commemorate.

As regards my theory, Mr. Tilak says "The principal objection—and one which must be carefully considered—to your view is, that the Rāmāyana of Valmiki is decidedly against it. Several places in Southern India are mentioned in the Rāmāyana, and I do not see how you can reconcile your view with the statement about Rama's route, contained in the Rāmāyana, and according to it there is no doubt that Rama went to Lanka through Southern India. But as the distance between India and Lanka is stated to be 100 yojanas (an yojana is 8 miles) some writers have doubted that the present island of Ceylon is the Lanka of the Rāmāyana. But although the exact position of Lanka is thus a matter of doubt, I do not think we can construe the Rāmāyana in such a way as to support the theory that Rama's route lay through Burma; unless you mean to assert that the story has been distorted, whether intentionally or otherwise by the writer of the Rāmāyana." That is exactly what I do mean to assert. The Rāmāyana was written, not as a historical or geographical treatise, but as an oriental *Chanson de Roland*. No more historical or geographical accuracy must be looked for in Valmiki's Rāmāyana than in Bunyan's "Pilgrim's Progress," which is the English Rāmāyana. The real historical and geographical Lanka was as much "Taboo" to the Hindu world as sea voyages, and for exactly the same reasons, which I have previously explained. Valmiki's Rāmāyana was written for the edification of the orthodox Hindu, and not to teach boys history and geography. All the ancient Hindu Śāstras and Itihāsas are "full of blinds," as Madame Blavatsky has so often insisted; and the Rāmāyana is therefore more full of "blinds" than even the Mahābhārata, being an *Itihāsa* treating of a much more ancient period. Then as to the hundred yojanas from the Brahmāpootra to Nagkon Wat, or to Ayuthia in Siam—it is just about this distance, in a straight line, whereas from Ayodhia in Oudh to Ceylon is nearly 200 yojanas. So neither by the distance given, nor by the Meridian of Onjein, can Ceylon be the Lanka of the Rāmāyana. Can Mr. Tilak explain how, if Lanka be not towards Siam and Java, he accounts for the stupen-

dous pile of Nagkon Wat in Cambodia, with its pictorial representation of the Rāmāyana on a gigantic scale in stone, and the cities with Aryan names amidst a non-Aryan population, especially Ayuthia in Siam, Sourayabaya in Java, and Amarapura in Burma; there being another Amarapura in Ceylon, and an Indravati (Airavati, Irawady,) in Burma, and an Indravati confluent of the Godavery? How can he explain away these very extraordinary coincidences? And if neither by the Meridian of Onjein, nor by the distance given, can Ceylon be Lanka, where then will he locate the Lanka of the Rāmāyana satisfactorily?

THOMAS BANON.

VEDĀNTA, SĀṅKHYA AND BUDDHISM ON PERSONALITY.

'WHAT is the personality or individuality of man?' is a question which has formed a nucleus of a deep controversy and speculation from earliest times to the present. There are philosophers who have placed all personality in the soul, while there are others who have distinguished between the two—the soul and the personality. The former view is generally met with either in Occidental philosophy or in most schools of Oriental philosophy such as Nyāya, Vaiśeṣika, &c. But the three systems of thought, the Vedānta, Sāṅkhya, and Buddhism, which represent the cream of Eastern philosophy—nay philosophy in general—are equally against such a view, and they firmly advocate the other theory mentioned before.

From their standpoints, the individuality or personality of man is separate from the soul and hence liable to dissolution in course of time according to the spiritual advancement of man.

In separating the personality from the soul, they once for all silenced all the attacks of the materialists in assigning materiality to the soul. While they have saved the soul intact in its permanency, intelligence and other attributes, from the attacks of materialism, they have on the other hand, made the latest conclusions arrived at in the domain of physical science harmonize with their theories—theories formulated and perfected thousands of years ago.

It will be highly interesting to have the theories of these three great systems of the world, on the subject of personality, set forth here lucidly and accurately.

VEDĀNTA.

The Vedānta places the personality in what is called Sūkṣma Śarīra or subtle body. It is separate from the soul and accompanies it in its migrations. It consists of seventeen members as given below:—

- (1) Five organs of sense: ear, skin, eye, tongue and nose.
- (2) Five organs of action: mouth, hand, foot, anus and generative organ.

- (3) Five vital airs : (a) Prâna—respiration, (b) Apâna—inspiration, (c) Vyâna—flatuousness, (d) Udâna—expiration, (e) Samâna—digestion.
- (4) Intellect, which is characterised by certainty.
- (5) Mind, which is characterised by resolution and irresolution.

These are the seventeen constituents forming the individuality of man. They comprise all perceptive and active organs, and all thinking and egoism. This bundle, as it may be called, is viewed from another standpoint as consisting of three sheaths: (1) Vignânamaya-Kosa—cognitional sheath—comprising intellect and the five organs of sense; (2) Manomaya-Kosa—mental sheath—consisting of mind and the five organs of action; (3) Prânamaya-Kosa—respiratory sheath—comprising five vital airs and the organs of action.

In other words it may be said that these three Kosa-sheaths form the internal world, the world of intellect. The A'tma, or the soul, is far beyond them.

Let us next proceed to Sâṅkhya. It also has the same view as the Vedânta, slightly modified. The subtle body called Linga Sarîra here consists of 18 elements—

- (1) Buddhi (Intellect).
- (2) Ahamkâra (Egoism).
- (3) Mind.
- (4) Five Tanmâtrâs or the essences of Ahamkâra as, essence of sound, essence of contact, essence of colour, essence of savour, and essence of odour.
- (5) Five organs of sense.
- (6) Five organs of action.

This is the Sâṅkya theory and it strikingly tallies with that of the Vedânta. The Purusha—the soul—is beyond them all.

Now comes Buddhism. From the Buddhistic standpoint the internal world consists of the five Skandhas or groups and these only furnish all basis of personality. By comparing these five groups with the three sheaths of the Vedânta, we will find that they closely resemble them and are entirely comprehended in the three Vedântic Kosas. It is too rash to conclude that the Buddhistic theory was put together in imitation of the Vedântic one—yet one cannot but be struck at the close resemblance between the two.

The five groups are :—

- (1) Rûpa-skandha—the group of sensation, comprising senses and their objects, as colour, &c.
- (2) Vijnâna-skandha—the group of knowledge, comprising both the series of self-cognitions and the knowledge of the external world.

- (3) Vedanā-skandha—the group of feeling, comprising all feeling as pleasure, pain, &c.
- (4) Samhyā-skandha—the group of verbal knowledge comprising knowledge of objects by their names.
- (5) Samskāra-skandha—the group of impressions, comprehending passion, aversion, virtue or vice, etc., etc.

The second group is *chitta* and the other four its evolutes.

The Buddhists place all personality here.

From these three views, it is clear that all these three systems of thought consider the personality a sort of phenomenal evolute, which is liable to dissolution—though not at the time of each death but after many migrations when the true knowledge has been gained.

KANNOO MAL.

SWAMI DYANAND SARASWATI.

[Exception being taken to a remark of mine that Swami Dyanand used to ridicule Orthodox Pandits and call them *popejis*, one of his followers has sent the following communication, which has been rewritten for the sake of putting the writer's views in idiomatic English. The sense has not been interfered with.—*Ed.*]

ALLOW me to show you the reasons why Swami Dyanand Saraswati—the greatest modern Hindu reformer—used to ridicule the so-called orthodox Brāhmanas of these days. Before you set foot in India to help us revive the dying Hindu religion and philosophy, the Swamijee had done his best to induce the Pandits of Benares and other places to really and truly act up to the spirit of the Vedic injunctions and not merely to offer lip service to that which was the noblest legacy of the old Rishis—while acquiescing in the modern debasing Tāntric and Paurānic rites. But they would not listen to him and jeered and reviled him. These people, wedded to the letter of the law, could not rise up sufficiently to apprehend that noble spirit which was showing them the way to a risen and nobler India; they stuck to their lower, material conceptions which filled their pockets, and refused to have anything to do with the Swamijee or his teachings. Swami Dyanand in those days used to give his teachings and lectures in pure Sanskrit only, and this gave the Pandits their opportunity for maligning and misrepresenting him to the unlearned masses. When the Swamijee found out how he was being misrepresented by persons on whom he relied for the raising again of the once glorious religion of Bhāratavarsha for the sake of their paltry monetary gains, he gave up his Sanskrit discourses and adopted the Hindi language, so that his appeal should go to the people directly instead of filtering through poisoned sources. These Brahman Pandits saved no expense and trouble in trying to discredit

Swamijee—even going to the extent of plotting against his life; as is amply evidenced by the Lives of Swami Dyanand and his Guru, Swami Virajānand. If you will only take the trouble to read up the lives of these two modern Rishis you will see how amply justified was his position with regard to these orthodox modern Pandits who spared no pains to inflict humiliations upon him, and never stirred a finger either to help him raise the ideal of Hindu religion or did anything themselves towards the same end. How then can you expect any patriotic, intelligent and religious person who has the good of his country as his supreme ideal, to respect these persons who had lost all self-respect, in their rush after the carnalities of the world.

The religion of Buddha which you profess, was in the beginning nothing but a protest against the haughtiness, the ignorance and the ignobleness of the Brahmanic life of those days. It was a protest against persons who had reserved all the plums of existence for themselves and had forgotten that they too owed duties in return for those privileges which they enjoyed. No! they would not recognise it and like Tennyson's Lotos Eaters—

“ On the hills like Gods together
Careless of mankind,”

they stuck to each other and resisted, with might and main, every effort at reformation, till the people were exasperated and schisms were produced of which Buddhism and Jainism are the results. Swami Dyanand was opposed to modern Brahmanical practices and especially to their misinterpretations of the Vedas, therefore he was made out to be the arch enemy of Hinduism, by those who had done and were doing their best to lower Hinduism in the eyes of not only the world but even of its followers.

Now ignorance cannot ask that it be respected, and these Pandits, while great adepts at hairsplitting and verbal quarrels, were totally ignorant of the meaning contained in the Vedas. There were a good many who could repeat them in a parrot-like fashion or even in some absurd way, to and fro, calling the different ways of repeating the letters and syllables *jutā*, *krama*, *ghana*, *mālā*, etc., without even making the least attempt at understanding what they were repeating in a totally unintelligent way.

Mr. G. R. S. Mead truly remarks in his “Theosophy and Occultism,” that “a man cannot be really just if he is ignorant.” “All discord,” says Pandit Guru Datta in his exposition of the *I'sāvāsyaopaniṣad*, “springs out of ignorance.” “Fourfold is the fearful power of ignorance, it leads its pitiable victim, in the first place, to conclude that this visible, audible universe, the very elements of which decompose and decay, shall last forever; that this gross physical body, this mortal coil, is the only thing that lasts for ever.

This again leads him to plunge headlong into all sorts of sensual vices whose final end is nothing but pain and misery. How then can

those who are ignorant be respected. Nay is it not the bounden duty of every person to expose every attempt at throwing dust into the eyes of an all too gullible world. The Swamijee never ridiculed or exposed any truly learned, pious and sincere Brahman. To such an one Swamijee always showed respect and tolerance. He was—as the Gîtâ says—free from attachments, free from likes and dislikes, with a well-poised mind. He never undertook any action for the sake of SELF, whatever he did was out of pure compassion for the world, for the sake of other SELVES, so that they too might learn the right road to Salvation, and free themselves from the mighty net of Ignorance. As a Sanyâsi or occultist he made the universe his family :—

अयंनिजः परोवेत्ति गणमालघुचेतसाम् ।
उदारचरितानां तु वसुधैवकुटुंबकम् ॥

(This is mine or that is his, is the consideration of small minds, the universe is the family of the large-hearted person.)

Swamijee was a much greater person than the ordinary patriot. He looked beyond the present everyday life of the world to the eternal verities on which men should fasten their hearts. He never confined himself to any one particular race, nation or sect, in his teachings. To him the Vedas were in the place of the Sun or the Moon, as they shine irrespective of country or creed, so he believed the Vedas ought to go out and model the conduct of every one, irrespective of country or creed. He had a full knowledge of them and he made use of it and never strove to hide it for selfish or immoral purposes.

To him man was man, whether he called himself Jew, Gentile, Christian, Mussalman or Hindu. He strove to bring them all under the Vedic banner. He had a horror of animal sacrifices and he has conclusively proved in his Veda-bhâshyas that the sacrifices mean something very different from what they are made to mean by the Orthodox Pundits—devoid of Vedic wisdom. He revived the daily graceful practice of Bali-vaisvadeva which had fallen into disuse before his time.

He was compassionate to all animals and was the originator of the cow-protection movement which has been so sadly misunderstood. His idea was, after bringing Hindus back to these old ideals, to set out to convert the world to the same faith ; for he believed that the Vedas were the fount and source of knowledge and wisdom for all time to come.

Once his Guru, Swami Virajânand, asked Ramsinharjêe, the late Maharaja of Jaipur, to arrange to have a discussion on grammar in his Palace between himself and all the grammarians that could be got hold of, and he undertook to prove that no knowledge of the Vedas was possible without a thorough knowledge of Pânini's Ashtâdhyâyi and the Mahâ-bhâshya. As the cost of the undertaking would have been prohibitively high, the contemplated discussion never came off. Surely a time will come when his ideal of a revival of ancient Hindu literature in all its pristine glory will be fulfilled.

२ You, sir, consider the Vedic religion to be sectarian and put it on a level with other religions each having its own revealed "book." It may appear so to you from your standpoint of Theosophy. But it is really not so. Swamijee has given proofs and satisfied the Aryan public that it is not sectarian but universal.

Now let me show you what revelation is, according to the Vedas. "It should be in the first place, uniformly applicable to the past, present and future; secondly, it should be infallible and perfectly free from error; thirdly, it should be independent of the limitations of time and space; fourthly, it should inculcate injunctions for all mankind without distinction of race, creed, color, or caste; fifthly, it should be as ancient as the world itself and finally it should be in perfect harmony with the laws of Nature. Learned Aryas can prove every one of the above propositions, and that the Vedas fulfil them to the uttermost.

Therefore Swamijee, being stirred by compassion for the erring human beings, resolved to start the Arya Samaj for their benefit, which was to improve them, physically, intellectually, morally, socially and spiritually, this being one of its primary objects.

The Vedas have two aspects, the esoteric and the exoteric. The esoteric leads to spiritual development; the exoteric to physical, social, etc. For instance, Brahma Yajna is to contemplate in both the Saguna and Nirguna conditions. The Agnihotra is for strengthening the nutritive elements in nature and for the purification of the atmosphere, destruction of disease germs and of vitalising it. Swamijee says that as long as Agnihotra was performed, A'ryāvarta was free from diseases of every kind and was full of joy and happiness, and if people take to it again it will be so again. Similarly, *Pitri Yajna* and *Atithi Yajna* were very beneficial, so also Bali Vaisva Deva. All these five *Yajnas* are obligatory on every Aryan householder.

When all mankind will adopt the Aryan Dharma there will be no more wars and famines and plagues; no more will there be need for hospitals and poor-houses. Peace and happiness will reign on the earth.

The real trend of Swamijee's character is shown by a verse which he prefixed to his works.

दयाया आनन्दो विलसतिपरः स्वात्मविदितः

सरस्वत्यस्याग्नेनिवसतिमुदासत्यविमला ।

इयंख्यातियस्य प्रलसितगुणात्रस्रशरणा

स्वनेनायं ग्रथोरचित इति बोद्धव्यमनघं ॥

(Holy persons should know that this work is composed by one who takes delight in acts of mercy and compassion, who has pure wisdom and whose fame consists in perfect resignation to the will of God).

He is called a *Rishi* because those who, after themselves acquiring wisdom, impart it to others, are so called. His whole life was spent in doing Dharma, therefore he was called *Dharmātman* or *Yogi*. He was

never bitter towards those who assailed him. Once a Brahman attempted to cut him down with a sword, but was subdued by his majestic presence and was pardoned by the Swamijee. At another time his cook was bribed to poison him and when detected, Swamijee simply told him to go away.

It was a good thing that the connection between the Theosophical Society and the Arya Samaj was broken, as some of the principles of the T. S. are antagonistic to the Vedic religion.

I will point out here briefly a few of the antagonisms between these two :—

1. The T. S. begins with a declaration of the principle of universal brotherhood.

The Arya Samaj puts in its forefront the realisation of the existence of God.

2. The T. S. believes in magic, astrology, etc.

The Arya Samaj does not.

3. The T. S. does not believe in the infallibility of the Vedas.

The Arya Samaj does.

4. The T. S. believes only in an impersonal God, while the A. S. believes both in a Saguna and Nirguna I'svara.

5. The T. S. believes Agnihotra and other ceremonials to be mere priestcraft.

The A. S. fully believes in their efficacy.

6. According to the T. S. the Jivâtman merges in the Paramâtman.

The A. S. believes that they are eternally separate.

7. The T. S. is very much nearer to Buddhism than to Vedic religion, while the A. S. is otherwise.

In the above given categorical statements of the two doctrines I have not tried to prove which of them is wrong or which right. The dissimilarity has been stated as it has struck me. And owing to these different teachings the Arya Samaj had to dis sever its connection with the T. S.

There was yet one more reason for disconnecting ourselves from the T. S. movement. The leaders of this organisation firmly believed in the possibilities of Magic and kindred occult sciences and Swami Dyanand equally strongly repudiated them. They were anârya, unvedic, and he would have nothing to do with them. These are much greater foes of human progress than Agnihotra and other rites—which you, sir, believe to be inimical to human progress. When Swamijee found that the T. S. leaders were believers in astrology, idol worship and other soul-destroying practices, he naturally broke from you. He saw that instead of helping him in raising the sunken masses your teachings would drag down even the enlightened.

I believe you have not been just to the Swamijee's memory in your

remarks in the Old Diary Leaves, and I would earnestly pray you to reconsider your position. If you will not help to settle the difference between the two movements in your lifetime, there is no one else who could do it after you are gone. Then the bitterness will go on increasing and both will be hindered in their work of regeneration.

The perversity of human nature is such that however strongly a religion may be founded, it is bound in time to deteriorate, and both these movements, when they have fulfilled their work, will disappear from this world, so let us not cherish hatred and ill-will against each other, but end with the Vedic injunction :—

यो अस्मान्द्वेष्टि यत्रयं द्विष्मस्तं वो जम्भेदमः (Sic.)

whoever harbours bad feelings towards us or towards those whom we harbour, the same may be consigned into thy chastening hands.

Om ! Peace, Peace, Peace.

S. M. SHUKLA.

Ed. Note.—In loyalty to our principle of making a free platform of our pages, from which everybody may express his views on the questions which interest our readers, we have given space to the above article without comment. Needless to say Mr. Shukla does not seem to have the least correct notion about the Theosophical Society or its principles of action; nor realise that, as an organisation, it neither holds to nor affirms either of the dogmas which he recites. The regretted Founder of the Arya Samaj broke with us because of our very eclecticism, and reproached us for helping the Buddhists, Parsis and Muslims to discover and bring into view the underlying essence of their several religions. He was a sectarian and our very strongly until he found that we would not alter the platform of the Society into that of his Samaj. Had his position been made plain to us at the beginning by his Bombay agent, Mr. Harichand Chintamon, no alliance such as was agreed to would ever have been made.

BHAKTI AND JNANAM.*

GOD is the spiritual, timeless, infinite, metaconscious, beautiful and powerful (power and beauty including intuition, reason, morality, and mercy) cause of the evolution, standing and involution of the Universe,—which is a blending through and on His, Her, or Its power.

The nature of an individual Jiva (who is one of the infinite individuals in Para Prakriti, which is God's *Amsa*) is enjoyment of pleasure and pain (see Chapter XIII, Sloka 21 of *Gitâ*). *Apara Prakriti* is divided into three *gunas* (*satva*, *rajas* and *tamas*); but every object in the Universe has a blending of all these three *gunas*, the predominant

*[A paper written for the White Lotus Day exercises, at the Madura T. S., 8th May 1898.]

guna, which pushes down the other two, giving the predominant *Sraddhâ* (or will force or *Dhriti*), and giving the classification of those individuals, who are attached to bodies (Chapters XIV. and XVII. of the *Gîtâ*). The whole world consists of Jivas or monads in different combinations with Prakriti. The lowest class is, of course, Tâmasic; but there are subdivisions in it, namely, Satvic Tamas, Rajasio Tamas and Tâmasic Tamas and again sub-subdivisions based on the same principle. Students of Hegel and Spencer, will understand how, by a dialectical process, the original three gunas, and the Para Prakriti or Jivabhûta, might create the universe by their interactions in time. Positive gets reflected in negative, which produces a complex positive, which reflects itself in a complex negative, which produces a still more complex positive, which reflects in a still more complex negative, and so on in evolution, till in involution the original Prakriti and Purusha are reached by an inverse process.

Of the infinite Jivas who are divine in essence, those who are born as the lowest monads, gradually by experience of pleasures and pains, and by contact with other monads, and by the spontaneity which is inseparable from them through their divine Amsa, acquire self-consciousness, and in long ages reach the human self-conscious state, not necessarily in a body like the human body on this earth. The human body on this earth is composed of a number of monads, or elemental jivas, whose lord is the human monad.

The human monad purifies itself considerably from attachment and indolence (*Râjoguna* and *Tamoguna*) by working with and in its body (i.e., a peculiar combination of subordinate monads of various classes), and when its reason and moral character are fairly developed, it comes under one of two classes (i.e.,) a *Jñani* or a *Bhakta*. The *Jñani* is one who sees and feels, clearly, the vanity of all sensual pleasures and pains, and even of intellectual pleasures and pains (as Solomon of old felt), and longs to attain a state where these pleasures and pains will not interfere with his clear, unbroken perception of his own Divine Essence. The *Bhakta* is one who, while seeing the futility of sensual pleasures, their fleeting nature, the painful prior longing, the subsequent inevitable ennui and pain attendant on them, and the weariness and uselessness and loneliness of intellectual pleasures, has for his ideal not so much the clear perception of his own pure Divine Essence as the communion with the Eternal Being as His friend or lover or servant; such communion, while giving all the pure happiness derivable from sensual, intellectual and emotional pleasures, is yet free from the fleetingness, thirsty longing, ennui, disappointment, weariness, etc., of physical, intellectual and emotional pleasures. In this world and now, nothing is unmixed. A pure *Bhakta* or *Jñani* is as difficult to find as a pure Brahmin or a pure Kshatriya, but each aspirant must look deeply into his own nature and range himself under one or other head.

The *Jñani* finds out step by step, the seventh stage of essence from

physical matter up to spirit, but the steps are so steep, and the stages are so removed from each other that, unless more advanced beings called Gurus and Mahâtmas lead him, his progress will be very slow, and very difficult. When the Jñani has thus reached his own Divine Essence by philosophy or Râja yoga, he finds that he is the *Amsa* of Mahesvara or Purushottama, and he then gets high reverence, or Para-Bhakti towards Mahesvara or Purushottama and knows Him well, sees Him intuitively, and enters into Him, and this is the higher Moksha. The Jñani's path is at first difficult, as he has himself to conquer his physical, intellectual and emotional longings. The path is also a little roundabout, as the original goal, namely, the contemplation of his own Divine Essence, is not the higher Moksha, but is a stage in the farther progress through Para Bhakti to union with Mahesvara. Further, as our respected teacher, Madame Blavatsky, showed by her example in her life, even the Jñani, has to show intense Bhakti towards his Guru to receive Jñana (see also 34th Sloka of the 4th Chapter of the Gîtâ).

The Bhakti finds in his quest that God, out of His mercy, has made arrangements for fully manifesting himself to his Bhaktas in particular combinations of Suddha-Sâtvic Prakriti (while His Yoga Mâyâ conceals his real nature in those Pûrna Avatârâs from non-Bhaktas) at certain appropriate periods during the course of evolution. The Bhakta finds in one of such Avatârâs, say Sri Krishna, which is admitted by all Hindus to be a full Avatâra, or Sri Mahâdeva in his character of a Yogi, also admitted to be a Pûrna Avatâra, his ideal Lovable Being and the Bhakta finds a pleasure in hearing the deeds of the Avatâra recited, and the Bhakta gradually feels an indifference towards ordinary sensual and intellectual pleasures (though lawful), and he gets more and more intoxicated with love towards the Avatâra, and as he goes on reading, hearing, and contemplating the stories, he gradually perceives that the Avatâra is really the Omnipotent God in a temporary disguise. The Bhakta, when by this course he gets perfect indifference towards other pleasures, and intense longing for communion with God in his full Avatâra, gets Para Bhakti towards God, and attains to the knowledge and intuitional sight of, and entrance into, God (see XI. Chapter 54th Sloka of Gîtâ). Inferior Moksha, Vairâgya, and the knowledge of his own Divine Essence also come to the Bhakta in the course of his training. The Jñani and the Bhakta ultimately reach the same goal, namely, the Supreme Being. The Jñani's end when he begins his path, is, however, knowledge of his own Divine nature. The Bhakta, when he begins, has no other end except Bhakti itself. To both, Vairâgya, siddhis, and performance of duties come as help. The Bhâgavata Purâna says that the true Bhakta, does not care for the two Mokshas, and stops with the intuitive seeing of God, without entering into God. The Lord says, in the 10th Chapter of the Gîtâ, that he gives his devotees that one-pointedness and equableness of intellect which will lead them to Him.

The two highest kosas of man are the Vijñânamayakosa, and A'nandamayakosa; in other words, the higher man consists of pure

reasoning faculties, and pure emotions. The Taittiriya Upanishad considers the A'nandamayakosa superior to the Vijñānamayakosa. Pure reason is more penetrative, more clear, more acquisitive, and more comprehending; but pure emotion is more beautiful, more enjoyable, more satisfying, more natural, and more complex and massive. Both Jñanam and Bhakti blend into one broad, clear, beautiful stream after the Para Bhakti stage is reached.

Guna and Dhosha, Purity and Impurity, are relative terms as you will find from the XIth Skanda of the Bhāgavata Purāna. Our respected sister Mrs. Annie Besant has shown how desire becomes unselfish love when purified. Even in unselfish love there are stages. One man might be willing to give up his body and wealth for his wife or children, or relations, or sect or caste, but not for his country nor for mankind, nor for other superior beings in another planet. Another might give up body, wealth or pleasures, but cannot sacrifice his reputation. From tāmasic indolent love towards one's physical comforts and sleep, through rājasic love towards the other sex, through the higher love towards one's children, through the sātvic love towards mankind, up to the unselfish Nirguna, or Sudda sātvic love towards God, who includes the whole universe, there are numerous stages. A Brahmin is asked to marry, not through rājasic love towards the other sex, and for physical pleasures, but through sātvic love to his pitris, i.e., for allowing opportunities to his pitric monads to incarnate again towards their further progress, and hence he must be pure, and marry a pure virgin, so that the pitris may incarnate in pure bodies. Even the physical craving for close intercourse with one of another sex, is, according to Schopenhauer and Du Prel, the result of the desire of a monad struggling for incarnation, though the couple feel only their mere madness (as Rosalind says). All crimes and impurities are due to ignorance, and to the predominance of rājasic and tāmasic qualities. I venture to state that the Aryan theory of pain and punishment, is not based on revenge, but on restraint through fear of pain. Pain and punishment, natural or artificial, are the great educators and purifiers of man till he attains to unselfishness and universal Love, and to introspection, and reverence.

The Avatāra of Sri Krishna was intended, among other purposes, to give salvation to all the monads on the earth, which were ready after a short practice to fix their thoughts continuously on God, and to give up all earthly ties, affections and pleasures. It, of course, follows, that such monads must have, by austerities, gifts, and unselfish works, purified their natures to a great extent in previous incarnations, from rājasic and tāmasic attachments (*Anavamala*). God, in his Krishna Avatāra, took the human form of ideal perfect beauty though he made it skinning black, as that color was best fitted, in his unerring wisdom, to fix the attention of devotees in the Kaliyuga. The blessed Gopis were very pure human monads, most of whom were pure and holy Rishis in their previous births, and whose stain of rājasic

quality was insignificant. Sri Krishna had demonstrated to them by his deeds and dancing on, and driving out, Kāliya, in saving the lives of Gopas and Gopis under Govardhana, and in other ways, that He was God Omnipotent. What wonder that the blessed Gopis loved that most beautiful being whom they knew to be the all-knowing God, free from all sexual passion and rājasic taint, as is shown by the misunderstood incident of their meeting at the bathing ghaut, and by the very first speech of the Gopis in the first night of their meeting Him? He says in the Gītā (7th Chapter) that he knows the past, the present and the future, simultaneously. We, ordinary mortals, can only grasp one object at a time, and even a Satāvadhāni merely passes his mind very rapidly through several objects. Just as the minor gods, Agni, Vāyu, etc., are in the most secret portions of our body, and we feel no shame in their presence, and those gods are not rendered impure by knowing us, so with the All-knowing Sri Krishna. I do not say that the blessed Gopis had not at first something of the rājasic sexual desire mingled with their love towards Sri Krishna.* The blessed mothers paid heavily and dearly for such desire till it was burnt out in the purest flame of unselfish love. What I intend laying stress on is, that Sri Krishna had not a particle of sexual desire. Mrs. Annie Besant has shown in her "Esoteric Christianity" that the life of an Avatāra consists of incidents which are not merely historical, but are intended to be an allegory showing the stage and incidents in the path of a disciple passing to the highest stages. It is impossible in this short space (nor have I the necessary intuition) to point out the allegorical meanings of the holy incidents in Sri Krishna's life, from the destruction of Pūtanā to the slaying of Kamsa. Origen says that the scriptures have three meanings, and are threefold in Body, Soul, and Spirit. He even says that the body of the scriptures which is made up of stories cannot be taken as literally true (Adhyātma Rāmāyana). The Vedas also have three meanings in *Adibhūta*, *Adhyātman* and *Adhidaiva* (which correspond to *Karmakānda*, *Jñānakānda* and *Devatākānda*). Obviously untrue or contradictory statements were made in these stories (according to Father Origen) in order that the intelligent inquirer might be stirred into the investigation of the two inner meanings beyond the literal meaning. So Bacon (the wisest of Englishmen) in his "Wisdom of the Ancients" does not call the ancient Greek mythology the work of crafty or superstitious fools, but tries to find out a few of the inner meanings of the mythological fables. Then there is the *Buddhi-yoga* God-given to each single devotee, and by that the devotee finds out the highest meaning and reaches God (10th Sloka of Chapter X of Gītā). As I propose in this paper to take only the literal meaning of the story in the "Bhāgavata Purāna" I assume that the Gopis' love towards Sri Krishna was at first tinged with some rājasic quality.

* [As stated by Mrs. Besant, in her recent lectures on "Avatāras," Sri Krishna was only six or seven years old at this period of his life. This bars out all possibility of sexual love on the part of the Gopis.—EJ, note.]

Impurity consists in the craving for physical pleasure. The man who marries as a duty, and not for physical pleasure, does not do an impure act in begetting children with his lawfully-wedded wife. But the same man, if he indulge in sexual pleasure after he reaches the third stage of his life, does an impure act : necessity, nature and other circumstances change purity into impurity and impurity to purity. Killing is a crime ; but if a king kill a confirmed murderer who wishes to be killed for his own purification, it is not a crime. If the near relations in a primitive community, marry each other, it is no incest. It is otherwise, if the community become large in number.

MRS. BESANT'S ANNIVERSARY ADDRESS.

BROTHERS,—Before entering on the lines of thought along which I shall ask you for a brief space of time, to follow me to-night, I feel moved at first to one or two words of sympathy for the speakers who have preceded me, and also for myself in the way that the first speaker suggested as to the wrong they have sustained at the hands of our Chairman. It is very hard to sit still to hear one gentleman complimented for his keenness in science and another for splendour of devotion and self-sacrifice and so on, from one to another, until the climax was reached when our President said of myself that my voice was to follow his and that he would therefore stand aside. I would like to say on my own behalf, and that of my fellow-speakers, that it may be well for the elders to remember that their place among men and in men's hearts can never be taken away by any nor occupied by the younger in the movement whose duty has led them to take a leading part ; and I would say to the President-Founder that 24 years of loyal service weigh more heavily in the scale of love and justice, than any words, however eloquent and mighty, spoken by the younger members. His silent deeds are far more valuable than eloquent words. Coming again amongst you from Western lands, it seems to me that some words on the movement may fitly open what I have to say to-night. There are two points of interest during last year's work in Europe in connection with this movement which merit attention and arouse feelings of gladness and gratitude. It has been shown that from the East have been drawn the many doctrines of the later and younger religions, and no Christian can now attack the religion of the East without weakening the claims of his own faith to the attention and to the listening ears of men. A change is coming over the public mind in the West, and they find that some of the leaders of Christian thought declare in plain and clear words that the ancient religions of the world are to be regarded with respect, and not to be spoken of with mockery, with hatred, with bitter opposition, and that all religions have the same goal, the same aim at the end of the road they travel. That was one of the changes that was clearly seen ;

one in which the Theosophical Society has led the way. Continuing, she said:—"Another is the strange and significant fact that the last Oriental Congress—the Congress in which Oriental thought is studied, Oriental religious represented, Oriental literature exalted, Oriental views of life discussed—that that Oriental Congress was this year held in Rome; Rome, that has been the great capital of the Christian world; Rome, where but a brief time ago no voice might be heard save in submission to a single Church; Rome, that for many centuries was known as the opponent of every form of religious thought except her own: Rome opened her arms to the Oriental Congress, and the thought of the East found currency under the very shadow of the Church of the Vicar of Christ. One result of that Congress might perhaps interest you in a fashion yet more personal. It happened that at one of the meetings a well-known Theosophist spoke, tracing back to Eastern thought and to India, as the cradle of religions, many of those mystic Secret Societies which carried on the torch of knowledge through the darkness of the Middle Ages. So much interest was roused by what was said, so much interest was shown by Italian professors of literature and science in the line of thought thus opened out, that, asking to hear more of the teaching, asking to learn something more of this ancient Eastern wisdom, they are now welcoming in their midst one of your own countrymen, a young Brahmin,—Jagadisha Chandra Chatterji, and he is now in Rome, addressing lectures to the professors there on Eastern thought, spreading ideas of the Vedânta among those who are most learned in the Society of Rome. These two points, it seems to me, mark out the progress which has been made in the penetration of Western minds by Eastern thought. When we come over to the motherland of that thought, what should we expect to find? As your thought spreads in Europe and the sublimity of the ancient teaching becomes more and more known; as in the centres of Western intelligence and Western learning the names of the Rishis of antiquity become household words, and men repeat their sayings as crystallising the noblest human thought; as this is happening, the eyes of the West are turning more and more to the India of to-day, and they are asking, "What will be given us by those men who boast themselves the descendants of the Rishis? Shall we find in India a nobler religion? Shall we find in India a loftier spirituality? Shall we find in India a purer ethic and a greater morality? Is modern India worthy of Ancient India, and are the men in whose physical veins runs the blood of the Rishis fit representatives of those mighty beings? Do they show the Rishis' thought; the Rishis' devotion, the Rishis' spirituality, the Rishis' superiority to the transient joys of the earth?" What answer does modern India give to the question that is now coming from the West with ever increasing force? What answer in life, in literature, in religion is to be sent back to the questioners in Western lands? Are they, when they come here with their minds full of noble ideas

learnt out of ancient books, are they to be greeted with a copy of their own civilisation and a secondhand repetition of the words, of the thoughts and of the manners, with which they have been wearied in the West? If so, they will return disillusioned from the ancient country and declare that, while it may be great to be the physical descendants of the Rishis, it would be greater to be the sons of their mind, of their thought, of their life, their devotion and their spirituality, and set the old example to the world instead of merely copying the phases of modern civilisation. So that as your literature wins the attention of the Western world, it becomes very necessary that you should show out the virtues of the ancient world, and that they be seen to flourish in the modern soil; that Indian learning, Indian purity, Indian ethics shall be justified by the present as well as glorified in the past. For there is a danger, my brothers, that the modern Indian may shelter himself under the name of the Rishis, that he may do nothing to justify his ancestry and go to sleep as it were, lulled by the music of antiquity, and care not to reproduce that music in his own narrower and smaller life. If that sad fate is to be avoided, it is chiefly to the younger that we must turn. Men who are living in the world with the heavy cares of family upon them, with all the burden of modern life pressing them down; forced by the bitter conflict of modern competition, whether they will or not, into the current of modern ways and modern ideas of life, those men do well if in their hearts they keep alive the flame of life, keep but the faith in the ancient religion, even if by force of circumstances they are unable to reproduce in themselves that which made the country mighty in the past. But is it not possible that out of the children, the boys, the youths, we may build a future not wholly unworthy to name itself the son of the past, the heir of Indian antiquity? May it not be that, taking the young and plastic minds, we may fill them with such love of Indian thought, such knowledge of the Indian past, such realisation of the greatness of the Hindu faith, such a devotion to the ideals of Hindu life, that they may be permeated in every fibre with love of their country, with a knowledge of their past to be worked out in the future that lies before them? Can we not make them proud to be Indians of to-day, glad to be sons of a mighty mother whose children in the past made the world wonder? Why should they not be born again amongst us? And it is because in the young there is most hope, because the future of a nation is in the young and not in the old—it is for that that we who work for your rising in the scale of nations, have initiated the educational movement of which the College at Benares is but the first fine seed. Give us your boys while they are young and while they are plastic. Let us teach them Hindu ideals, let us teach them Indian history, Indian literature and Indian customs, in fact all that makes a real nation, and then the boundaries that separate may disappear and we may have one mighty people stretching from Tuticorin in the South to the Himālayas on the North. This belief in India's future is the very groundwork on which we are basing our activity, and

I could not but feel at once glad and touched when, from one South Indian District—South Canara—there came a gift of money largely contributed by Hindu ladies, who knew that religion would be aided by the movement that is going on in Benares. They have sent us the money with the request that in some way their names as lovers and helpers might be commemorated in Kasi itself, and one of the rooms that is now building will have in it a tablet "Built by friends in South Canara," so that for all time to come the love of the South may be commemorated in that fashion, and it may be seen that North and South are joining in the religious education of India's sons." Mrs. Besant next dwelt on the unifying work that was being done by the Theosophical movement and on its work for the revival of the spirituality of the world, and concluded her eloquent address with the following peroration: "India can never again be great, save as she is religious; India can never again be great, save as she gains the spirituality that she has lost. If she can win that back, then behind it will come all other things, intellectual power, and material wealth, and all the lower things that enter into the growth of national life. But one charge has she received from the Highest; one duty that, undischarged, weighs her down to the ground but, that discharged, will lift her again a light and beacon in the eyes of men, and that is to be the safeguard, above all things, of religion and truth, and to wed spiritual philosophy to the devotion of a noble religion. If that great work is taken up and carried out, everything else will follow in its train; if it is sought after, all other things that are good will come to you as its inevitable successors. Your mother India is appealing day by day and year by year. Often I think that, during these years of the Kaliyuga, she has gone away into some far-off region to wait there until her children call her back; for how shall she, mother and guru of the world, from whose past have grown the world's philosophies, the world's religions, the world's sublimest teachings—how shall she come and dwell in a land that forgets religion and philosophy and plays with the toys of children, instead of realising the aims of men? She often bows in worship to the Great Ones who watch, far off on the Himalayan peaks, all the pitfalls in the way of the child they love. I seem to think that India, our mother, is standing there in the midst of this circle of the Rishis, waiting for the time when she can descend again and illuminate the child she loves. And what shall bring her? What brings the mother hastening homeward? The thought that her children are crying for her in her absence. What brings her quickly to the room where the babe is lying? The wailing of the babe that seeks food from the mother's breast. The mother who loves the child cannot stay away, if the child desires her presence. But sometimes the child in carelessness, needing nothing for the moment, will run away to play with its playmates in the street, forgetful of mother, forgetful of home, and forgetful of all that the mother means to do. But presently the child will grow hungry, presently the child will grow tired, presently the child will be thirsty and weary, and then he will remember the

mother and turn back his steps with the cry of "Mother" on his lips. And the mother knows it all the time and says, in the words of an Indian poet, that come to my mind, "Babe, though you may go away from me in the hours of play, hunger and thirst will soon bring you back again to my arms." Somotimes I think that India, the mother, is only waiting patiently, contentedly enough in the wisdom of her mother's love, seeing her children playing in the streets with the toys and follies of the little child; waiting till hunger for spiritual knowledge and thirst for spiritual teachings shall send the children clamoring home with the cry for mother on their lips. I hear in my dreams that cry rising from the Indian land; I see in my dreams child after child, weary of the play in the street and thinking of turning homeward where the mother's arms are waiting. Looking upwards, I see on her face a smile, the smile of mother's love waiting to welcome her truants home again. I know that soon there will rise from the whole of India the one mighty cry, "O India our mother; mother and guru of the world, come back amongst us ouce again. Come home!"

Theosophy in all Lands.

EUROPE.

LONDON, December 31st, 1899.

One hardly dare remark that we are entering to-morrow upon the last year of the nineteenth century, for popular fancy backed up, we now learn, by the German Emperor, is determined to call the year 1900 the beginning of the twentieth century, notwithstanding all the arguments of the arithmetically inclined which support the contrary view. The question has become one of quite heated dispute and to say that it will be all the same a hundred years hence is a form of consolation which in this case doesn't seem soothing, since it only suggests the idea that our re-incarnated selves, or our descendants, will again be arguing the same point, and so raises the whole question, *de novo*.

Be it nineteenth or twentieth century, we are all hoping it will be a year of successful work and steady endeavour, and we enter upon our new habitation at 28, Albemarle St. W., with cheerfulness and determination to make it an active centre of theosophic energy. Preparations are being rapidly made and before this reaches the reader's eyes we hope to be settled and in the full swing of lectures and meetings. The Blavatsky Lodge is inaugurating a series of Sunday evening lectures of a more elementary character especially for the benefit of the many visitors and inquirers who have applied for admission tickets during the past few months. These lectures are to be given by different members of the Lodge. The usual Thursday lectures may thus be made of greater value to students without excluding inquirers from a chance of hearing the broad principles of Theosophy. A series of afternoon lectures on the "Mysteries among the Greeks" is to be given by Mr. Mead on Tuesdays, and this course will be followed by one from Mr. Leadbeater on the subject of "Clairvoyance."

The new premises will afford much more scope for usefulness in the

library department, and a conversation room apart from the reading room will no doubt be a great boon.

During December there has not been much to chronicle in the way of lectures. Mr. Leadbeater lectured on the after death conditions to a crowded audience. Miss Pope dealt with the "Romance of Plant Life"—a subject offering many suggestive thoughts to students of Theosophy—and Mr. Mead spoke on "Apollonius of Tyana"—the third lecture of an interesting series.

The West London Lodge engaged a small hall and had a most satisfactory audience gathered to hear Mr. Leadbeater lecture on "Thought Forms," the special attraction being a series of lantern illustrations comprising the sets of pictures of thought forms which appeared in *Lucifer* in September 1896, and also a number of others which Mrs. Besant had prepared at the same time for her American lectures, but which have not been published here. One is inclined sometimes to regret that the feature of lantern illustration cannot be introduced more frequently into our work, but however valuable for illustrating physical plane facts, one can realise that in the very nature of things the difficulties attendant on any attempts to depict four-dimensional realities must be well nigh insuperable.

The inexhaustible subject of *Karma* has been engaging the attention of the London Lodge and one result is another of Mr. Sinnett's thoughtful and suggestive 'Transactions' which discusses some of the problems raised in his lodge addresses.

In the religious world a somewhat startling piece of news comes from the continent, to the effect that the Pope has finally granted permission to the priests of the South American Latin Republics to marry. The papal encyclical is stated to run: "seeing that celibacy is not a Divine but an ecclesiastical ordinance"—quite true, but it has been regarded as such an important institution of the Romish Church that the relaxation of the rule cannot be deemed of no importance. Two questions arise. If for the priests of South America why not elsewhere? and if one can be discarded why not other dogmas equally ecclesiastical? Perhaps the opportunism of Leo XIII. may be the means of opening the door to other reforms within the old establishment. From the opposite camp we learn, from an annual review of matters theological, that orthodox Calvinism is a very different thing to day from what it was even twenty or thirty years ago. The old phraseology covers an entirely changed meaning and without being formally embodied in new 'confessions of faith' the new conceptions are steadily replacing the narrow old dogmas. This again is good hearing for those who would fain see the existing channels instinct once more with real spiritual force for the helping of the western world.

From Rome—the Rome of Theosophy and not of the Vatican—come tidings of the success of Mr. Chatterji's lectures on Eastern Philosophy, given in University Hall and largely attended by eager and enthusiastic students. From Paris Mr. Leadbeater reports numerous well attended meetings and much eager inquiry during his recent visit there, and it is pleasant thus to hear of the renewed activity of our Italian and French brethren.

Dr. Carl Peters has just returned from the region of the Zambesi and Eastern Mashonaland, and claims to have discovered the veritable Land of Ophir—the real king Solomon's Mines! These, he declares, were situated on the Muira River, fifteen miles south of the Zambesi, and, in the African name

of Fura, he claims that we have a corruption of the Arabian "Afur," of which the Hebrew form was "Ophir"—in all cases meaning a mine. He thinks that an ancient Sabean empire lasted in this region for thousands of years. One of his most interesting observations, given to the Reuter's agent who interviewed him, is the fact that the natives of the district "unlike any Africans I know, are to this day sun and fire worshippers." He adds that they are quite unlike the ordinary African and have a distinct Jewish (Semitic?) type of face: "in my opinion they are a mixture of the Asiatic conquerors with the original inhabitants of the country." The late Mr. Theodore Bent located the Ophir of the Old Testament in Mashonsaland. Who knows what of deepest archaeological interest will yet turn up in Eastern Africa? It is not King Solomon's mines but the gradual unfolding of the fragments of the remote past in one quarter of the globe after another, each adding its mite of testimony to the veracity of the occult records, that makes archaeological discoveries of such interest to theosophists.

A. B. C.

NEW ZEALAND.

Mrs. Draffin concluded her course of Auckland suburban lectures at Onehunga on Dec. 17th to a good audience. Although warned by a friendly Salvation Army officer—who came across to the Hall on the familiar Army errand of taking up a collection—not to expect much of Onehunga as it was a hard place to move, the two lectures there drew fair audiences and aroused a good deal of interest.

The latest movement of interest in New Zealand is the starting of a small magazine in Auckland. It is called the N. Z. Theosophical Magazine. The first number is dated 1st January, 1900, and consists of twenty pages and a cover, but future numbers may vary in size. It is edited by Mrs. Draffin, and Dr. Sanders, the General Secretary of the Section, and in all probability will be made the "Organ" of the N. Z. Section.

The General Secretary, accompanied by the Auckland Branch delegates, Mr. and Mrs. Draffin, leaves for Dunedin, on Christmas Bay to attend the Convention. In addition all the Branches will be visited and Mrs. Draffin will lecture at each of them and also in several towns where at present no Branches exist.

By special request Miss Davidson re-delivered a lecture in Auckland, on "The Church and Modern Religious Problems." Mr. S. Stuart also lectured in Auckland on "Ancient Egypt," and in Wellington Mrs. Richmond lectured on "Thought the Great Magician."

The holiday season is nearly on us, and after the Convention, branch meetings and classes will probably be suspended for some weeks, though the public meetings will continue as usual.

Reviews

THE EXCELLENCE OF ZOROASTRIANISM,

BY

A. N. BILLIMORIA AND D. D. ALPAIWALA.

In these days of materialism and of blind indifference to religious matters, any work that would check the tendency to look upon religion in its entirety as a thing of the past which the modern advanced (?) generations have outgrown, and would make people pause in their break-neck run after things of the world and "delights that are contact born," to think of higher and nobler truths, must be sincerely welcomed. This book collects the opinions of non-Zoroastrians on the religion of Zoroaster and will serve a useful purpose by placing before the public the views of persons outside the pale of that religion who have appreciated the teachings and admired the philosophy and the noble ethics inculcated in that ancient faith. The Parsees of the present day, it must be said, deeper and deeper as they are unfortunately sinking in the mire of religious indifference, need to be told by those whose opinions they respect that "Zoroaster was a deep and great thinker," and that "In its fundamental ideas the religion he propounded approximates wonderfully to those of the most advanced thought and goes further than any other creed to reconcile the conflict between faith and science." Let us hope that a perusal of this work will make a few of the followers of the Zoroastrian religion reverence His teachings and act up to them.

One cannot speak in the same terms of the other object of the publishers, *viz.*, to prove the superiority of this religion over all others. Religions ought to join people, not separate them; they are meant to bring about harmony, not discord. It serves no useful purpose to tell a man that his faith is superior to all others, but it does sow the seed of that religious intolerance and bigotry that has been so fruitful of atrocious deeds in the past. It is refreshing to find that except in a very few scattered instances the opinions collected do not further this object of the publishers. It ought to be the "sacred duty" of every human being to teach his co-religionists tolerance and to lead them to venerate faiths other than their own. Here may well be quoted a doctrine of the Zoroastrian religion given in the work itself: "A man was to be rewarded hereafter not according to his belief in any particular religious dogma, but according to the perfection of his thoughts, words and deeds." For similar reasons the differences as to one religion having borrowed certain dogmas from another or *vice versa*, should not be given more than a purely historical interest. Religions are meant to give peace and all that comes in opposition to this divine function ought to be strictly eschewed.

It is noteworthy that several critics quoted in the work refer to the doctrines of Reincarnation and Karma as forming a part of this religion, and point to Greek writings as authorities on this subject. It is to be hoped that some earnest and devoted Zoroastrian will endeavour to get these Greek works on their religion accepted as reliable by the followers of Zoroaster.

J. J. V.

THE ONEIDA COMMUNITY.*

Another of Mr. G. Redway's books, dated 1900, is one by Allan Estlake, member of the defunct Oneida Community, who thinks it his duty to try and revive, if not the thing, at least the memory of that aberration, the hyper-sexual Community. To the new generation, the book will be nearly meaningless, as the story is told in a curious mixture of bold acknowledgments and misty attempts at mystic rhapsodies embodying Christian, Theosophic and Swedenborgian ideas. If any one finds enough interest in the new book to want to formulate a clear judgment over it, it would be advisable for him to begin his study by the perusal of W. Hepworth Dixon's two volumes on "Spiritual Wives" (London, Hurst and Blackett, 1868). There he will find how the movement that led to the foundation of the Oneida Community started, really from the Mormon plurality of wives, mixed up with the wave of religious craze and fervor—I was going to say *furor*—which caused the so-called "Great Revival" of 1832. In this tempest, which "burned" so many districts and shipwrecked so many souls in America, starting from the idea that the world was coming to an end, and that men as universal sinners, would be all damned—the religious mania was at first turned against marriage, and the first wave of zeal prescribed the absolute chastity of humanity; men and women were to live together purely as *spiritual* wives and husbands. At this point the movement was one in which the scorpion power in man was being transformed into that of the eagle. But this purity did not last very long, the physical passions soon regained their ascendancy, and therewith the initial idea of pure spiritual wives was changed into "Free Love" and sexual marriages, the duration of which was left to mutual agreement. At the same time, some of the communistic ideas then boiling in Europe, were imported into America, and these led to the realization of communism between the sexes; or as it is naively expressed in the book of Mr. Estlake, "each woman, the wife of all men, every man the husband of all women" (page 87); and various communities were started to carry those Utopian ideas into actual practice. One of these, ostensibly organized at that time—for the regeneration of mankind through "stirpiculture" (page 95) or the raising of a superior race with improved physical body due to free love and choice, equivalent to the selection process in animals—was that of Oneida, managed by Rev. John H. Noyes, a renegade Congregationalist minister, who clothed the ideas with the pious and high sounding pretext of "realising Christ's ideal Kingdom of Heaven!" This was to be done by "complex marriages," a very pretty appellation. But the civil laws could not be violated; so J. H. Noyes had ultimately to give up, in his community, "not the *principle*, but the *practice* of complex marriages," not "renouncing belief in the principles and finality of that institution, but in deference

* A record of an attempt to carry out the principle of Christian unselfishness and scientific race-improvement. By Allan Estlake, member of the Oneida Community. London G. Redway, 1900. Price 2s. 6d. nett.

to public sentiment" (The "Oneida Community," p. 35, 36, 40, 94). A few more extracts will now sufficiently enlighten the reader. Many of the first converts "were ready to give up everything (to the communistic life of the community) but the petty authority that they had been accustomed to exercise in their families"; but it was established that "men must leave women to be as free as they desire to be themselves," this being the "crucial test of man's love to his fellow man,"... "no matter what his other qualifications may be, if a man cannot love a woman and be happy in seeing her loved by others, he is a selfish man" not fit for the "Kingdom of Heaven." And that no doubt may remain, it is asserted, in bold characters, that "complex marriage has proved a superlative and unquestionable success" (page 46). Of course we are told that complex marriages "are not actuated by a desire for sexual freedom" (p. 46). Father Noyes taught the boys that there was "nothing sinful in their sexual desire" and the girls that "it was important that they should receive their first impressions of sexual experience through those members (of the community) who would be more likely to elevate them with the consciousness of having innocently exercised a pure and natural function on the *spiritual* plane," etc. (54-55). Then comes a touching story of a young man who was found "too ardent" for his lady love, who also loved him, so that she was ordered to "become mother by some husband of her choice," while he had to "choose another sweetheart for purposes of maternity," because, had they been allowed to unite, "their exclusive love would have jeopardised the communistic love" of the community, (p. 75) who "take their orders from Christ" (p. 83)! Here, "a woman is entirely relieved from the undesired demands of a husband" (87) who, according to what is done in other kingdoms of Nature, has to be invited by the female (88). Finally the ideal of the community is to restrict the increase of population, on malthusian principles, and Dr. Babbitt plainly indicates the process followed to that effect (see "Human Culture" II, p. 154). Then we are told that "the brightest spot in the history of America will be her peaceful communistic enterprises (so well described in "Spiritual Wives)!" and the Oneida Community will be a guiding star to the "realisation of the Universal Brotherhood of man!! Again, the founder, J. H. Noyes, is very modestly represented as the net product of New England colonisation, the fruition of the Mayflower movement" (!), although we are treated to the refreshing idea that "communism as exemplified in the Oneida Community, can undoubtedly be still improved upon (p. 154); and the task of the improvement probably lies now in the hands of the Oneida joint-stock company, which has, in a true American business manner, taken the place of the defunct community. But we fail to see, however, of what improvement to humanity the book will be.

A. MARQUES.

THE METAPHYSIC OF CHRISTIANITY AND BUDDHISM,

BY

MAJOR-GENERAL DAWSONNE M. STRONG.

(LONDON, WATTS, Fleet Street, 2s. 6d.)

The scope of this new book is well expressed in its sub-title, "A Symphony." It is an attempt, by an earnest admirer of both Buddhism and Christianity, to bring out in strong relief the many similarities existing between the teachings of Buddha and those of Jesus Christ. The time is passed when fanaticism could make of the Christian religion a something unique, never before given to the world by one, *only* begotten son of God; on the contrary, now every student who, following, even unconsciously, the impulse given by the Theosophical Society, sets himself down to an impartial study of comparative religions, discovers each day some new analogies, some identical teachings between the "new" dispensation of Christ and the various religions which existed centuries before his birth. Therefore, General Strong's contribution is quite timely and well meant, and will do much to widen the views of the more fair-minded Christians, and teach them less exclusiveness in their pretensions, for many instances are cited by him, showing the absolute identity in ideas of the two Teachers and Reformers, so that the complete harmonising of the two gospels of Buddha and Christ may be only a matter of more intimate knowledge of both. The only objection that we have impartially to make to General Strong's book, is that, by unfortunately following too closely, as an authority, Dr. P. Carus, the Chicago writer on Buddhism, the work we now review gives, as a whole, an entirely wrong impression of true Buddhism, as being materialistic and pessimistic, or, better, nihilistic. This tendency is especially strained in General Strong's chapter on "Karma." It is true that Buddha opposed the crude idea of metamorphosis,—or the retrogression of the human entity into lower bodies—but Buddha teaches for every human several repeated lives, through the wheel of necessity, or of rebirths, caused by Tanha the desire for life; and rebirths, no more than Tanha can be thinkable if there is not a power in the same entity who is thirsty for rebirth, to enter,—entire and unchanged,—into a new body and thus live again. The Buddhistic wheel of life as pictured by Dr. Waddell and showing the human entity passing through various planes, from one rebirth to another, and born again according to their own previous Karma (or deed and misdeed) plainly shows that General Strong has been misled by the authors he quotes as authorities on Buddhism, especially, such as Dr. Carus, Oldenberg, Berry, Rhys Davids, Lillie, all biased or not fully conversant with the true inner esoteric basis of Buddhism. In the question of Karma and Individuality especially, General Strong gives as the Buddhistic ideas an entirely different impression from what can be gained through Col. Olcott's *Catechism* (33rd Edition)* and other Theosophical works. Thus, although fully sympathetic to the idea of "cause and effect" he contends that there is no individual soul, consequently the Karma produced by one person must bear its fruit through another person, meaning probably the son or sons of the son of the dead man; in other words, it is worked out through heredity, on different

* This work, having been closely examined by the High Priest Samangala and certified for use in Buddhist schools, has an authority upon the questions treated which is not possessed by any other work on Buddhism save the *Tripitikas*, themselves.

persons who are not the originators, so that the suffering now endured is really "owed entirely to the past sins, not of the present individual, but of humanity in general" of the race. This idea is further expressed by the example that "A who has received good influences from B, bad from C, indifferent from D, has lived before, in a Buddhistic sense, in B, C, or D;" (page 79). "Actions performed by B similar to some performed centuries ago by A, show that the influence of A has at last reached B, "while other actions of A not performed by B must be traced back in their effects to C, D, E, etc." Now, if this were correct it would be simply infamous, and just as bad in Buddhism as in Christianity; the creation and predestination of souls, in happiness or misery, according to Jehovah's caprice and both making an innocent child responsible for a guilty father.* Then again, if Karma—according to General Strong's idea of Buddhism—can be worked only through heredity, what becomes of the Karma of the sinner who dies without posterity on whom to lay his burden? It would indeed be too easy then to escape from the "inevitable" law of Karma; keep unmarried and have no children!! But, with due respect to General Strong, our understanding of Buddhism and of the admirable law of Karma, or the Absolute Justice it teaches, is that, although B, C, D, E, do partake of the Karma of A, it is simply because A himself is successively reborn, as B, C, D, E, to work out the causes he and not any one else started as A, B, C, etc. We deny also that the true northern enlightened Buddhism teaches that "nothing survives being except the effects of being." That is the nihilistic coloring given to Buddhism—from exoteric versions—by western writers not subtle enough to understand the true teaching that Buddha is not annihilated, but still survives; Nirvana is not annihilation, but the complete absorption of the Individuality in the bliss of God, without losing its individuality. A mystery indeed, but truer and more just than the mystery of annihilation as understood by General Strong, and at the same time, more in harmony even with the teachings and aspirations of the Christian faith, which he compares so ably to that of Gautama.

A. M.

L'IDEE DE DIEU DANS LA PHILOSOPHIE RELIGIEUSE DE LA CHINE.

Under this title of the "Idea of God in the Chinese Religious Philosophy," a French Association, called "Ligue Nationale contre l'Atheisme," published in one of its recent "Bulletins," a lecture by the well-known Orientalist, M. Leon de Rosny, in which he establishes that the Chinese cannot be called an Atheistic nation, as they have been wantonly dubbed. M. De Rosny examines the three principal dogmatic and literary authorities of China, the *Tai-kih*, the *Hiao* and the *Tao-te-King*, and proves conclusively that from the remotest antiquity known to Sinologues, China boasted of a Deism "which attained such a height of conception that our proud Europe can hardly claim to have yet seriously reached."

* Since the *Buddhist Catechism* made clear the difference between the reincarnating ego or "Individuality" and the body it covers itself with in any given birth or "Personality," such wild speculations and word-weavings as Western scholars indulge in have lost all their importance, and may be brushed aside as obstacles to clear thinking.

The first, or *Tai-kih*, a cosmogonic doctrine belonging to the earliest historical period known of China, seems to correspond closely to the theosophical theory of the *Absolute*, as it is the "Primordial and Absolute Unity," existing "before the original separation of the chaotic elements of Universality," absolutely free of all "anthropomorphic materialisation" but out of which emanate the dual principles, *Yin*, negative or female, and *Yang*, positive or male—what Theosophy calls *Purusha* and *Prakriti*—each of these three separately being incapable of creation; "the co-activity of the three forces—or causes—is necessary for creation to become possible," and this gives us also the theosophical idea of the three *Logoi*. Materialisation only began when the *Tai-kih* was identified with Heaven; but even then, this heaven is only a "celestial emanation," which translators erroneously gave out as "celestial virtue," thus showing how unreliable are the old translations from the Chinese, translations which have transformed into "insanities" works worthy "not only of our respect but of our admiration."

The second is the basis of the system introduced by the great practical reformer, Confucius. His doctrine is based on the *Hiao*, or cult of the Ancestors, these ancestors going right back to the origin of all things in the shape of the "Ancestor of all creatures," a name then given to the previous *Tai-kih* or *Absolute*. This again gave birth to the *chang-ti* which has been translated "God" but is the "Supreme Emperor," father of and ruler over all beings, geniuses and demons as well as terrestrial creatures, in the same manner as the Chinese Emperor—the son of Heaven—is the father of all his subjects. But moreover the word *ti* expresses the identification or absorption through *virtue* of a creature with the Supreme; another theosophical ideal. Then again this *chung-ti* was considered as *Tui-yit* or primordial Cause of the universe; and, as the same name is also applied to a star in the Dragon, the word might perhaps be equivalent to our "Central Sun." But there is no doubt whatsoever that all these expressions belong to a system of deism much older than either Confucius or Lao-tse, and are found in that mysterious old work, the *Yih-king*, or Book of Transformations, something akin to the "Chaldean Book of Numbers." The last doctrine reviewed by M. de Rosny, the *Tao-Te-king*, is the canonical authority of the illustrious philosopher and reformer Lao-tse, of whom the writer speaks in the most eulogistical terms, while at the same time noting the rather singular coincidence of the existence, in nearly the same century, of such men as Pythagoras, Sakyamuni, Lao-tse and Confucius. Now, the expression *Tao*, on which Lao-tse's system is essentially based, has exercised the ingenuity of the translators, and M. de Rosny, thinks that, though it may mean "God," it is in the sense of "Primordial Reason," the theosophical *Buddhi* or *Bodhi*, or of "Light," the *Primordial Logos*, fully showing the same original idea as found permeating so many other old religions. Moreover the *Tao* is decidedly "immaterial, and undefinable," like our *Absolute*, since Lao-tse distinctly states that the "God that can be defined is not the Absolute God," only at the best what Theosophists now call a Solar or Planetary *Logos*. Then, again, another expression is connected with the idea of the *Tao*, and this, *Te*, which means the second characteristic in the Divinity, the *mutability*, as opposed to the *immortality* of the *Tao*, the becoming contrasted with the First Cause; and this leads M. de Rosny very justly to remark that this shows the Trinitarian idea to have existed from the remotest times in China, in the same way as it did among the Japanese *Shin-toists*, and in the Hindu *Trimurti*. But the high, pure, metaphysical con-

ceptions of Lao-tse were probably premature for the rough people to whom he gave his teachings, so that, like all the great religious teachers of the world, his doctrine as now practiced, "is but a gross mercantile counterfeit" in which nothing is left of the primitive sublime conception of the Divinity, "which is at the same time the Creator or starter of his Universe and the continuer of His work;" constantly "completing Himself by the indispensable addition of the universality of His creatures."

As a whole we may well thank M. de Rosny for having thus shown once more, not only the identical basis of all religions, but also how perfectly legitimate and useful it was for our great teacher H. P. B. to so often refer to the Chinese cosmogony, in her "Secret Doctrine," and to take the ideas of those sublime philosophers, of whom M. de Rosny speaks with so much respect, as authorities to confirm and establish the antiquity of the similar teachings now revived by Theosophy.

A. M.

SYMBOLISM.

One of the first books to bear the date of the last year of the dying century, will be a work issued by G. Redway, London, with the title of "Symbols of the East and West," by the late Mrs. Murray Aynsley, with an introduction by the well-known Orientalist, Sir G. C. M. Birdwood. It appears, from the context, that the author lived 21 years in India, wandering from extreme South to extreme North, and accumulated, during that time and the balance of a life spent principally in travelling, a vast collection of curios as well as of information on the folklore, the habits and usages of the people among whom she travelled. This collection was instrumental in the writing of sundry articles published by Mrs. Aynsley in the *Indian Antiquary*, and these form the basis of the present work. When we read in Sir G. Birdwood's Introduction that the writer had collected at first hand a unique, practically exhaustive and inexhaustible, store of information on the Svastika of the Buddhists, Hindus and Muslims," we are made to regret that the writer was not a man, for a man would probably have brought out the results of such knowledge in a more practical and scientific manner. As it is, Mrs. Aynsley's book forms a very readable collection of facts, presented in that loose, picturesque manner which we find so often in books of travel written by ladies, rather than in the exact didactic way necessary in scientific books; so that, while the "Symbolism of the East and West" may interest amateurs, it will not be as useful to scientists as the accumulated "things and facts" of the author ought to have made it. The work is beautifully illustrated and is a credit to the editor.

SOME PROBLEMS OF LIFE.

Mrs. Besant has added another book to the list of her Theosophic works. It is entitled "Some Problems of Life" and contains her recent lectures on Problems of Ethics, Sociology and Religion, and "Some Difficulties of the Inner Life." It is unnecessary to say that this is a valuable addition to our literature. Nothing coming from Mrs. Besant's pen needs commendation. The book may be obtained at this office or from the various theosophical publishing societies both East and West. Price, Re. 1 as. 8, or 2 shillings.

HOE AND CO.'S HANDY POCKET DIARY FOR 1900 *

is a very useful compilation and fully abreast of the times. It contains a full page for each day's record, tables of fixed and movable festivals and ceremonial days (Hindu, Christian and Mahomedan), Government Holidays, Madras Government, Madras Trade-List, Postal, Telegraphic and Savings Bank information and many other things too numerous to be mentioned here. Indian residents can find no more serviceable Diary.

MAGAZINES.

The Theosophical Review for December opens with a strange "Parable of Three Old Men," by Leo Tolstoi. Some interesting spiritual experiences of an ancient mystic are given by Miss Margaret Carr, in an article entitled "The 'Friend of God' and the 'Master in Scriptures.'" "Like as the Heart Desireth" is a well told and instructive theosophical story, by Miss E. M. Green. G. R. S. Mead writes, in this issue, on "The Date and Origin of the Earliest Greek Trismegistic Literature." Dr. Wells contributes a valuable paper on "The Ethical Side of Theosophy" which merits a careful reading. Mrs. Besant's timely article on "Theosophy and Modern Thought" will be much appreciated. "The Qualifications of Those who Desire Deliverance," is concluded. Mr. Leadbeater's continued paper on "Ancient Peru" treats mainly upon architecture and manufactures.

Theosophy in Australasia has an article by Dr. Marques on "Science and Theosophy," which contains many valuable thoughts; also one by W. G. John on "Cause and Effect—Sowing and Reaping," that is somewhat in the practical vein.

The first number of the *New Zealand Theosophical Magazine* presents quite an attractive appearance with its illustrated cover, on which stands the familiar figure of *Lucifer*, the "Light-bearer,"—nearly identical with that which used to be on the cover of the London T. S. organ. Among its contributors our *Theosophist* readers will recognize familiar names. The matter of this first issue is good, though the articles are brief. This latest-born of the T. S. magazines bears witness to the fact that the New Zealand Theosophists are wide awake and bent on doing practical work.

Theosophia, Amsterdam, December 1899: The translations of "A Land of Mystery," by H. P. B., "Esoteric Buddhism" and "Our Relations to Children," are continued. There are also an essay on "India" which was read before the Amsterdam Lodge by J. W. Boissevain, a translation of Sir Edwin Arnold's "From Worm to Prince," a further instalment of "Tao Te King," and "Golden Thoughts for every day in the Year."

Philadelphia, Buenos Aires. Among the contents of the November number are translations of "Spirituality," by Mrs. Besant, "Scientific Corroborations of Theosophy," by Dr. A. Marques and "Of the Processus of the Universal Manifestation," by Mr. Chatterji. A paragraph on the possible visit of Col. Olcott to South America, during his coming tour, states that such would be of great benefit to the Society in South America.

Sophia, Madrid, December 1899: "Clairvoyance," by C. W. Leadbeater, concluded: "Pre-Christian Science"; "The Place of Politics in the Life of a Nation," Mrs. Besant; "The Lunar Pitris," Sinnett and Scott-Elliot; "Suggestive Thoughts of Notable Men"; Questions and Answers.

* Hoe and Co., 5, Stringer's Street, Madras. Price 6 annas.

Revue Théosophique, December : In this number the translation of Mrs. Besant's "Reincarnation" is concluded and also that of "The Lunar Pitris," by A. P. Sinnett and W. Scott Elliot. Then follows an article on "Illusion," by A. Duquesne, the final instalment of "Faith, Doubt and Certainty," by Dr. Pascal, "Incidents in the Life of Count St. German," by Mrs. Cooper-Oakley, "The Light of Asia" (review), Echoes of the Theosophical movement, Reviews and some further pages of the translation of "The Secret Doctrine."

Teosofia, Rome. In the December number are continued the translations of articles by Mrs. Besant, C. W. Leadbeater and Dr. Th. Pascal. There is a short original article by Signor Calvari, and "Questions and Answers" and notices of Theosophical activities fill the remainder of the pages.

The Arya Bala Bodhini commences its sixth volume with the January number. The seventh instalment of Miss Edger's "Religious Talks with Hindu Boys," which this issue contains, is worth the price of a year's subscription. "The Story of Anaranya," "The Navaratri: its Traditional Origin," and other articles follow.

The Indian Review for January makes its first appearance as a candidate for popular favor. Its contents embrace articles on Politics, War, University Life, a Metrical Version of the Rāmāyana, the new University of Research, the question of Land Tenures in the Punjab, poems, book notices and reviews of current literature. We wish it every success.

The Brahmacharin is a new monthly magazine published at Jessore and conducted by Jadunath Mozoomdar, M.A., B.L., Editor of the *Hindu Patrika*. It is devoted to "Hindu Social, Religious and moral reforms," is elevated in tone and can not fail to produce a beneficial influence upon its readers. May access attend it.

Acknowledged with thanks:—*The Vāhan*, *Light*, *Metaphysical Magazine*, *Mind*, *Harbinger of Light*, *Banner of Light*, *New Century*, *Brahmavadin*, *Immortality*, *Maha-Bodhi Journal*, *Sphinx*, *Journal of the Buddhist Text and Anthropological Society*, *Theosophic Gleaner*, *Lamp*, *Prabuddha Bharata*, *The Dawn*, *Teosofisk Tidskrift*, *The Theosophic Messenger*, *The Phrenological Journal* and *The Buddhist*.

CUTTINGS AND COMMENTS.

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

Editor of *Theosophist*:—During the pleasurable time it has been my privilege to spend at the delightful Head-quarters of the T. S. at Adyar, I have been honored with interviews by a number of earnest members of the Indian Section, who came to enquire into the subject of the "Auras," thus showing the enlightened interest that is taken by Hindus in that fascinating subject. As the enquiries have been more especially to the point of how the study of the Auras could be made to serve the great art of healing, I think it may prove useful to publish a succinct answer to these enquiries.

There is no doubt in my mind that, eventually, it will be possible to treat all human diseases with higher forces and without having to use any drugs at all; the Hindu wisdom expresses this very correctly when it postulates that every disease is only a disturbance of the tatwic currents, and can be cured by restoring the harmony in the tatwas. Yet, so long as the present material conditions, which

rule our physical lives and produce the material disturbances of our health, continue, it will be necessary to meet physical sickness by physical remedies; the only possible immediate progress being to make the remedies less material and more homœopathic to the disease.

Now this can, I think, be done on lines somewhat similar to the new, but still imperfect, art of Chromopathy, — through the study of the Auras, whereby the great principle of Homœopathy, "*similia similibus*," will be elevated to a somewhat higher plane, *vis.*, by bringing the selection of the drugs best suitable to help each disease according to the closest resemblance to be found between the characteristic aura of the remedy and the characteristic signs of disease found in the aura of the patient. But this constitutes in reality a new science that does not now exist, but that has to be built up by patient, slow, careful observations.

Therefore all the students who, being naturally fitted for such researches, may feel willing to devote themselves to such work, can be of help to humanity, by special observations which can be broadly divided into two great classes: 1st, the study of the changes brought about by diseases in the auras of patients, and of the signs, figures and colors characteristic of each disease; 2nd, the study of the characteristic figures and colors existing in the auras of the various medicinal drugs. When sufficient researches shall have established a sufficient basis in both these lines, then will come the further clinical work of testing the action of drugs chosen homœopathically, according to the closest identity found, both in colors and figures, between their auras and those of diseases. Thus it can already be announced that researches of this kind have already proven the correct selection of some of the drugs used in homœopathy; for instance, the specific aural signs and colors of Syphilis are exactly similar to the aural signs and colors of the most favourite remedies used against that disease, *vis.*, Mercury, Iodide of Potassium, and Nitric Acid, while pointing to other substances not yet used.

Here is a splendid field of research for all who may feel disposed to study on those lines; and I understand that among the intelligent sons of India, who are more readily fitted for such work, by their natural psychic powers, many devoted and ready workers already exist. And, as several have expressed the desire of keeping in touch with me on the matter, I wish to say here that, in the very limited measure of my capacity, I shall be happy to correspond with and help such as might meet with any preliminary difficulties. In the same manner I would be delighted to be informed of such results as may be obtained, before the publication of the second edition of my study on the Human Aura, which is now in preparation.

A. MARQUES.



Water as a Symbol. Supposing Thales to be right, that creation sprang out of water, then water would be the element of elements. It is remarkable that in all ages water seems to have partaken of a sacred character. Even in the New World the Spaniards found the Peruvians holding the Ocean for a God, which they called *Mamma Cocha* [Hoffmann], and they also attributed divine honours to rivers and fountains. In this they quite accorded with the Greeks, who reckoned rivers to be sacred, and eternal in their perennial flood. The Persians though

their chief worship was of fire, worshipped water also in hydrolatry. They are said to have abstained from even washing the face in the living water of a fountain. The movement of running or bubbling water, like the motion of the sun, being emblematical of life, was no doubt the first reason of the attribution of divinity to both. The splendour of the sun, and the vast magnitude of the sea would be the second incentive in the attribution of holiness. It has been ingeniously suggested that *pagus* a village, is from the Greek word for fountain, because tanks were always struck in the neighbourhood of a well or spring, then cottages were built, and so the village grew. The woman of Samaria came to draw at Jacob's well, and it was thus Christ spoke of the living water that quenched thirst forever; and there first he discoursed to his disciples of his kingdom and of heaven. But in the third Chapter of John he speaks of being born of water; and baptism in the laver of regeneration is neither Hebrew nor Christian exclusively; all the ancients regarded it as a symbol of purification and new birth or, as the Greeks called it, palingenesis. Even when the cloven tongues descended, no new term was sought for, but it was called the *baptism* of fire. This water history is most curious and runs down to our own day, repeating the word of fountain, fons, or font in every Baptistry, with its concomitant of holy water. In the Basilica of Constantine they took pains to feed the font from a quill of *running water*. The font of Castaly at Delphi, the central Omphalos of Greece, inspired the Pythoness with her prophetic fervour. It is easy to say that all this interwoven web, so delightful to the human mind to weave in all ages through unbroken time, is but a superstition, and a demoniacal net to catch fools in. But to me there is something beautiful and elementary in these strange tales, and symbols archæologic, about the measureless sea and the little well-springs and water-eyes of the earth. Water is an element in thought, though chemistry denies its being an element in physics. "Water is best" says Pindar—let me add, "let alone." Our civilisation accustoms us to pipe-water from reservoirs that are stagnant and lifeless, it would even trundle Windermere to London, through new river-pipes for bath and washerwomen—this is progress.

C. A. W.

* *

The President's experiment in educating the Panchama children seems likely to turn out a striking success, as the result of the recent Government Inspection of the Olcott Free School clearly shows.

The Madras Mail says:—

The Government Inspection of the Olcott Free School (Pariah) yesterday resulted in a pass of 95 per cent., an average that it will be hard to beat in caste and European Schools. In Standards I, II, and III, there was not a failure. The Inspector was pleased with the management of the school and the improvement of the pupils. He has also recommended other Pariah schools to adopt the plan in use here, of teaching the pupils how to cook. It is also interesting to learn that all the senior boys who have been passing out of the school since its foundation in 1895 have secured good places. Much of the credit for the Inspection results of yesterday are due to the experienced supervision of Miss Palmer, B.A., B.Sc., the Superintendent of Panchama Schools; but the discretion and zeal of Mr. Krishnaswamy, the Head Teacher, have been most commendable.

The examination results of the "Olcott" Free School, Adyar, for the year 1899-1900 are here given:—

63 were found "eligible" for examination.

Out of five, all passed the 4th standard. Out of 8 for the 3rd standard all passed, three gaining "merit"; and for the 2nd standard, out of 7 all passed with "merit."

For the 1st standard 18 were presented, 15 pupils passed, 11 gaining "merit." Out of 25 for the Infant standard 23 passed, 16 gaining "merit" marks.

The present strength of the school is 90—seventy-eight boys and twelve girls.

The foregoing results are most striking, and speak volumes in favor of the movement for educating this down-trodden race, which has been so well started. As stated by Dr. Barrow, in one of his letters commending the methods of instruction imparted in this school: "Probably it is the only Panchama school in the Presidency that enjoys the advantage of having a lady like Miss Palmer to look after it."

The following letter from Dr. C. M. Barrow, Principal, Victoria College, Palghat, speaks for itself:—

MADRAS, 10th January, 1900.

DEAR COL. OLCOTT,—

I enjoyed my visit to you, yesterday morning, very much. I was especially interested in your two libraries and in the "Olcott Free School" for Panchamas. This school produced a very good impression on me. It is very fortunate in having a lady like Miss Palmer to devote so much loving and skilled attention to it. There are, I should imagine, very few schools (if any) of this particular class that are so fortunate as your "Free School" in the matter of being well looked after. I examined the children in Reading, Dictation, and Arithmetic, and their work was equal to that of the best Primary Schools with which I am acquainted. The children looked bright and intelligent and I have little doubt that the good seed being so liberally sown by you and your helpers will in future years produce an abundant harvest.

The native Head Master struck me as a man well qualified for the position he holds, and the results produced reflect great credit on him.

* *

*Another
Astrological
forecast.*

Since the world failed to come to an end at the conjunction of the four planets, astrological predictions have been at rather a discount, but still for the sake of giving the latest prophet a fair chance, we place on record the letter he wrote the *Indian Mirror*:—

Sir,—To me it appears that according to the Hindu Astrology, the present conjunction of the planets in their various aspects will gradually tend to disperse the dismal cloud that has but temporarily concealed the sunshine of British supremacy in South Africa. Two of the greatest Generals of the British Army will by their admirable strategical skill successfully change the tide of this great war, and acquire world-wide fame and celebrity. The Boers will be heavily repulsed by them in two great battles by the side of a river. The strongest forts and positions of the enemy will be evacuated; many Boers will be made captives, and many will be killed. Utterly routed, they will be forced to surrender and throw themselves entirely at the mercy of the British. President Kruger will sue for peace, and the British will accept the terms with modifications. This great war is likely to continue up to the middle of February next, and during that period, three great battles will be fought, viz., one between the 15th and 18th January, another between 24th and 26th January, and the third between the 5th and 8th February next, in all of which the Boers will be signally defeated. The world will admire the British magnanimity in the end of this war,

Yours, &c.,

AMBICA CHARAN JYOTIRATNA, *Astrologer.*

* *

Body and no body. Tertullian is said to have held that 'what is not body is nothing.' Cicero in his Tusculan Questions notes, that it is of no small consequence in what body minds are located. There are bodies that sharpen the faculties, and there are more bodies that blunt them. It is clear from this that Tertullian is far too absolute here, and that there is something that is *not* body. That something being more important than body, though it may be restricted or helped by body. Yet at best the body is servant, and the servant is not above his master. Herodian remarks somewhere that the Illyrians were bulky of body and dull of wit. This implies that something that is not body is not only not nothing, but that without it a body however bulky counts for next to nothing. Body we recognise by the senses. But the senses convey to us our impressions only and no knowledge of the things themselves, therefore Tertullian knew nothing of body itself, so if what is not body to Tertullian be nothing, Tertullian's mind must be a clean blank, a *tabula rasa* of all knowledge whatsoever. Tertullian can only have, like you and me, his sensory impressions and when he attends to them they are his thoughts about the external things, not the things themselves. The spirit is far nearer to a thought than to a thing. So a man's thought is far nearer to him as an entity, than anything that he calls a body can be. This axiom is, as Dr. Butler's defined a *vacuum* — 'A vacuum, is a place full of emptiness.' And though Tertullian be a father of the Church his head had nothing in it when he devised this aphorism, beyond the time of Trinculo's 'catch, played by the picture of nobody.'

C. A. W.



Maya. From a letter in the *Indian Mirror*, which seems to indicate the possession of a remarkable power of glamour by the woman referred to, we clip the following description of a street scene in Calcutta :—

"A woman, aged about 30, and of swarthy appearance, was surrounded by a large concourse of people. She was, at that time, screaming *chai-chai*, among the assembled men. Soon after my arrival on the scene of occurrence, the woman began to throw handfuls of dust, taken from the street, out of which several pieces of copper fell on the ground. Then the people began to struggle with one another in the attempt of picking up those copper pieces. In my presence, the woman repeatedly did the same, and those people struggled more and more. Once she changed a piece of silver coin from a man who was standing by her. Then the man took the silver coin and kept it in a water pot, but a few minutes after, he found the thing had miraculously vanished. Every one present became greatly astonished at this. After this the woman made her way towards Bow Bazaar, with an increased number of men following her. I too, followed her. When she got just in front of the cloth-shop of Sreenath Dey, of Bow Bazaar, a gentleman belonging to that shop came out and asked for a pice. The woman without making any delay took a handful of dust from the street and gave it to that gentleman. He found a pice in the midst of the dust, and showed it to the people assembled there to their great astonishment. The woman's trick seemed to us something like a juggler's trick. She at last made her way towards Lal Bazaar followed by a large number of men."