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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FIFTH SERIES, CHAPTER II.

(Year 1893).

IT was a long, tedious, fatiguing railway journey across country from Benares to Muzaffarpûr; involving several changes and night travel. We reached our destination an hour past midnight. The travellers' bungalow to which we were taken, was excellent, and so we were able to refresh ourselves after our tiresome transit. The next day at 2-30 P.M. I lectured to a very large audience which embraced nearly the entire European community—a most unusual circumstance for, as a rule, the Anglo-Indians stop away from any theosophical lecture where they would have to mix with the natives of the country. For my part I can see no difference between their antipathy for the dark-skinned men of India, and that of our American whites for the dark-skinned men of Africa. Save this, that the contempt of the white man for the backward races of Africa may seem somewhat natural, since the masses of them are intellectually so inferior; whereas, the similar feeling which the Anglo-Indians have for the Hindus is absolutely inexcusable, their intellectual evolution having, in some respects, gone much higher than ours. In both cases there is, back of all the antipathy, the sense of wrong done to the dark man, and the mere presence of the wronged one is a constant reproach and causes a pricking of conscience.

During that day and the following one, there were the usual receptions of visitors, Branch meetings and profitable conversations and discussions, and at 8 P.M. on the 15th (February) we moved on

* Four 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 two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

to Jamalpûr, a great railway manufacturing centre. Mr. Edge and I were put up by Mr. Macdonald, F. T. S., a Canadian gentleman married to a half-caste lady. I lectured that evening in the railway company's public hall, to a large audience, all railway employees and many of them whites or Eurasians. I shall always remember Jamalpûr for the insulting tone and vulgar violence of the language used by one of my auditors, a Methodist fanatic, who put questions to me after the lecture; it was the worst experience of this kind I ever had.

The daughter of Mr. Macdonald was an extremely interesting girl, as, in testing her psychic faculties I found that she was a good psychometer. I made the following experiment with her. Her father and I had been talking about the process known among Hindus as *Prâna-pratishthâ*, by which the "senseless block of stone, wood or metal" becomes infused with the vital force of the Brahmins who, during a period of forty days, perform the ceremony over the image. I declared that it was very easy to prove that the vital aura could be transfused from a man to an inanimate object. On our host expressing incredulity, I begged him to have brought a half-dozen or a dozen glasses of water, the tumblers to be of the same pattern and with nothing to distinguish one from another; they were to be placed together in the middle of the table; our host was to simply point with his finger to the glass into whose liquid contents I was to transfuse my aura; in other words, do the self-same thing which the Brahmins do to their images during the course of their forty days' concentration of will-power. The glass being indicated, I was asked how I meant to give the promised proof. I said I should utilise the psychometric power of the young lady of the house; and thereupon asked the host to call her. When she came I asked her to be good enough to pass her hand horizontally and slowly over the glasses of water, and if she felt any influence from one different from that of the others, she was to tell us. Before she was called into the room I had held the chosen glass in the palm of my left hand, encircling the rim with my fingers; then closing my right fist, leaving the thumb projecting, I pointed the latter at the surface of the water, made circular passes with it, breathed upon the water with "mesmeric intent" and concentrated my will-power so as to saturate the glass and its contents with my prâna. All this the young lady was ignorant of, and not a sign was made after she entered the room to indicate the glass with which the experiment was connected. She passed her hand over the glasses, as directed, all being alike inert to her, until she came to the glass which I had mesmerised. Instantly her hand was drawn to that tumbler with the same swiftness and directness as a suspended steel needle exhibits at the approach of the uncovered north pole of the magnet. I explained to my host that if he had brought me a dozen or twenty or fifty small brass or wooden idols

from the bazaar, I could have given him the same proof of the reality of *Prâna-pratishthâ* as he had just then got from the simple experiment with the water-glasses. Ignorant missionaries and their backers who talk so flippantly about the "heathen in their blindness, bowing down to wood and stone," are, presumably, unaware of the vivification that occurs in the image after it has passed through the mesmerising process. But I have explained this matter fully in a previous chapter and only recur to it now for the information of those who are now getting their first introduction to the psychical science of the people of the East.

Mr. Edge and I had great pleasure in making the acquaintance of Mr. Elias, a local member of our Society, whose heart was honest and manners most agreeable. He was a half-caste, his father having been an Arab of Cairo, his mother a white lady. Mr. Edge was to have lectured on the 17th, but on that day was attacked by fever, so I had to take on his engagement myself. On the 18th at a T. S. meeting I admitted to membership Mrs. Elias and two of her three grown up daughters—to the great joy of Mr. Elias. In the evening we went to Monghyr, a neighbouring town where I lectured. We returned to Jamalpûr in a hackney carriage. On the next morning we left for Bhagalpûr. Mr. Edge had a severe attack of fever in the train and went to bed on our arrival. We had a very warm welcome, as usual at this place, where some remarkable psychopathic cures of disease which I made in 1883, had caused the Bhagalpûr public to feel very friendly to me personally. Among these must always be remembered that extraordinary case of Badrinath Bannerji, a local Pleader, whose sight I restored in spite of his having been made blind by what the surgeons of the Calcutta Medical College had officially declared an incurable glaucoma. For the sake of new-comers into our reading circle let me briefly explain that this man was brought to me stone-blind in the year above mentioned; that after ten treatments of less than an hour each I restored his sight so that he could read the small type in a newspaper; that during a second tour of Bengal in 1885 I saw him again, *blind;* that within half an hour, by simple passes and breathings I brought back his sight; that on my third visit to the town in 1887 I again found him blind and again, after a half hour's treatment, restored to him the blessed boon of vision. Now, in commenting upon my first restoration of his sight, in a former chapter of this series, Dr. Brojendranath Bannerji, L.M.S., graduate of the Calcutta Medical College (see *Theosophist* Supplement, May 1883), after consulting all available medical history, challenged his professional brethren to point to a similar case, and in *The Theosophist* Supplement for August 1887, a correspondent, after referring back to Dr. Brojendranath's surgical report of 1883, says: "After having been pronounced incurably blind by the first ophthalmic surgeons of Calcutta, the patient was made by Col.

Olcott to see to read ordinary type in a book or journal. This sight lasted six months and then gradually faded away. In 1885, when the President saw him again in Bhagalpûr, he was totally blind and had been so for eighteen months. In two treatments on the same day his sight was again restored, but again—this time after a whole year, however—was lost. When the President met him for the third time, on the 8th June, this year, he again restored sight to the diseased eyes." The writer proceeds to say: "It will be curious to watch this unique case, and it is a great pity the patient could not be systematically treated every day for a number of months, until it could be ascertained whether in those two most serious afflictions, glaucoma and atrophy of the optic disk, the transfusion of healthy aura (*téjas*) into the diseased parts would result in their resumption of normal function." The writer cites the somewhat parallel case of Babu Ladli Mohun Ghose "to whom also, in the year 1883, Col. Olcott restored sight in the left eye—a case of hypermetropia. He, too, lost the artificially renewed sight, but after having had it a much longer time; and it was again restored in part, so that the patient could make out letters $\frac{1}{16}$ of an inch high." The above observation by the writer in the *Theosophist* was very timely and sensible, for here is what I found on seeing Badrinath Babu for the fourth time, in 1893. The revived vision given by the treatment of 1883, lasted six months; after the second treatment, in 1885, it lasted eighteen months; and after the third treatment, *viz.*, that of 1887, it lasted about five years. Badrinath had become blind again only about a twelve-month before I came to Bhagalpûr in the course of my tour of 1893. Does it not seem as though we had now come upon a problem of the deepest scientific interest in the department of practical psychology? Assuredly it is one possessing the deepest interest to every practitioner of the healing art along either one of its psychopathic lines. The case may be stated thus: In the nervous system of A there exists a temporary stoppage of nerve vibration, which if allowed to take its course ends in complete and fatal paralysis: no drugs restore the vibration, no electric or galvanic current can give more than a temporary stimulus. But who is to determine the questions as to when the incurable or irremediable stage of paralysis is reached? The facts connected with the two cases of blindness above mentioned prove as clearly as anything could, that when all other methods have failed, when the most learned surgeons have exhausted their science and unconditionally acknowledge defeat, there is still an all-potent agent in Nature which can effect a cure and thus teach professional men not to prematurely confess defeat. This curative agent is the human nerve aura, and the cure is effected by filling the void in A's system with the strong current of B, a healthy man, who has learnt to concentrate his will and compel his vital current to flow through the exhausted nerves of the patient. The very first treatment of Badri-

nath gave him back his sight, then, for lack of a fresh stimulation of the weakened optic nerves, the induced vibration stops, the enfeebled nerve, like a watch run down, becomes inactive and blindness returns. Now, in the case of Badrinath, there were four experimental observations, the first three with intervals of two years, the fourth after an interval of six ; in the interval between the first and second he enjoyed clear sight half a year, between the second and the third it stayed with him three times as long, and between the third and fourth, five whole years, that is to say, ten times as long as at first. It would seem then as if the *Theosophist's* writer was quite justified in saying that it would be interesting " to watch this unique case * * * * until it could be ascertained whether * * * the transfusion of healthy aura into the patient's nerves would cause their resumption of normal function." I wish that cases like these might multiply, until the accumulation of proof that the psychopathic power exists should compel even the most ignorant dogmatist of the most influential medical college to confess that there are laws of Nature which even a Medical Faculty is ignorant of. If I have recurred to this case from time to time, it is because I think it transcendently important, and as good a key as any to unlock one or more of the masked doors in Nature.

But now to resume our narrative ; Mr. Edge's fever raged all day and he was put in the professional charge of *a kaviraj*, a native medical practitioner, who follows the ancient Aryan systems of those two great medical writers, Sus'ruta and Charaka. As he seemed to be in for a prolonged siege of fever, his part of our tour had to be temporarily abandoned and I had to leave him, in good hands with our one servant to wait on him, and go on alone to Nilphamari. Despite my arrival at 4 A.M., our Branch members were at the station to meet me. But before I could go to bed I had to ride on an elephant to the town, where I was put up in a rest-house made of a bamboo frame, with a grass thatch, and walls made of bamboo chicks or screens ; the whole giving the traveller about as much protection from cold wind, damp air and rain as a bird-cage. As I had brought no servant with me I found myself in an uncomfortable plight. Nothing had been prepared for me to eat or drink, no servant would be available until the next afternoon, and nobody knew how to get anything for my comfort, though most willing. However, travellers get used to most things and I had too many visitors and too much Society work to attend to to think of personal discomfort. At 6 P.M., in a pelting rain, I went to the school-house and lectured on a very high theme—which had been specially given me ten minutes before I went on the platform !

H. S. OLCOTT.

MATERIALISM.

(*Concluded from page* 487).

WITH the present tendencies of the scientific world and the future anticipations of the religious world marked as we have perceived, it is certain that something better must be furnished to serious men if their deepest wants are truly to be met. Their science must include the unseen forces which exist apart from and manifest through matter, and their religion must not be so fettered to material things that its upward motion is checked or stopped. When once the true relations of matter and spirit are discerned, science and religion fuse together ; they cease to be distinct studies, antipathetic, hostile, mutually antagonistic, and are recognized as connected departments of one great philosophy of life, a philosophy which embraces all of truth in a single unity. The name of this is Theosophy, and its extraordinary spread at the present epoch is because the need for it has been peculiarly felt and because social and intellectual conditions have steadily opened the way for its advance.

The whole Theosophic doctrine may be epitomized and illustrated in a very simple case—a nut, say an acorn. The mass itself is clearly of matter. Chemical analysis can resolve it into all its constituent elements,—carbon, phosphorus, the silicates, etc., and accurately state of what and in what proportions it is composed. But if chemical skill could take these same elements and quantities and attempt by a constructive instead of a destructive process to combine them as an acorn, it could not succeed. Even if the form and parts could be precisely framed, the most essential quality of the nut—its power to germinate—would be absent. In other words, life, the vital principle which ensures to the natural product a future of evolution and parentage, is lacking. All the material case is there ; not so the mysterious vitality which no chemistry can supply. This vitality is unseen, even undistinguishable by the most powerful of microscopes. It eludes every research and every test. It is a power from another plane of Nature, residing in, coincident with, the material plane which has furnished the solid constituents of the nut, pervading those constituents and giving to their aggregate the ability to sprout and become a tree, but itself a distinct thing, not perceptible by fleshly eyes, not produceable by fleshly hands. Furnish the needful conditions, plant the acorn in soil watered and sunned, and in time a sprout, a sapling, a giant tree will ensue, it the elaborated evolution in trunk and branch and foliage and nuts of the original germ which an infant might grasp. All these potential-

ities lay shrunken in the shell, lay as a germ till the inherent life-power and the external life-agencies united to develop into full luxuriance. There could have been none of this luxuriance without the tangible nut and the tangible soil and the visible rain and the visible sunshine, yet impotent would these have proved had no unseen life vibrated through the kernel and pressed it onward to germination.

So it is with the universe. Throughout space there spread, æons ago, the original of what we see as matter. It would be now as then, inert, powerless, changeless, but for that influx of vital principle which poured forth from the secret chambers of the Most High and began to transform atoms into organisms. In the inconceivably long time since, that living force has pervaded, moulded, shaped, differentiated into infinitely variegated forms the material before it, steadily unfolding all its possibilities and bringing them into objective existence. Up through various planes the products rose, the mineral developing into the vegetable, that into the animal that into the human. As Herbert Spencer puts it, "the simple became complex, and the homogeneous heterogeneous, through successive differentiations and integrations." As we look around us now, at this advanced stage of evolutionary process, we see, even with our imperfect vision, something of that marvellous result which comes from the action of life upon matter. Strata of organized forms in measureless variety and complexity, with a no less varied degree of vital thrill, comprise the universe around. All are compounded of a physical basis and a superphysical life principle. In the matter were possibilities, potentialities ; yet these would forever have remained such but for that principle which quickened and educed and combined them. It was this living current, an efflux from the central source of being, which transformed a reservoir of material into a universe of organisms. In the great acorn of a vast world-tree lay dormant root and branch and twig and nut, and when the vivifying power passed through it at the fitting time, all the cosmic germs came slowly into manifestation.

Now the materialist may say, " What matters it whether the life-principle be a separate existence or an inherent quality, so long as it in fact pervades every atom and ensures its normal evolution ? If that force is always coincident with substance, if, as theosophists claim, no particle is dead or without the pervasion of that force, why should we not consider the force as a quality of the substance ? Is not vitality as truly a characteristic of matter as is extension or atomic structure ? " The answer is easy. If life is not a force distinct from matter, however associated with it ; if it is merely one of its marks and not a manifestation through it ; then the effacement of a living form would efface the vitality resident in that form. In other words, there could be no organic life after the physical organism displaying that life had been dissolved. When a man, as

we say, " dies," his mental, emotional, and aspirational nature being simply the product of the powers inherent in the matter of his form and deriving its high development from the high development of that, must die too. There can be no survival of the product after the causes and conditions of its existence are annulled. Hence no individual future after physical decease, no soul-survival, no possibility of immortality. This of course is no objection to one who already considers it as a fact, but it has very serious quality to one who gives weight either to the universal instincts of humanity or to the phenomena of spiritualism and psychism. All of these unite in deprecating the notion of the Ego as a mere outcome of bodily organization, and of death as a terminus to individual existence.

Though Materialism and Theosophy are at one in holding to the union of the life-principle with matter as a fact, and while they differ as to the two being in reality distinct, there is another difference which makes more patent the gulf between. Materialism contends that, as all is the result of organization and environment, the character of individual men is consequent upon their physical structure and experience. The combination of atoms in the nervous system and the brain determines my temperament in a particular way, and a differing combination in my neighbour determines his temperament differently. Talent, aptitude, tendency, the sanguine or the despondent nature, all the qualities and mixtures of qualities in men, are thus referable to their bodily constitution. The body is the cause, and the Ego is the result. The theosophical doctrine is precisely the reverse : the Ego is the cause, and the body is the result. This is consequent upon the prior doctrine of reincarnation. For, considering life as a distinct reality from matter, Theosophy perceives the existence of a human monad before the existence of the physical frame which enshrines him. The object of incarnation, and of each successive case of it, was to furnish opportunity to the monad for direct participation in material existence, and so an experience, otherwise not to be had, of life carnal, social, competitive, with all the multitudinous lessons only to be secured through the discipline of affections and purposes and energies. As in a fleshly body intercourse with the world of things and men is possible but as that body is moved by the will within, every output of volition courses through nerves and muscles and causes them to act. A definite quality is thus imparted to the atoms which in aggregate form the organism through which the individual nature expresses itself. Moreover, thought makes its impress on the brain structure, favorite ideas recurring, if for no other reason, because the brain-furrows already made furnish lines of least resistance to arising currents. Thus in various physiological ways the tastes and wishes and desires of the real being within stamp themselves on the atoms constituting his physique. In the cellular tissue of his body are not merely records, but actual reservoirs, of his

habitudes. In idle moments, when no different emotion masters them but relaxed purpose leaves open a way to normal impulse, these tiny conservators of habit vibrate in their accustomed way and a familiar thought recurs to the mind. Character surges up from the recesses where imagination and memory and meditation had stored it, these recesses being the cells of our structure, physical and astral. Thus, in very literal sense, the Ego records itself in its tabernacle. What we desire and plan and seek, what—in short—we really are in essence, expresses itself in the plastic matter of our outer forms, and the subtile senses of the Adept or the seer can read in aura and physique the transcript of a soul.

Even more than this. As karma, the infallible system which ensures to every man in his incarnation the physical and moral conditions to which his prior conduct gives him right, must provide means for that ensurance, there is, as Theosophy teaches, a conservation in semi-material form of the germs which are in the next life to supply the fitting body for the returning Ego. The astral integument for that Ego is ready as its astral form, the antenatal mould upon which the later physical form is to be shaped. In some strange way there is thus preserved over for each man's re-appearance the potential nucleus demanded for full karmic award. Here again, as with the nut, we have, embedded in a small material object, an infinitesimally minute and utterly invisible model of the ultimately-expanded form; and here too, again, it is vital force from an unseen plane which impregnates mere matter and gives life. And so, through material agencies but from an extra-material influence, there is prepared for each soul, as reincarnation brings it back again to earth, the very kind of body it has earned, and thus the body each soul wears is not the parent of that soul but the child.

Notice in greater detail an aspect of matter which still further accentuates the difference between Theosophy and Materialism. The soul is plunged into physical existence in order that through it may be learned all possible lessons of experience. Evidently an enormous range of incidents and relations comes into being only by incarnation. Picture a world of mere spirits, and you find in it intellectual, moral, and spiritual affinities, and such affections as these inspire. But the distinctive affections of the family—father and mother, parent and child, brother and sister—do not exist; nor do any of the sweet amenities which arise from sacrifice gladly undergone for a kinsman's sake. Nor could there be the countless disciplines which come from wrestling with misfortune, struggling after success, keeping honor bright under temptation, giving up pleasure rather than duty, cherishing a sense of justice, contributing to public spirit, culturing the sentiment of sympathy, sharpening the power of ingenuity and readiness and foresight, subduing wish for personal indulgence when injurious to self or

others, acquiring self-control under painful stress, gaining power over externalities, becoming master over Nature within and without. All these and allied attainments are foreign to a being in circumstances which do not call for them, yet no being can be perfected unless they are part of his equipment. Hence is imperative a sojourn in the material life which alone makes them possible, and so a real Mahatma—and nothing short of Mahatmaship fulfills the ideal of evolution—must become such through manhood, through a human career involving many and varied incarnations. But all this implies that matter is valuable only as a tool for, a channel to, a means of, human evolution. As Patanjali has it, " Nature exists for the soul's experience." From this point of view, matter is not the germ from the natural unfoldment of which comes the mind, the soul, the higher being, but is the environment through which that mind and soul and higher being draws experiences which minister to its independent and antecedent life, enriching it and serving it and yielding to it all the value it contains. As with the nut, the sheltering husk, the containing soil, the external sun, the falling rain but serve to give the conditions and the helps which the interior life-principle requires. To Theosophy the physical world is therefore only the shell needful for the really important spirit that it enshrines, not, as to materialism, the reality from which develop intangible thought and fancy and aspiration.

Furthermore, as a consequence of the above, there must come a time when matter as a servant to spirit will have done its work and so be superseded. On materialistic theories this could never be. If there is nothing external to, higher than, matter, its withdrawal would end the drama of life. But our loftier view contemplates a stage of evolution when all the limited possibilities of physical contribution, many, valuable, indispensable as they are now and for long time to come, will have been exhausted. There will be nothing more to learn from incarnations. Why, then, should they be repeated ? Just what will take their place at an era so distant and different, who can say ? Yet it is inevitable, from all demands of reason, that a method of ministration which has yielded all the results of which it is capable shall pass away, a further one, adapted to new exigencies, taking its place in the series. And in that more glorious time, a time so advanced in aeons and in developments that no present faculty can even conceive of its unlike contents, doubtless we—and the materialistic philosophers who now accept nothing beyond the range of sense—shall together trace the long path of the soul through earthly states, and marvel that the reality of the supersensual world could have ever been in doubt.

From its conception of the actuality of life as apart from matter, of the true function of the physical world, of the right relation of the seen to the unseen, we at once infer the attitude of Theosophy

to human existence. The whole material universe, with all its contents and processes, is a stepping-stone to a higher grade. Life has come from beyond, and passes through this gross environment up to a loftier plateau. The grandest intellections and aspirations of man are not flowerings from an earthly stalk, but have their source above. The pursuits of life do not acquire their value as finalities in a method of social betterment, but as disciplines for the Ego and as contributions towards an era when there will be larger emancipation from sordid wants. Human duty does not arise only from expediency or from kindly spirit, but regards the whole circuit of individual career through many incarnations of which the present is but one. The moral sense is not a mere refinement of improved civilization, like good manners and fine taste, but is the voice of God making itself heard above the clamor of desire and selfishness. The spiritual instinct claims no parentage in the more ethereal states of matter, but mounts straight to the Divine source from which it has come and to which it ever aspires. Religion scorns to be accounted a thing of beliefs and forms and external rites, and avows that all such simulations are worthless, only that being genuine which unites the soul to God and makes its action here celestial in quality. There may be, there almost certainly must be, expression of it in outer shape, but, as with the nut of the tree and of the universe, it is their indwelling life, the vital principle distinct from the encasing shell, which is to be recognized as its essential part. Theosophy would drive off the parodies of religion which too often pollute the Churches, would strip away their clap-trap and their gew-gaws and their unrealities, would expose their insincerities and follies and misrepresentations, and would put in their place those eternal verities which admit of no compromise, no sham, no perversion, insisting on genuineness, directness, solidity as the test of spiritual worth. It would voice in unmistakable terms the truth that the inner life is indeed a *life,* not a sentiment or a spasm or a decorous trait, and that it is real only as it takes hold of and controls the daily thought and the daily act. This spiritual force, proceeding from the summit of all being and uniting thereto the individual soul, is what is to raise human nature, and each partaker of it, steadily up through grades of evolution till it is assimilated with the Divine.

In the truest sense, the Theosophic conception ennobles matter. It does not waive aside unseen forces as visionary and undemonstrable, nor, on the other hand, does it impute them to an origin so much below them as is matter, but it exalts them as the richest possession of humanity and shows how matter is the stepping-stone to their acquirement and manifestation. "Is life worth the living?" sounds ominously around us as the great question of a sense-besotted age. No; not if procreation and wealth and office and enjoyment are its aims. If nothing more elevating, more satisfying, than

these was the reason for this vast organism of men and things, then surely the whole attempt was a mistake and is a failure. The result is but partially attained, and in no way compensates for the griefs. But if we see the system as a heavenly-devised method whereby from fleshly life are to be gathered the fruits of generous culture, noble effort, steady reach after perfection in motive and character and act and unselfish manhood, all assumes a different meaning. The material conditions to human existence are conditions to its progress, furnishing the means for vast extension in knowledge and training and unfoldment. Like pages to a king, they derive dignity from their function. It is no small honor to be ministrants to an exalted office, helps to a royal mission. An atom aids to make possible an Adept, matter to produce a Mahatma. And from this point of view the whole tangible kingdom of Nature is a grander and more glorious thing, more honorable and significant, than as the limit of potentialities or the source of destiny. As the vehicle of the supreme power, it shares in that glory.

But is there no danger that Theosophy itself, by its doctrine of atoms and universal life and the immanence of spirit in matter, may foster a materialism quite as pronounced as that of the scientists? I do not think so, provided fact is stated justly and without tendency to extremes. Yet of course in this, as in any subject, extremes will meet. In religion he who scouts at faith becomes often more credulous than the docile believer. In science he who decries all that is not demonstrated is frequently he who stands gladly on mere hypotheses. And it is but natural that theosophists who regard Theosophy mainly as a protest should push it so far that it passes the opposite pole of the diameter and approaches the point it antagonizes. Sometimes we hear enthusiasts for Law in Nature treating Law as a self-evolved force, rather than as a force impressed by the supreme Architect upon His work. Sometimes the sincere percipients of the spiritual in the universe so antagonize it to the material that the material is made the course and cause and genesis of evil, a renewal of the Manichean notion and quite as materialistic. Sometimes the moral character of individual men is supposed so to impregnate the transient atoms of their bodies that these, however decomposed into elements, harbor always that character and disseminate it around. And there are many ways in which theosophists of untempered mind do not keep the *via media* of truth but diverge to excesses which must be errors. This is inevitable in any movement. It will always occur till every believer is sound in judgment and balanced in expression, until in other words, every disciple becomes a sage.

But no extravagance of individuals need cause distrust of the great truth which to-day is recalling earnest men to consciousness of the reality of the unseen world and to interest in the study of it. The soul cannot find nourishment in materialism; it cries aloud

for its true home and for its sustenance. Theosophy avows these without reserve. It points to the source of life, the nature of life, the aim of life, and in the presence of such grandeur gives smaller topics their lesser interest. The earth is of value as a study and for a sojourn ; it is filled with contents which may stimulate the learner as time after time he passes here an incarnation ; its many experiences educe in him those qualities that in their fulness will make everlasting wealth ; but it is not for itself or as a home that Theosophy estimates it. In the pilgrim himself are the elements of true riches ; material existence only enables him to bring them to perfection ; it is they which shall endure when the universe shall have dissolved. For when that which is perfect shall come, then that which is in part shall be done away.

ALEXANDER FULLERTON.

THE TEMPLE OF GOD.

(*Concluded from page* 461).

(18) The physical body and the mental and spiritual frame form the building of the temple. The structure is built by the architects, the agents in nature, who build according to the plan supplied by the administrators of the law of Karma. This plan is not one arbitrarily prepared by these administrators themselves, but it is the one prepared by the individual himself, the manager of the temple concerned. The mould is but the result of the former actions and thoughts of the individual. So, the manager himself is responsible for the nature of the building, external and internal, whether it presents a beautiful or a grotesque appearance. The building consists of several divisions, the most external of which is the physical body. In this portion of the temple you have the entrance gates of the business quarters of the receivers of supply, the five senses, and certain parts of this portion are severally allotted to the workmen, the Karmendriyas. Immediately inside this external division, there is the second division in which the suppliers of the temple, the desires, are busy with their work. Passing through the second into the interior we may go to the third portion, in which the general accountant, the mind, holds his office. Almost every business connected with the management of the temple is practically being transacted here. Beyond this division, there is the fourth region, the Turîyam, which is the abode of the God of the temple, the Garbhagraham of the living Idol. *There* the Almighty, the ideal of ideal existences, shines in all His Divine Glory. A Spark from that Light seems to have passed into the third division and become enshrouded by all the limitations characteristic of that division. It is this spark thus enshrouded by a mental coating that appears as the consciousness of individuality. This individ-

uality therefore really belongs to the fourth region. It is from this fourth region, 'the region of I'S'vara' I shall call it, that other regions derive their sources of activity. Beyond this fourth, *there* is the ultra-fourth existence, the Turîyâtîtam, the abode of the unspeakable Parabrahman, the Supreme Reality, the causeless One-cause of which we neither know nor *can* know anything, as it passes beyond the pale of manifestation. Such, in brief, are the several portions of the building of the temple of God. One peculiarity however deserves to be noted. If you carefully examine this temple from its outside, inward, you will find its several regions or divisions, as you proceed more and more into its interior, getting more and more extensive, with a corresponding increase of power in those that severally function in such regions. The karmic or desire side of human nature is more extensive and powerful than the purely physical, the manasic than the karmic, and the supermanasic or spiritual than any of those three, the spiritual region being the abode of the essence of things and as such *all-including*. The terms 'outside' and 'inside' in our study of the temple of God have reference to the nature of such study—whether superficial or deep. In this connection I wish to tell you that my third division, that is, of mind, comprehends the manasic and the buddhic divisions according to our ancient classification.

(19) Let us then consider the internal management of the temple. I shall first draw your attention to the *object* of such management. Although all transactions are going on in the third division of the temple, as already stated, no business can really be done without the final orders of *that* entity of individuality, that *spark* of divine light, whom I shall call 'the Ego.' Though, in nature, this Ego is *one* with the absolute divine existence, he, for the time, being but a spark of the Supreme Light, has got in himself, *only in a latent and unmanifested state*, all the infinite powers of the Supreme. I wish here to warn you, my friends, not to materialise this conception of spark and light, or to carry this analogy too far. A comparison, be it remembered, is different from identity. This analogy holds good in the region of consciousness. The 'Spark' is distinguished from the 'Light' in the sense that the latter is 'all-conscious' and 'all-powerful,' while the consciousness of the former is limited according to the limited nature of the substance by which it appears to be enshrouded. Without doubt, the Supreme Light of the manifested universe, the I'S'vara Himself, when compared with Parabrahman, the one without the second, has limitations, though limitations of a superior kind, within which He has to function.

Such limitations are of the superior kind, because, though derived from manifested nature in which we individuals have our being, those limitations have their origin in such portion of manifested nature, the Daiviprakriti, as has always the tendency of rising to the infinite. Though under limitations, I'S'vara, when compared with

ourselves, with the sparks, is ' all-conscious,' ' all-wise ' and ' all-bliss.' His limitations are those that He, if He only so wills, may transcend at any time ; but He, in his infinite love and grace, voluntarily submits to those limitations, necessary for manifestation, in order that every individual soul, every divine spark in the universe which, as it were, forms His body and of which He is the ensouling life, may be raised to His own position by the sure process of evolution, evolution being possible only in manifested existence. It is the presence of the influence of the life of I's'vara in every particle of manifested nature that makes each such particle the proper receptacle or vehicle of such divine spark, and also makes it possible for the spark to grow into a flame by contact with such vehicle, as will be pointed out presently. The object of the union of the spark with the vehicle is three-fold, rather, two-fold :—

Firstly, though the infinite possibilities attending Supreme self-consciousness are there in the spark already, still, in actuality, self-consciousness has to be developed in the spark, the individualised conscious existence has to be strengthened by experiences gained through the vehicles which give that spark, as it were, separated existence. Supreme self-consciousness and supreme bliss being the glory of I's'vara, the spark, in its own way, tries to secure them by working through vehicles.

Another object of the union of the spark with the vehicle, rather, another aspect of the same object above given, is the development of the spark into the Flame, into I's'vara Himself, by the gradual widening of consciousness and the increase of powers to quicken evolution. Our consciousness, at present, is confined within very narrow limits ; for we, in our profound ignorance, identify ourselves with our vehicles, with the sheaths that seem to cover us ; and our consciousness, and along with it our powers, are naturally hemmed in by the limitations belonging to the sheaths. Our union with the sheaths makes it possible for us to study and understand the real nature of the sheaths, and to bring out in manifestation all the latent powers in ourselves, powers for universal good, exercisable in the regions to which our several sheaths respectively belong ; and not only this, our limitations gradually losing their hold on us owing to our proper understanding of the sheaths, we are able, finally, to identify ourselves *in consciousness* with all the rest in the universe, not being misguided by appearances of separateness, by differences in the sheaths. Thus our consciousness becomes gradually widened and our powers enlarged, until our expanding consciousness becomes finally the consciousness of the All.

The third object is the improvement of the vehicle itself, converting it into a fit instrument for *expressing* the divine reality and for serving the supreme end. The spark, by working through the vehicles does not only improve its own condition but also con-

siderably improves the nature of the vehicle itself. Corresponding to the improvement in the spark,. there must, of necessity, be change in the vehicle so as to be fit to express the improved condition of the spark which works through it. Thus, though necessarily in a very imperfect way, we realise the triple object of the union of the spark with the vehicle. If we, *Brahmins in name*, should only care to know the meaning of our daily Gayatri mantra, our *only* saviour from the thraldom of Samsara, we will find that we are addressing the Divine Light, the I's'vara, in ourselves praying for the realisation of the above triple object It is for this purpose that the individual assumes the management of the temple. As long as his limited consciousness has not risen to all-consciousness, as long as his individuality is not raised to universality, as long as one vehicle after another is, by virtue of his karma, being forced on him, so long his managership of the temple must, of *compulsion*, continue. *That* management is good and proper, which raises the individual to the position of I's'vara ; and *that* is improper which subjects the individual more to the control of the vehicle, dragging him down and down.

(20) We shall now see what ought to be done if the management should be held properly. The manager should keep his accountant thoroughly under his control; the Ego should not allow the mind to go its own way, dragging himself along with it. The accountant, in his turn, should carefully examine the articles brought into the temple by the suppliers; the mind should properly discriminate between real pleasures and pains, and must not allow anything to be brought in by desires in the garb of pleasure but in fact pregnant with pain and misery. Strict orders about the same should be given even regarding those who are employed in the receiving of supplies; the mind should so engage the senses that they are not allowed to receive any impressions which are likely to prove baneful in the end. With regard to suppliers themselves, the manager should choose and employ only such as may supply the temple with genuine and useful articles ; of the many desires that may offer themselves, only few must be retained, and even they must be such as are capable of assisting the Ego in his upward march. About the building of the temple the manager should carefully see that no foreign matter is introduced into the substance of the building which would render the building either unsafe or unbecoming to the Divine Dweller, and that the building and its premises are always kept neat. The extent to which the divine self shows Itself out depends considerably upon the structure of the medium, the body, physical and mental, through which it has to manifest itself. Such is the nature of proper management. The immediate result of such management is this: The real nature of the 'dweller' inside of the

all-comprehending Brahman is seen stamped on the temple and its officers. These become the fitting medium through which the Divine Essence shines in all His manifold glory. The very physical body of such a person inspires awe and reverence. His desires fully indicate the absolute oneness of the many and are invariably directed towards the securing of benefit for all without distinction. His actions and thoughts bear the stamp of nobility and selflessness. To state briefly, you are able to see in him the very Brahman manifesting Itself fully in all Its various aspects.

(21) Improper management is just the reverse of what I have described. If the manager is careless about his business, his immediate subordinate, the mind, begins to play into the hands of desires, and these desires, having secured the favour of mind, are all-dominant over the Gñanendriyas and the Karmendriyas. The whole temple is mismanaged, and confusion and disorder prevail. The Ego becomes thoroughly powerless, and 'selfish desire,' being the virtual ruler, fixes the Ego firmly on the sharp teeth of the wheel of karma. Such is the condition of the man of the world, with little or no spiritual development.

(22) Nevertheless, *in him* the God lives as much as in anybody else. The God in him deserves to be worshipped. His body, internal and external, is as much the temple of that God; only, it is not properly managed. We ought not to hate either the temple or its idol because the servants of the temple are not doing their work properly. Never therefore hate men of bad tendencies. We have only to pity the mismanagement and extend our helping hands as much as lies in our means and power to better the management. Never rate even your worst enemy. Always try to return love and pity for hate, and help for harm. Not only towards your brother man, but even towards the brute creation you should preserve the same attitude. In the body of brutes, as much as in man's body, there is the Divine Dweller present; *only*, some of the officers of the temple found in the latter case may not be found in the other; perhaps, the suppliers, the desires with their workmen, the Karmendriyas and the receivers of supplies, the senses, are the chief officers in the brute-body. In the case of non-sentient objects, even these officers are not to be found. In such objects you have only the temple and God. There is nothing like internal management in it, although the presence of God therein must make the object equally worthy of our reverence. In short, everything that we see deserves our worship.

(23) This may perhaps sound a little strange to those who are able to see only the outside appearance without being able to pierce through the veil of manifestation and realise the inner glory. Whenever we see we should see not only with the physical eye, but with the eye of discrimination also. The physical eye, of itself, may not give you the right idea of things. It will be able to

give you only as much idea as you will get by looking at a piece of paper on which something is written in a tongue unknown to you. Your eye sees the characters written without conveying to you any idea of what the writing is about. The reason is, you are not able to pierce through the form of the letters into the meaning; you do not see with the eye of knowledge of the language. In the same way, your understanding may be dulled by ignorance, and you may see only the form, if you see with the physical eye alone. This darkness of ignorance we must remove by the light of discrimination; and then this form will, of itself, vanish from our sight, and we will be face to face with the Inner Truth. It is then we know that every one that we see, every object that we meet, is Paramâtman Himself in a particular manifestation.

(24) True worship begins only after this Supreme Truth is fully realised. For the object of our reverence should be known to be worthy of the same; otherwise, no genuine feeling of reverence is possible. So long as our view is limited to the external building of the temple, so long as we are caring only for the officers of the temple, and so long as our dealings are only with *them*, ourselves not going one step beyond the office quarters, no pious feeling is likely to make its appearance in us. You may always be admiring the external beauty of a man's person, you may be ever raising his qualities to the skies, you may sincerely consider his pleasures your pleasures, his sufferings your sufferings, *but* all this does not mean pious reverence if you do not realise that, behind the external appearance and the internal qualities, there is, within the innermost region, within the Garbhagraham of the temple, the Sacred Presence of *The One Prime Root of all.*

(25) *Once* a person has successfully found his way right into this sacred region and stood actually before the effulgence of the Radiant Glory, the darkness of ignorance leaves him once for all, and he is no longer blinded by the veil of manifestation. To *him* the whole universe is *one mass* of Divine Glory. Distinctions between man and man, friend and foe, good and bad, pleasure and pain, are *no longer* for him. The love of karma has no more hold on him. He has regained his freedom. He is *all-bliss, all-peace.*

Such is your happy goal, dear friends, as declared in the Upanishads. Study, think and work. Happiness is yours.

G. RAMACHANDRA AIYER.

THE PENGAP CHANTS.

THE folklore and religious beliefs of uncivilized peoples are attracting a more intelligent interest now-a-days than was the case in years gone by. Mr. Andrew Lang, in his interesting book on "The Making of Religion," arrives at conclusions which are of special interest to members of the Theosophical Society ; for these conclusions support, in a great measure, the views advanced in "The Secret Doctrine," and in other theosophic literature, respecting the origin of religions and the history of the pre-historic races of humanity in the earlier days of this planet.

The Pengap chants form part of the religious ritual of the Sea Dyaks of the Malay Archipelago ; before discussing them let us glance at the customs and beliefs not only of these people, but also of the allied tribes of the Land Dyaks, the Jakuns, and the peoples of the Barito River Basin. Mr. Ling Roth has published a very interesting book, respecting the tribes of Sarawak and North Borneo, in which much detailed information will be found. Mr. Ling Roth bases his work on the MSS. of the late Mr. Hugh Brooke Low, of the Sarawak Government Service. These MSS. were handed to Mr. Ling Roth, after the death of their author, by Professor E. B. Tylor, F. R. S.

Mr. Brooke Low, who was the son of the Secretary of the Governor of Labuan, was well versed in the customs of the people of whom he wrote ; his MSS. include copious quotations from the works of the Rev. W. Crossland, Messrs. Chalmers, Grant, Horsburgh, and St. John. Mr. Ling Roth has included in the book a translation into English from Dr. Schwaner's book on Borneo, bearing upon the oral traditions of the peoples of the Bareto River Basin ; and also the account of the Pengap chants, and the worship of the Petara by the Orang Lant or Sea Dyaks, given by the Venerable Archdeacon Perham ; the book has a preface by Mr. Andrew Lang.

The races with whom this book deals are fast dying out. It is true that infanticide is said to be practised largely among the Sea Dyaks ; nevertheless, among tribes who carefully guard the lives of their children, there is the same dwindling of the populationl Professor J. Mackenzie, in an article * dealing with the astronomica. researches of Sir Norman Lockyer, speaks of the stages of growth and decay in the lives of suns and planets, of the gradual evolution and condensation of the "meteoric swarm ;" he proceeds : "There are suns that are just beginning their life of almost infinite years, suns in the middle of their course, and suns which are growing old,

* *The Theosophical Review* ; March, 1898.

and casting feeble beams. Here, then, we see in operation on a scale infinitely vast, the laws of growth, maturity, and decay. We find that the entire inorganic universe is subject to laws of evolution, as well as the organic " (p. 57). Why should we not view these tribes of the Malay Peninsula and Archipelago as forms whence the life is passing to final fitter expression elsewhere. The race has played its part in evolution ; it is dying ; its glories, such as they were, have long passed away ; the ever-unfolding Life is setting its strong current elsewhere. Strange remnants of a departed civilization are to be found lingering in the country ; in certain caves, tiles, pottery, glass, iron and gold have been found. These, of course, says Mr. Ling Roth, point to a very recent date. This assertion is, naturally, grounded on the hypothesis that pre-historic man was an unguided savage ; and that no civilization existed in the world until a date which, in comparison with the age of the planet, is quite recent. The civilizations of Lemuria and Atlantis are, of course, unrecognised by the writer and compiler of this most interesting book. The Dyaks have no traditions concerning these vanished " cave men ; " nothing is known concerning them ; nor do any of the modern tribes use caves, either as dwellings, or places of sepulture. The Sea Dyaks, the preservers of the Pengap chants, have sacred jars which they assert were bequeathed to them. They are considered to be very holy ; and the people cannot themselves make them. They are, presumably, very ancient. Sir James Brooke asserts that they cannot be manufactured at the present time, even by people skilled in pottery ; the Chinese have tried to imitate them, and palm them off upon the Dyaks, who are not to be deceived. They are generally ornamented with a representation of a dragon ; outwardly they are not remarkable in any way, which makes the impossibility of imitating them the more noteworthy. The Dyaks claim for them a divine origin ; they are regarded as oracles, and are believed to emit prophetic sounds.

We see, then, that there are some traces of a past civilization, and a bequest of divine gifts from a departed race ; let us now glance at the present condition of the people.

According to the testimony of the Abbé Favre, the Jakuns, for example, are ignorant ; they have no writing, no alphabet, no arithmetic, and no symbolism ; they have never even noticed the stars, they do not know their own ages, nor the number of moons in a year. They are skilled in the manufacture of poison for their arrows ; they have good memories ; they have many good qualities, being good humoured, grateful, liberal, truthful, and honest ; but they will eat the foulest food, either cooked or raw ; they are revoltingly dirty in their persons, and their bodies, says the Abbé, exhale an odour like that of a wild beast.

In dealing with such a people one would not be surprised to find among them neither religion, nor a definitely formulated social and moral code. This is not the case; they acknowledge a Supreme Being, and a law that punishes sins; this law is strictly that of "an eye for an eye, and a tooth for a tooth;" there is a rather elaborate social code; and the marriage laws are strict. Only one wife is permitted; though if she be divorced and the dowry returned, another may be taken. Adultery is punished by death; and no marriage is lawful without the consent of the father.

There is a priesthood; the office of the *pawang* or priest is often hereditary.

The Sea and Land Dyaks also believe in a Supreme Being; and they have certain strict social laws. For example, the law touching the prohibited degrees in marriage is very rigid; to quote Mr. Andrew Lang: "A Bornean Sea Dyak may not marry his first cousin; he does not know why, but obeys."

In Europe marriages between first cousins are comparatively common; though it is recognised now-a-days by physiologists that they are undesirable. The givers of the law to the race of which the Dyaks are the rapidly perishing descendants, evidently knew what the modern physiologist recognises; and, having regard to the physical welfare of the then young race, imposed upon it a law which is blindly obeyed to this day. It is not difficult to perceive that many laws which would be desirable for more evolved souls, would be useless in the guidance of those who were yet in their infancy; but the physical vigour of the new race was of paramount importance, and means were taken to secure it as far as possible.

The Dyaks have sacred numbers, which strangely (or naturally) enough are said to be three, and seven. Augury is practised among them, as in ancient Rome; and dancing was originally exclusively a religious rite. The food of the people is very horrible; they eat all portions of the animal, and frequently eat it when it is in a decomposed condition.* They have been freely charged with cannibalism; Mr. Brooke Low does not wholly believe the charge; though he admits that the "head-hunting" Dyaks eat a small portion of the flesh of their victim so that they may gain his courage.

The priesthood does not represent a very lofty type of humanity; among the Sea Dyaks the priests are called Manang; they are "discerners of spirits." On Bishop Chalmers enquiring of one of them, "How do you see?" the Manang replied: "O we are illuminated (*bakliti*) at our initiation." It is an interesting point that these people have a word that can be translated "illumination." Initiatory rites are, of course, common all over the world. These priests practise augury and crystal gazing; there are, in their ranks, three degrees of knowledge.

* Compare with "The Story of Atlantis," by Scott Elliot.

The Barito River Basin people have an order of priestesses called Bilians ; these women are prostitutes, but they are accepted as instructresses in religious matters by the people ; they throw themselves into a state of ecstasy by dancing and chanting. Among the priesthood there exists an extremely degraded class called among the Barito Basin tribes, Bazirs ; among the Sea Dyaks the Manang Bali ; these men do no work, do not hunt, and take no part in war. The people, whether priests, priestesses, or laity do not appear likely to have been originators of a high conception of Deity, of an exalted moral code, of any creation legends worthy of attention, or of anything of the nature of poetry or literature.

Let us turn to the consideration of a few of their legends, and especially of the Pengap chants.

The Supreme God of the Land Dyaks is Tûpa, a blacksmith. Mr. Lang compares him with the Finnish Ilmarion, who " forged the iron vault of Mother Heaven." Tûpa made and preserves mankind ; Tenûbi made the earth ; Iang, the third God, instructed the founders of the Borichs, a body of priestesses ; Iang represents the Spirit of Wisdom and Instruction. Jîrong is the Destroyer, who also presides over births. Tûpa and Tenûbi are said to be the names of one great being ; a sort of dual principle of creation ; so we have here a trinity, one person of which trinity has a dual character ; and one (Jîrong) is both Alpha and Omega, the first and the last, presiding over births and deaths. There are hosts of lesser gods and these appear to be the real objects of the people's worship.

The tribes of the Barito River Basin preserve an exceedingly perfect oral tradition which is delivered in the Sang Sang or heavenly language, known only to the priests. The Sang Sang are celestial beings who took part in the creation of the world ; this language is a mystery tongue, the language of the gods. Such mystery tongues are found in many parts of the world ; there is the Irish Ogham, much of which has never been deciphered ; the mystic alphabet of the Welsh Bards, the mysterious Zen-dzar " the sacerdotal language in use among the Initiates of archaic India " to which Mrs. Besant refers in " Four Great Religions."

Here, among Bornean savages, we find the ancient tradition lingering still ; they worship a single Supreme Being, and believe in a continued existence after death. They also believe in five planes, states of consciousness, as regions of the universe, inhabited as follows :

1. God, and the Angels ; a state of which nothing is known.
2. The home of the Demi-Gods and inferior angels.
3. The home of powerful angels, and the souls of the dead.*
4. The home of superior beings such as the Sang Sang, who helped to create the world, and influence man's destiny.

* Corresponding apparently with the theosophic conception of the mental plane.

5. The abode of Kaloë Taingal Tusseh to whose care plant life is entrusted.

Mr. Brooke Low gives a very interesting creation legend which was told among the Dyaks of Sakarran ; it is as follows :

" In the beginning Rajah Gantallah, who was possessed of a soul with organs for hearing, speaking, and seeing, but with no limbs nor members, rested upon a lumbu." (Those who tell this legend do not know what a lumbu is. Lembu is said to be the Malayan word, for bull or cow. If lumbu is a corruption of lembu, the legend gains in interest. In Norse legends we hear of audumla the cow; the mother or world soul who is the ' nourisher ;" in India and in ancient Egypt the same symbol is used, as we know. The symbol of the great Goddess Isis was a cow). " By an act of his will Rajah Gantallah created two birds, male and female ; after which he did not directly produce any creature ; his will taking effect through these birds. They dwelt on the lumbu above, beneath, and around in what was originally a void. They made sky, earth, and a large river ; then they made trees, and tried to turn them into men. Failing to do so, they made the same attempt with rocks ; but the man thus formed could not speak. Finally they fashioned him of earth and water ; to this man they called, and he spoke in reply."

This legend has several interesting points ; first, the creative action of the two birds has its parallel in a Chinese account of the creation ; secondly, these birds, male and female, are the symbol of a dual potency, Spirit-Matter, Life-Form ; thirdly, we have in the legend a hint at the conception of a primary and secondary space : the Void, and the Lumbu or Lembu, the great mother ; finally there is postulated beyond these a Power whose will operates through the Dual Power that evolves forms. The attempt to create man from a tree has its parallel among the North American Indian, the Norse, and the Maori legends. It is an interesting point that the power of speech is assigned to the third man ; students of the " Secret Doctrine " will remember that in vol. II., pp. 208, 209, it is stated that humanity developed speech in the third race.

Flood legends are found among these tribes ; Dr. Schwaner gives a story of creation from the interior of Borneo, which asserts that " in the beginning " there was nothing save water, wherein moved a " bright snake " with a diamond crown. Hatalla poured earth upon its head, and on the serpent rests the world ; then descended Ranying Atalla and produced seven eggs ; in two were a man and a woman ; in the others germs of plants and animals.

It is scarcely needful to draw the attention of students either of Indian cosmogonies, or of the " Secret Doctrine," to the importance of the symbolism of the " great deep " of water, or of the moving serpent whereon rests the world ; those who have read the Finnish

" Kalevala " will remember the tale therein concerning the " seven eggs ; " six of gold, and one of iron.

This article professes to discuss the Pengap chants, and the wearied reader may justly demand when he is to arrive at the subject matter proper. The Pengap chants form a part of the Sea Dyak " Petara " worship, and the word " Petara " needs explanation.

Archdeacon Perham tells us that Petara corresponds with the term Elohim used in the Jewish Scriptures ; Elohim denotes a hierarchy of creative powers. Mr. Andrew Lang, in this connection, points out how easily polytheism may become monotheism ; for, since the Petara answers to the Hebrew Elohim, any Sea Dyak who desires to do so can logically assume the position of a worshipper of Jehovah. Archdeacon Perham tells his readers that the Dyaks say there is in reality but one Petara : " What the Malays call Allah Taala, we call Petara."

Petara is represented as " an orphan, without father—even without mother."* The worship of the " parentless " is admittedly very ancient ; and the Pengap chants have been most carefully preserved. The primary conception of Petara is, as aforesaid, as One, but the One emanates the many ; and the " power of Petara " lives in gods and men. There are as many Petara as men ; " a wretched man, a wretched Petara." Archdeacon Perham hearing the Dyaks refer to the Europeans as Petara, remonstrated, saying they were but men ; the people to whom he spoke replied that they did not desire to worship the Europeans as gods ; they meant only that they appeared to manifest more of the power of Petara than their own race displayed.

The Archdeacon says : " The traces of a belief in the unity of Deity.....are, at most, but a faint echo of an ancient and purer faith." This may be true ; but the reverential recognition of celestial beings, angels and archangels, " thrones, principalities, and powers," is found in the Christian religion, which the Archdeacon would hardly admit to be corrupt. It is, however, most probable he is right ; it is likely that the Dyak faith is corrupt ; but if so, whence the purer faith ? The Pengap chants hymn the great Petara, the Sang Sang, and the great Lords of the elements and of the stars—a glorious host ! The Sea Dyak popular present-day worship seems to be chiefly the propitiation of ghosts and bloodthirsty evil spirits ; their priests are the Manangs, and the Manang Bali. Was it the Manang Bali, the Boricha, or the Bilians who gave the original Petara worship ? Was it they, or the illiterate laity, who composed the Pengap chants ?

The primary conception of this religious system is of a great and good Being, averse to sin ; a *moral* God. Then follow the hierarchies below this supreme being, in a gradually descending scale.

* In other words, parentless, Anupâdaka.

There is a great feast of the Petara, at which the chants are sung, invoking the Divine Consciousness as immanent in the whole creation ; recognizing the universal presence of pure and gracious beings.

Special worship is offered to a Petara, grandmother Andan, who appears to represent the form side of manifestation, mother Nature herself ; this Petara has a higher aspect, a prototype: this is Salampandai who is ever invisible on earth ; she fashions forms and presents them to the supreme Petara ; she seems to typify the root of matter, or at least a state of matter far beyond our ken. The symbol of Salampandai is the frog, by this symbol she is linked with Isis, who bears the lotus ; and with the Peruvian " Virgin mother," godless " Petticoat of Water," whose symbols are also aquatic. Salampandai is likewise linked with the Egyptian Higit, whose symbol was the frog, and who participated with Khnoom in the building of the world.

Petara, it is said, " cannot be wrong, cannot be unclean," a conception of Deity totally at variance with what one would expect to find among a people whose religious teachers lead very unclean lives, and are apparently not forbidden to do so by the beings who inspire them. Petara " approves of industry, honesty, purity of speech, and skill in word and work." Petara Ini Andan exhorts : " to spread a mat for the traveller, to be quick in giving rice to the hungry, not to be slow to give water to the thirsty." Of " grandmother " Andan, the " grey-haired Petara," it is said :

> " To cease working is impossible to her ;
> In the house her hands are never idle,
> In talking her speech is pure,
> Her heart full of understanding."

She enjoins her worshippers :

> " Corrupt speech do not utter,.....
> All alike be clean of heart."

With every desire to give my brethren credit for the virtues which are theirs, I find it hard to believe that this excellent code, this highly moral conception of Deity, emanated from the minds of the modern Manangs, Bilians or head-hunting laity of the Sea Dyaks. Unless there has been a motiveless conspiracy of slander their priests and priestesses do not represent a high type of humanity ; the people practise infanticide, and blood sacrifice to " greedy ghost-gods ; " they also take life recklessly and often treacherously in the pursuit of " head hunting ; " moreover they are not a literary people nor a race likely to produce a poet ; there are some stories compiled by Mrs. Langloh Parker which seem to be the genuine productions, in most cases, of a savage race ; they are folk-tales of Australia. The contrast between these stories and the " Glooscap " legends or the Pengap chants is striking. It is true the people amongst whom the

Glooscap tales are told stand at a higher level than the Australian tribes ; but the Sea Dyaks do not appear to be much further advanced than the Australian aborigines. Now the Pengap chants, as translated by Archdeacon Perham, have literary merit ; for example:

"The Royal Petaras having eyes, all recognise, all together look down.

From the floating cloud, like an evenly cut kajang, they all look and wink.

From the Pleiades,* like the glistening patrons of the long flowing turbans, looks also Petara Guyuk.

From the milky way, the golden rings of the naban snake, Petara Radan is observing.

From the rainbow also, beautiful in dying, like the feet of an opened box, Petara Menani is looking and bending.

From the moon, like a fasting earring, also Petara Tabaran is looking.

From the sun, beautiful in setting, like the hanging segundi of the Manangs, our Petara is bending down.

From the end of heaven, like the binding band of the tanggi, Petara Megit is looking.

From the evening star, as big as the bud of the red hibiscus, Petara Megu is looking."

The mention of the "milky way," the comparison of the slender sickle of the new moon to a "fasting earring," and of the evening star to the "bud of the red hibiscus," argue some observation of Nature, some power of symbolical expression, and some literary skill. It is rather rude poetry ; it is also a translation—poetry and prose always lose something by translation into another tongue—but it is poetry both in thought and language.

Few members of a civilized and literary nation, without the limits of a comparatively restricted circle of people, would be able to write the Pengap chants. I question whether one would find an English peasant of the present day who could write them, unless he was a genius, and we have no record of men even of conspicuous talent among the Dyaks ; certainly not of any people with literary leaning. Very many civilized persons have not recognized the fact that the rainbow is "beautiful in dying," or the sun in setting. The Jakuns, it is said, have not observed the stars at all ; the unknown author of the Pengap chants not only saw them as "many," but saw them also as mansions of the gods.

I. HOOPER.

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* Literally "from the many stars."

EVOLUTION AND CONSCIOUSNESS.

THE great and universal principle of evolution—universal, because the Cosmos would otherwise be meaningless and purposeless—is one which, if it be admitted at all, must be received in its entirety; and must therefore extend throughout every domain of nature, and pervade every plane of which we may become cognisant, either at present or in future.

Unless we admit evolution to be the law of all laws—the be-all and end-all of nature, and therefore the one sole purpose of the world and all that is therein, it seems as though we must perforce conclude that progress and retrocession are but temporary incidents in an existence which has in reality no definite aim or purpose; and that, as on the whole there is not of necessity either the one or the other, so in the long run they become equal each to each; and thus, like the positive and negative quantities in an algebraical equation where there is no preponderance either way, they must eventually result in nothing.

Such a conclusion might not, perhaps, be without some specious appearance of justification; since it might not unreasonably be argued that, as matter is eternal, and the law of the conservation of energy points to an eternity of force proportional to that indestructible matter which is the field of its operations—so, as all forms would be but temporary variations of the primal substance, produced by temporary manifestations of force in a given direction, therefore as such variations are but temporary, even so must all else that accompanies them be of a similarly evanescent nature. Then it might follow that since all these temporary variations ultimately vanish, leaving only the primal matter and force as before, in like manner must everything connected with them vanish, when we consider them as acting in the great expanse of everlasting time. And so, as the matter and the force remain, on the whole, unchanged; and by the very hypothesis of their existence must ultimately be, like their qualities, invariable; thus there could not, when we come to look over the vast extent of many millions of ages, be any such thing as actual progress—since that would infer the possibility of a slow change of a permanent character in that which we assume to be invariable and incapable of any such change.

Then, again, we might infer from the region of mere physical things and metaphysical speculations, to the actual world and that which our observations teach us concerning it. For we might instance the case of the so-called eternal heavens, where all seems to be forever changing, and yet where every change has its counter-

action—where every equation has its opposite—and where, as philosophers tell us, among all this seeming change there is yet, in the ultimate result, no radical alteration at all. For as the sum of the masses of the sun and planets is assumed to be constant and unchangeable, so must the periods and distances of them, however they may temporarily vary, be in the end equally constant. And in some enormous period, which to our astronomers has been as unthinkable and unknown as the bounds of space and time itself, the planetary motions must run through every possible change and permutation, and return once more to that identical position and state in which they had been at its commencement.

Nor need we instance further examples to illustrate what *might* be assumed, or with what seeming warrant of facts, to establish the notion that all seeming progress is, in the long run, impossible. Our physicists and astronomers are in this matter but little different from those who in ancient times thought that the return of the stars to the equinox in some 26,000 years would mean the restitution and return of all human affairs to their original condition, to be thenceforward repeated in the same order as previously. There have been enough, and more than enough, of the philosophers who have adduced this kind of reasoning; and therefrom have argued themselves into a total disbelief in the possibility of any future, worth striving for, or of any continuity of effort which shall lead to more than that annihilation of consciousness which they have been so wrongly pleased to ascribe to the Buddhist as his ideal of Nirvâna. Indeed, this form of negation has had its day of popularity and its hour of triumph; when it crushed all hope out of life, and gravely taught that the necessities of the immediate present, and the duties thence arising from our environment, were all with which those who are truly wise need concern themselves. In old Greece they taught all this, as in modern London; and for all we can see to the contrary, there have always been people who so thought and acted, ever since man reached the thinking stage of his evolution—and as there will always be such, whenever it may happen that isolated groups of humanity emerge from mere savagery and begin to observe and to reflect upon themselves and their surroundings.

But here we seem to have reached a point where somewhat of the weakness of such an argument is suddenly brought to light—for as there is, in the course of human experience, a position reached where such a philosophy becomes tenable and is accepted for the time being, so there must in like manner come a further point where it is no longer so; because it does not meet all of human needs. And in that one all-potent word, Evolution, we find the mantram or charm which, like the wand of the magician, causes the airy fabric of such false philosophy to collapse and dissolve before it, as a morning mist before the all-powerful sun. Welcomed at first by the

world of science as being the one thing needed to complete their chain of argument, and thus, in a manner, to satisfactorily account for the state of things which we see in the world about us, it now begins to assume to the eyes of our men of science very much the aspect of that Medusa's head, which their philosophy cannot look upon and expect to live.

For the idea of Evolution, which now plays so prominent a part in modern thought, is one which appears to be incompatible with an iron-bound necessitarianism based upon a few constant and unalterable factors. We cannot say of it, " thus far shalt thou go, and no farther ; " because it either extends onward to infinity, or else it is no principle at all. And just as this great and all-absorbing principle has come into prominence, so have the old limitations begun to disappear. In astronomy the sun, once thought to have been a fixed point in the universe, is now found to have a motion of translation through space—around what distant centre, and in what enormous time, is not yet definitely known ; but even before all that is ascertained, the distant centre itself is moved away, and more or less conclusively shown to have its own motion likewise. Then, once granting that the sun moves, and applying the known laws of motion, it is evident that the periods and distances of the planets, hitherto thought to have been constant throughout our human history, have in reality never been so, and never will be ; howsoever imperceptible may be the differences in so many thousand years. Nay, the very ether of space, once thought to be evenly distributed throughout the universe, and of a constant tenuity, is, in almost the very moment of its admission to existence, suspected to have its own great periodic changes in density ; and thus to introduce, by its own resistance to their motion, another change in the periods and distances of the planets from the sun. Even the very stars themselves, misnamed the *fixed*, are everyone of them found to have movements of their own not only about each other, but likewise about more distant centres.

In chemistry it is the same ; for no sooner had we decided what were the elements upon which all things were based, and had carefully measured which and how much of them had entered into the composition of those bodies, substances, and gases of which our own forms, as that of the earth, were made up ; no sooner was this done, than those very elements themselves were split up and resolved into what seemed to be their own bases, and a common base supposed for them all. And as if to make the analogy complete, chemists have found that mere outward instrumental means were insufficient to carry their investigations into the depths of the intangible and the imperceptible which they have sought to penetrate ; and so, abandoning the physical, have resorted to the metaphysical ; and making of the mind itself an instrument of scientific precision, sought thereby to soar into the unseen and to guage the unknown,

where the things of sense have no longer power. Then, going from chemistry to metaphysics in this way, they are thereby gradually shifting their ground from physiology to psychology—so that in place of looking upon mind as a product of matter, it begins to be dimly felt by some, and openly claimed by others, that possibly ultimate matter and ultimate mind or consciousness are one and the same, but under different aspects—that they are, in a sense, convertible terms; neither being the product of the other, nor capable of existence apart.

So that, looking upon external nature as the objective plane, we see only two things; matter and motion or force—and to us the world of mind must therefore be purely subjective. Hence it will seem as if the physical form is all and everything, and what is called the "mental" entirely dependent upon it; in which case we might expect that all evidence of mind or consciousness should disappear with the destruction of that physical form which is the instrument of its objective existence. But then, if we are to look upon mind and matter as inseparable, the dissolution of the physical form will mean the passing of indestructible mind into a state which is the opposite of the present appearance—that is, on to the subjective plane; and these changes, by the law of rhythmic action which we see so prominently all through the cosmos, will be periodic. When the mind or consciousness takes on its objective phase, and clothes itself in the aspect of material from, we call it *incarnation;* and its repeated efforts in this direction, with the laws which, as conscious effort, must direct them, are *re*-incarnation—a fact in nature which seems as patent and clear as are the motions and aspects of the planets, and at least equally unceasing.

But all this would be meaningless—a mere mechanical repetition of action and reaction without aim or object, were it not for the principle of Evolution. For this great principle appears to be the literal expression of Eternal Mind seeking perfection through experience of that all-consciousness which shall embrace the things of every plane as well as of any particular one; and seeking to cognise, by extreme differentiation and in minutest detail, everything which is the product of its own energies. So, if we paint a picture, or make a model, we cannot be fully cognisant of all the qualities of either, and the incidents attendant upon their production, until the picture or the model may have been completed—for though we make our plans for them, and lay out our material, it after all, and but too often, is only the rude outline, and the finished product is rarely an exact reproduction of our original thought—unless we shall have many times repeated the same operations, and thereby arrived at all the perfection which is possible along that particular line.

Evolution, or the principle of perfectibility in nature, is thus the visible evidence of universal consciousness—it is the visible and

outward sign of an entity in nature which seeks universal knowledge by the only road to such an attainment—that is, by laborious and unceasing effort, and the experience thus arising.

As such, it begins in any given cycle by showing that mere rudimentary indication of its existence which is seen, first, in the differentiation of physical atoms, witnessed in their manifestation as centres of force, exhibited in their attraction for each other. This becomes shown in various degrees, and is for a time satisfied when the atoms come together in some given combination—as we see in the instance of atoms of oxygen and hydrogen forming water, and so on. But this exhibition of affinity entails consequences; and the fact that different atoms select different combinations, brings about still other effects, since the various simple bodies thus formed begin in their turn to form other and more complicated combinations. So the consciousness, once awakened, proceeds with its work irresistibly; and thus we have first the mineral manifestation—comparatively limited and inert, but nevertheless exhibiting a great variety of forms, and some of them the field for tremendous displays of force. Then, when the incipient consciousness has reached all of experience which that field will permit of, and thus brought about the necessary conditions for a further step, we begin to have the vegetable evolution—one where there is much more of variety, and of perfection in form and colour—and where we may even perceive the rudiments of that form of consciousness which is proper to the next onward step. Thus we see that plants will seek the conditions best suited to their own development—they will turn towards the light—and will extend themselves in the direction where they can best find that support which they may require, of whatever nature it may be—nay, will even show an effect similar to that which we denominate the "nervous" in animals; by recoiling when touched, or by closing up their leaves and petals thereupon.

But as in the mineral, so in the vegetable world—the limit is sooner or later reached where the available forms offer no further means of extending experience; and although these, by the great impulse which starts them, will go on repeating themselves to an enormous extent and over a period which may be incalculable, yet in the meantime, just as it happened in the mineral world, so, the moment that suitable conditions are reached, another onward step is taken. Thus comes the animal world, where there is added the power of locomotion as a further extension of the means of perception—and as the animal consciousness begins to accumulate experience thereby, so it develops more and more complexity of organisation, with further and further means of cognising its surroundings. This is why we find the greatest amount of intelligence where there is a special development of form; for the consciousness evolves for itself by slow degrees that form and those advantages which are the best

suited to the acquisition of knowledge by experience of its environment. Professor Tyndall pertinently asks (in his celebrated "Belfast Address") why the parrot is the most intelligent of birds, and then proceeds to tell us that it is because it has developed a hand, and thereby acquired tactual knowledge of things. But the partially developed hand-like claw of the parrot is the consequence of the greater degree in which the creature's consciousness has awakened; *not* that the intelligence is the consequence of possessing that extra means of perception since without the moving cause in the first instance, guided by the experience of its wants, there could never have been the rudimentary hand produced at all. In this way the animal creation proceeds on its road towards all the perfection of which it is capable; and its lower forms go on repeating themselves for long after they may have fulfilled their original purpose; as a stone will go on moving forward long after the force which may have projected it has carried it to the highest point of its arc through the air, but even as the stone eventually comes to a standstill, so will the animal forms finally cease to be; for then the consciousness which caused their production will have passed into other channels.

(*To be concluded.*)

S. STUART.

TECHNICAL EDUCATION IN INDIA.

THE question of developing the technical skill of Indian artisans is now being widely discussed by the Indian press. Dazzled by the industrial evolution in Japan, some of the writers urge that a certain number of intelligent Indians be sent to the industrial schools of that country to fit themselves for becoming, on their return to their country, the leaders in a similar movement to be started in India, and bright dreams are indulged in, of a revival of the moribund handicrafts of this ancient land. These speculations have been indulged in extensively during the past quarter-century. Soon after the founders of our Society settled in Bombay a request was sent by the Poona Sarvarvajanik, one of our most important native societies, to Col. Olcott, to give letters of introduction to a young Brahmin who wished to go to America and learn the secret of Turkey-red dyeing of cloths. He discouraged the idea of sending any one abroad to study the industrial arts and handicrafts who had not, from boyhood, shown an instinctive liking and congenital capacity for these practical things; and he said that presumably, the men to send would be the sons of handicraftsmen who earned their living by their craft, *not* Brahmins whose ancestral traditions and caste rules kept them strictly aloof from manual labor. This, it would appear, was the strictly common-sense view to take of the

situation, and we are glad to see that some of the writers taking part in the present discussion, are viewing the problem in this light, On the face of it what could be more nonsensical than to turn loose in an American or European or Japanese factory or machine-shop a young Indian who had possibly shown much intelligence in academical studies but who had not the least instinctive comprehension of the mechanical principles involved in working machines, or the practical value and applicability to his own country of industrial chemical processes ? In an American factory nearly every man attending a machine is on the lookout for possible improvements, for he knows that if he should invent one he could secure the patent for himself, and his employers would be the first to use it and pay him a royalty. Mechanical ingenuity is a national trait among Americans, as a love for metaphysics and philosophy is among Hindus, and a natural gift for banking and traffic in gems is among the Jews. The average American or British mechanic or merchant would be as much out of sympathy with an East-Indian religious Samaj, as the average Indian would be in a Western or Japanese manufactory. Then again, even supposing that the intelligent young Indian had spent some years abroad and filled his head with notes of facts that are important for his fellow-countrymen to know, he will more than likely be thrown into the depths of despair on his return on finding that capitalists stand aloof and there is no developed public sympathy to back him up and encourage him.

The whole question has been intelligently summed up by the *Indian Textile Journal* in the following article :—

" At frequent intervals, we meet the statement, both on the platform and in print, that a European training is the best course of instruction for Indian youths who have chosen their career among the industries, and, following this recommendation, young Indians are sent to England, to America, and elsewhere, and after a certain time they return full of the wonders they have seen, and keen to utilise their experiences. But where is the result ? They may have worked hard, filled pocket-books with notes, and boxes with specifications and catalogues, yet when they return, the same stumbling-block meets them all. All the machines, appliances and processes that worked so smoothly and with such magnificent results depended on certain qualities in the workmen in charge, and these qualities are the only things that could not be entered in a pocket-book or included in a specification of a plant.

Is it automatic machines turning out pins, nails, screws, or stamped work, without apparent effort ? There is, unseen in some work-room in the factory, the man whose wonderful skill provides the adjustment, and maintains the general efficiency of the tools whose work seems so simple. Is it the chemical processes, requiring the most careful adjustment of temperature, of strength of solutions, of boiling under pressure or vacuum or of absolute purity of

materials? Workmen must be trained not only to know the processes but also to give that constant attention to their duties that alone can bring about the desired result.

Suppose it is the exercise of one of the commoner handicrafts involving the use of machines producing articles that must be alike in many different parts, as in the case of mill bobbins; constant vigilance must be exercised to keep many parts in exact adjustment, without which the cost of production eats up all the profit.

Even in crafts that are exercised without machinery the same difficulty arises. The Indian youth has to leave the essential thing behind him, and he does not possess the faculty of training workmen, so we see very little result from the much-belauded experiment of sending young Indians westward for their education, for the most important idea, the improvement of the Indian workmen, has been overlooked. A very great change must come over our native workman before imported industries can have a satisfactory chance of success, and in studying the training he should have, it is essential that too great a change should not be attempted at once. The methods of work of Englishmen are in many cases so diverse from those of the Indian, that no success has followed attempts to introduce them. The wheelbarrow offers a familiar example.

The skill of the Japanese craftsman is so well known and so often referred to that the idea of looking to Japan for inspiration ought long since to have occurred to our educationists. The appliances of the Japanese have much in common with those of the natives of India, but the marvellous skill of the former in using them shows how much the Indian has yet to learn. If instead of sending highly educated young students to England in search of the elusive secret of successful manufacture, the experiment were tried of sending highly intelligent young workmen to Japan to learn the practical details of certain handicrafts such as cabinet work, bamboo work, brass casting, weaving, special paper making and hand printing on tissues and on paper, including block cutting and wood carving, it is probable that they would return with a vast stock of knowledge and experience that could be immediately turned to account among their fellow-countrymen here. Their chief qualification would be a training in their own trade and a knowledge of freehand drawing and of reading and writing in addition to the special intelligence which would mark them out for selection. There never was a better time than the present for such an educational venture. The treaty just concluded with Japan will ensure to British subjects a hearty welcome in that country, and we find on enquiry that trade jealousies are not likely to interfere with foreign students in Japanese workshops as they often do in England.

Among the industries enumerated above there are none more important than bamboo work, for in spite of the enormous quantity of cane that grows in India, it is not used to the twentieth part of the

extent that prevails in Japan. Good bamboo work brings a high price, but it is all imported, as the Indian has yet to learn the art. The senseless habit of cutting the cane at all seasons renders it liable to destruction by weevils, and so the public will only use it for temporary purposes, paying the lowest possible price. Cut at the proper season (November to February) and properly dried, bamboo will last for generations. It is much stronger than teakwood, and finds a thousand useful and ornamental applications among the ingenious Japanese. The few shops in Bombay which deal in Japanese goods are a constant reminder of a combination of skill, ingenuity and artistic taste that are conspicuously absent in Indian work, and they are the produce of people who have, at the present time, no advantage in cost of living over India. If our Indian workman could only bring back half the knowledge and skill of his Japanese fellow-craftsman, the cost of his journey would be well repaid. Indian craftsmanship, especially the artistic part of it, bids fair to become a by-word in the rest of the world for lack of true inspiration. What is to be said of a nation whose artists for many centuries have not discovered that the tail of a peacock grows from the middle of the back, and not out of the end of the bird? Although peacocks are very common in the country and are reproduced by the thousand, by the sculptor and the toy-maker, these artists prefer to draw on their very fertile imagination instead of drawing from the living model."

By reference to the first issue of the *Theosophist* (October 1879) the reader may find the following at the close of an article on "Technical education," which shows that there are those occasionally to be found, even in India who manifest a high degree of mechanical talent:

"The Theosophical mission has been highly gratified by the visit of a young Hindu artisan named Vishram Jetha, who exhibited to us a small portable high-pressure engine of his own make, driving a plaster-mill, circular-saw, wood-drill, and force-pump. No visitor who has called upon us in India has been more welcome or respected. His natural mechanical genius is of a high order, comparing with that of the most ingenious Western artisans. He has raised himself from the humblest condition in life to the management of the large engine and fitting shop of a well-known Bombay firm. He is neither a B. A. nor LL. B., nor does he know Sanskrit or English. What education he has, whether theoretical or practical, has been gained at the cost of sleep and comforts, and in spite of every discouragement. His testimonials show that he has made himself a skilled workman in carpentry (plain and ornamental), wood-carving, gilding, plating, metal work, and horology. Here is a Hindu who might, with proper patronage, be of great service to his country. When we hear that his talents are appreciated and suitably remunerated by some native prince or capitalist, who will

employ him *at the same wages, and with as much honour as a European of equal capacity*, we shall be satisfied that there is still left some real patriotism in India."

This is the kind of man who should be sent abroad in the interest of Indian technical education. In the January number of the same volume of our magazine is an account of the artistic and picturesque celebration of the Society's Fourth Anniversary, at its first Indian headquarters in Bombay. A striking feature of the event was an impromptu Industrial Exhibition held in connection with the Convention. A number of the leading citizens of Bombay, among them the late Gopal Rao Hurri Deshmukh, Kashinath T. Telang, the Orientalist, and Nowroji Furdânji, the Parsî publicist, eloquently addressed the meeting.

"At the conclusion of the speeches, and after the reading of a Guzerati poem, the library doors were thrown open and the visitors thronged into the apartment. Considering that the whole exhibition had been organized within one week, the result was very creditable. Two large book-cases were filled with splendid specimens of the sandalwood carvings and mosaics of Surat, Ahmedabad, and Bombay, the dressed figures peculiar to Poona, toys from Benares, and special exhibits of knives, rings, steel boxes and brass padlocks from the Pandharpûr School of Industry and from a Baroda artisan named Venkati. The opposite wall was hung with embroidered robes and dresses from Kashmir, examples of the famous shawl industry of that country, gold-bordered muslin *dhoties* from Bengal, etc. Tables at the ends and down the centre of the room were spread with a great array of brass-ware in *repoussée*; enameled and inlaid bronze vessels of all sorts; carved marble gods; a palki and a temple in pith; boxes of agate, gold-stone, and carnelian articles from Agra; and a puzzle-box, made by a common native carpenter, yet so ingeniously constructed as to baffle every attempt to open it until its secret was discovered. There was a perpetual fountain for sending up jets of perfume, made by a Cutchee mechanic named Vishram Jetha (previously mentioned) who also exhibited a working model of a steam engine made by himself, which drove a tiny grist-mill, circular saw, drill, and force pump. Altogether it was a most enjoyable occasion, and must go far towards winning good opinions for the Theosophical Society."

Thus the "Industrial Exhibition" held last December at Calcutta, in connection with the session of the Indian National Congress, and by nearly the whole Indian press treated as something new, was actually anticipated in 1879 by the President-Founder in connection with the celebration of the Fourth Anniversary of our Society at Bombay. But twenty-three years is hardly enough time to allow for the adoption of a practical idea throughout India Twenty-three days would suffice in America.

P. F.

HOW DO WE GET OUR NOTIONS OF TIME ?

[*Concluded from p.* 466.]

TIME and space as already remarked, are correlated and mutually dependent. Just in the same way as we have a notion of absolute time, so we have the idea of absolute space and in the same way as this pure time conception has been the result of the growth and evolution of the time experience of the individual, so also is the idea of infinite space the result of the spatial experience of the idividual. It is from the first conception of the human body and its movements that we get the ' here and there' which is the first element of spatial perception, along which we have slowly advanced to the conception of the infinite three-dimensional space of science. This idea of space is the work of the mind.

A point which I wish particularly to emphasise is that for the conception both of pure time and pure space we must first have the conception of time and space in the concrete. It will thus be seen that these conceptions are not in either subject or object alone, but belong to experience which unites the two. In the development of the child it would seem, from the careful observance of psychologists, that time apprehension is a later development than space perception. Children early obtain fairly exact notions of the position of objects in space, but it is not till a later period that they can form a correct conception of the relative time division of yesterday or last week, and they are apt to class all together in an indefinite past. Indeed this seems to follow naturally from what we know of the evolution of consciousness in physical existence. The child goes through the form of the development of thought in humanity at large. First there is presentation and then representation : first cognition through the senses and then cognition by means of ideas. If possible, let us imagine the condition of the humanity which constituted the first race of our fourth round. We find them spoken of as jelly-like, amorphous creatures and we can suppose that at that time the first dim sensations derived from movement, which may be termed *mass* sensations, may have taken place. It was not until the third race that the clumsy gigantic men were evolved. The third out-pouring of the Divine Logos had not yet been given forth, and had not yet quickened the potentiality of Monadic existence, and we can only conclude that to these reincarnating egos of the human kingdom the contact with the external world did but give that which has been termed above a presentative present. To such entities time would not be, as we have already seen that a mere change of presentation does not give

the presentation of change. But it must be remembered that the growth of development is a *continuum* and that although we may mark off certain definite stages, yet in reality there are no sharply defined differing conditions. The presentative present although it may not and cannot produce the conception of time, yet it, so to say, prepares the way for such a conception. The result being that each individual now enters on his heritage of the past evolution of the race and the conception of time which has taken the eons to develop is acquired in the first few years of a child's life.

This brings us to consider time in relation to habit. The effect of the presentative process is differentiation of sensation, and repetition at last involves re-presentation. In other words there is a tendency in the mind, based on association, to evolve memory and expectation which are the time-marks of experience. To the re-incarnationist this is not merely a devolpment of organic structure and process, but is also a faculty acquired by, and residing in, the incoming entity, and which he is able to exert as soon as the adjustment is established between himself and his new vehicle. It may then be asked; Have we not a sense of time *per se*, independent of any time measurement? This is a very difficult question to answer and one to which the student of theosophical science would probably reply somewhat differently from the ordinary psychologist who makes the statement that we have no sense for empty time. If we try to abstract ourselves entirely from the external world and only mark the flow of time as it passes, we shall at first be cognisant of what will seem the mere sense of duration. A close observation of the interior processes of the content of consciousness during the period will, however, bring out the fact that empty time as we at first conceived it is in reality peopled with impressions of which the changing process is the mark of the time flow. The psychologist tells us that we have heart-beats, breathing, muscular tension and relaxation, pulses of attention, and the sub-conscious stream of thought and groups of words which pass through the mind. All these unconsciously to ourselves form our measurement of the flow of time. These statements are clear and reasonable but they do not cover the whole of the phenomena connected with time. It is well known that our sense of 'time value' in dreams appreciably varies from our sense of 'time value' in waking life. In a moment of sleep the consciousness will sometimes enact processes and pass through events, which seem to have required long intervals of time. The question arises as to what is the nature of time measurement in sleep. It does not appear that the explanation given above of the rhythmical processes of heart-beats and muscular contraction, etc., can in any way account for the quickened character of time measurement in dreams, because it is a well proved fact that the functioning of the various organs of the body is on a slower scale during sleep than in the waking condition, so that time measure-

ment would, if that were all, be rather retarded than accelerated. This is not so, and we must look elsewhere for the reason. The writings of most psychologists are singularly free from remarks on this important subject, and I can only put forward a few ideas gathered from psychological writers on the phenomena of dreams. In the first place, Stewart, in his "Elements of the Philosophy of the Human mind," considers that the will during sleep loses its hold on the faculties, and the majority of writers (*e.g.*, Darwin, Carpenter and Maury—a great authority on dreams) are agreed that the normal processes of volition, especially those involved in attention, are markedly absent. Now if this be the case, the absence of the volitional element in the process of attention means that the series of dream events presenting themselves to consciousness are not at the command of the subject. This would agree with what Mr. Leadbeater has said in that during sleep the ego for the time resigns the control of his brain, but that the brain does not on this account become entirely inactive although there be no discriminating ego.

The dream events, therefore, cannot be arrested and examined, they flow on in panoramic fashion, they imprint themselves on the mind without any active participation in them by the ego. In waking life the attention is more or less active, in ordinary sleep it is passive, because of the absence to a great degree of the volitional element. The result is that a greater number of events can be cognised within a given period of time than would be the case if attention were active, *i. e.*, if attention were being fixed with conscious volitional effort. Helmholtz determined that only ten separate events can be distinguished in the space of one second, but it must be remembered that this fact applies only where there is active attention and where there is conscious volitional effort. We are not therefore necessarily limited to ten when the events passing through the passive consciousness of the brain in sleep can pass on undisturbed. And thus as Karl von Prel says: "we carry over into dream the waking habit of estimating duration according to the number of perceptions upon the physiological scale of time, while our consciousness is, in fact, then subject to the transcendental."

Another explanation might also be given to these phenomena. We know that, besides the gross physical body with its organic functional motions, there is another body equally physical, but composed of an order of matter of a much finer calibre than the gross particles forming the outer physical frame. The etheric body, we are told, is composed of the four ethers, the highest of which consists of the ultimate physical atom. It interpenetrates the dense body and surrounds every particle with an etheric envelope. In sleep the functions of the outer physical body are somewhat retarded, but it does not seem that the functioning of the etheric body is affected in the same way; on the contrary, Mr. Leadbeater

says that this part of the organism is more susceptible when in the condition of sleep. It would therefore appear that the quickened measurement of time, which we so often find manifested in dreams, has as its physical cause the quicker rate of vibration existing in the centres of the etheric body. This is also a suggestion as to the cause of some of the time phenomena in dreams, as for instance when the exciting cause that wakes the subject seems to be the culmination of a long series of events, and there are many stories which illustrate this. We may take one related by Karl von Prel, of a man who was awakened by a shot fired off near him. He dreamed that he had become a soldier, had suffered unheard-of harships, had deserted, was taken, tried condemned and finally shot. The whole dream thus was compressed in the time taken for the noise of the shot to reach the brain by means of the physical nervous system connected with the ear, and was therefore the work of a moment. But that moment was a measurable interval of time although perhaps only the fraction of a second, and the transmission of the excitation to the etheric brain by means of the etheric vibrations was of so much greater rapidity that the etheric brain was able to receive the impression and respond by the dream imagination as above stated. It is not within the limits of our subject to trace out the reasons why any particular dream story should ensue. The response of the imagination differing in many ways according to the idiosyncrasy of the individual and the contents of the particular brain. The important point that concerns us is the transcendental measurement of time which takes place in these instances and which tends to show that there is a time consciousness independent of our normal or waking measure of time. We may therefore say that there is good reason for the assertion that we have a sense of time independent of the time measures of the physical. It is also a well-known fact that many people are able to awake at any hour in the morning that they may choose to fix over night. It seems certain that in this case none of the ordinary time measures can have any bearing, how then is there the appreciation of time causing the body to awake at the pre-appointed hour? It is very difficult here to see how any physical explanation can be given as to what constitutes the sign of the passing of time, so that the exact moment of waking may be correctly impressed on the body. Nor would the greater rapidity of etheric vibrations have anything to do with it. The only probable reason seems to be that the consciousness and will of the ego is in this case concerned as a matter of predetermination and that the time measurement employed may be of a similar nature to that which we employ in the waking condition, namely, due to the physical external signs of the passing of time which may be noted by the consciousness of the ego.

There are so many problems connected with this question of time that it is impossible to do more than make suggestions of vari-

ous lines of thought. There is a point which might be mentioned with respect to the growth of the idea of that which has been termed objective or philosophic time, *that* time which, as an abstract conception, stretches forward into an infinity of the past and future. Psychological science has shown us how this idea of pure time has been gradually built up through the concrete time experience of individuals. This idea of pure time is not, however, the appanage of every creature in the human kingdom. There are savages who have no idea of time beyond a few moons or seasons. It is impossible to give them any notion of abstract time. The same is also true of the child, but the child, and I mean here of course the child of civilisation, soon grows into the conception of abstract time in a remarkable way. It seems therefore that we must look to the development of the ego and its expression in physical heredity for the growth of this conception of pure time as well as pure space. We may briefly summarise as follows the position put forward :

First of all, we have taken time as divided into subjective and objective. We have traced the idea of abstract or objective time as evolved through the subjective experience of the individuals of the race. We have seen that exact measurements of objective time have only been arrived at by long and patient effort, while the time measurement of subjective time is variable, for we have no permanent subjective standard by which we can measure the duration of time. We have also seen that *that* which we call the present is an instant that eludes our grasp and that as we try to hold it this specious present sinks into the abyss of the past. But in the track of its disappearance it leaves the faint image of its presence so that in the consciousness there is the awareness of change that gives the time-mark to experience. Then again in sleep, in the phenomena of dreams, we come across a time measurement differing entirely from that which we have in waking consciousness, and this brings us to the consideration of another part of the subject, the conception of time in Devachân. It has sometimes been said that there is no cognizance of time in Devachân, and that the years of Devachânic life unroll themselves without leaving any time-mark on the consciousness. Our first crude conceptions of Devachân have been much modified by subsequent teaching and we now realise that Devachân is something more than a world of bliss, that it is "the land where mind and heart develop unhindered by gross matter and trivial cares." But this development seems to be unaccompanied by the notion of the course of time, at any rate on the lower levels of the Devachânic condition, so that the series of events have to the Devachânee only the essential element of the present in them. In our consideration of the nature of our notion of time we found that change of presentation did not lead to the presentation of change, and that in order to obtain the idea of time in any given series of events there must be the knowledge in consciousness of some other

part of the series. It seems to me therefore that this question of time in Devachân turns wholly upon the consideration as to how far the consciousness is sufficiently awake to be able to look back and link one event with another. In the Manual on Devachân it is said : "it would seem as though in Devachân space and time were non-existent, for events which here take place in succession and at widely separated places appear there to be occurring simultaneously and at the same point." This description does not so much show that time is non-existent in Devachân as that there is an enhanced power of consciousness. When a gun is fired the eye will perceive the flash almost at the moment it occurs but the ear will not receive the sound till after an appreciable period of time although we know that both the flash and the sound of the explosion occurred at the same moment. The conducting medium responding differently the effect is different, so in Devachân that which to us appears as successive events may on that plane be simultaneous. It is also further stated that absolute simultaneity is the attribute of a still higher plane than even that of Devachân, which be it remembered is the Mânasic plane.

To the after-death inhabitant of the lower planes of Devachân time measurement is evidently subjective, the Devachânee lives entirely in the world of his own thoughts and is conditioned by them, and although the life is one of spiritual activity there does not seem to be on these lower planes any memory of the past : it is one continuing present.

There is another element that must be taken into account and that is that the state of consciousness is always one of bliss, so that there is no question of the desire unsatisfied which is such a very potent factor in our appreciation of time on earth, and which emphasises so much the past and the future. The constant succession of ideation in Devachân may occupy time but there can be no realisation of time to the Devachânee unless there be also the power of holding the past in consciousness. There can be no cognizance of time without memory, but if that is present in any degree in Devachân, which in some of the higher states seems to be the case, then it does appear that the time element would be present, although the measurement of that time would be modified by the fact that the unchanging bliss to a great extent renders the ego oblivious of time.

I will now turn to the last point in our consideration of time. In the first stanza of Dzyan we are told something of the condition of things before the commencement of the unfolding of a Solar System. It is written : " The Eternal Parent wrapped in her ever invisible Robes, had slumbered again for Seven Eternities."

"Time was not, for it lay asleep in the Infinite Bosom of Duration." There is a very significant statement in the words " Seven Eternities" and in the immediate addition in the very next sloka that

"Time was not." We are told that the "Eternal Parent" signifies space and that the "Seven Eternities" are seven periods, and yet time is not. Now what may we conclude from this mention of seven periods as antedating time?

We have seen that our idea of time involves succession of impressions *in consciousness*, and as time is not we must therefore exclude those ideas from our conception of that which precedes time. These seven periods therefore are not to be thought of as successive in consciousness and we get the idea of non-succession. It seems to me that the word Eternity, of the stanza, is a less committal one than the word period, which does seem to involve a time measurement. When we speak of "seven" also, it must not be supposed that number depends upon time. In number itself there is no such element, it is only the application of our consciousness to number that gives time, as when we count 1, 2, 3. Seven periods or seven eternities have therefore no connection with time and may just as well be seven potentialities in which slumbers the eternal space. Then we are told also that "Universal Mind was not for there were no Ah-hi to contain it," and by Mind we find is meant a sum total of states of consciousness reflected in the Ah-hi or Spiritual Beings which bring that Mind into action. But as in the condition antecedent to manifestation all *Existences* are in the one, we get a condition in which there can be no measurement of succession. The word Duration can hardly be said to express this condition to us because Duration from the psychological point of view involves the notion of the succession by which we measure it, but in the "Secret Doctrine" Duration is said to have neither beginning nor end and is indivisible. When the Universe re-awakens, when the last vibration of Eternity thrills, "then that aspect of Vishnu whence form and the rest proceed *anew*, is denominated Time." Fitz Edward Hall has thus translated this old Scripture and the word "anew" is very significant for it reveals the thought that it is a re-awakening when in the first flutter of manifestation the Logos in His thought ideates His Universe and time arises. What that may be which preceded we know not, and it is impossible for us to think of a condition of things when time was not, for it is the thought and memory of the Logos in the evolution of the Solar System that has imposed the element of time on all that evolves. Change is the law and basis of evolution and changes are the facts from which we derive our notion of time. Laotze says: "Becoming and activity come first and bring forth from themselves either the actual course of time or the appearance thereof in us." Truly may this be said to be so. To quote again the same ancient Scripture: "Spirit, O twice-born, is the leading aspect of the Supreme Brahma. The next is a twofold aspect, Prakriti evolved and unevolved, and time is the last."

How then do we get our notion of time? The answer to this

question will be—it is the fruit of unfoldment, it grows with our growth, in the downward arc it has to be evolved. In the animal and undeveloped man we find but a dim appreciation of time. It is but faintly apprehended in the process of the mind which holds past and future in its momentary specious present. The sense of time unfolds through the long ages of evolution till at last thought retires abashed as we gaze into the darkness of the past that lies behind us and strive toward that future which as yet we scarce can scan. As we rise in the scale of being other planes will open to us new aspects of time, the present will expand, and past and future will become one as we enter the consciousness of the Logos that called time forth.

FRANCESCA ARUNDALE.

THE FOUR COBRAS, OR ASIVISOPAMA SUTTA.

ONCE upon a time there was a King in a remote country, who reared four venomous cobras. The reasons for rearing such cobras were threefold: Firstly, to drive away enemies: Secondly, to be put to death, if the enemies proved too powerful for him: Thirdly, to put criminals to death.

One day a sentry arrested a thief and brought him before the King. The King, having heard the case, ordered the thief to be led among the cobras. The sentry took him to the place where the cobras were locked in boxes and having let them out asked them to take charge of the man whom the King had sent them. One of the cobras coiled itself round the right leg and arm and with the hood on the right shoulder began hissing. The second coiled round the left leg and arm and with the hood on the left shoulder, began hissing. The third coiled round the neck and with the hood on the head began hissing. And the fourth coiled round the waist and with the hood on the back began hissing. The thief had never seen cobras before and being unaware of their venom, was contentedly smiling at his attitude, when a wise man who had a universal love for mankind, came to the man, entwined with cobras and yet in full glee, and asked—"Oh Man! What is this?"

The Thief replied: "These are the ornaments sent us by the King. This is *Athakanka* or hand ornament. The belly has *Udara Bandana* or Belly ornament. The neck bears the *Grivabharana* or the neck ornament, and on the head is the crown."

The wise man said: "Oh man! these are not ornaments for your well-being. These are matters for fear, as they are four venomous snakes. Of them one is called *Kâstamuka*, as its bite will convert you into one like a log of wood."

"One is called *Pûthimuka*, as its bite will dissolve your flesh into liquid."

" One is called *Sastramuka*, as its bite will sever your joints as if cut with a weapon."

" One is called *Agnimuka*, as its bite will reduce your body to ashes."

The thief replied : " If so, I shall serve them." The wise man then said, " Oh man ! When one of the cobras orders you to stand the other will order you to sleep, the third to eat, and the fourth to bathe. If you fail to do so, they will bite you to death. Therefore you can never serve them, so I advise you to escape from them."

The thief took the advice to heart and one by one uncoiled the cobras and having locked them in the boxes awaited an inattention on the part of the sentry and soon began to run away.

The sentry came to know the escape of the thief, unlocked the boxes and ordered the cobras to arrest the runaway thief. The cobras began chasing the thief.

The sentry reported the matter to the King, who ordered five most powerful soldiers to his presence and having promised much gold to each, sent them after the thief. The wise man again accosted him and said : " Oh man ! The King has sent five warriors to kill you ; do not stop, but run for your life." The thief took more courage and began running, the four cobras and the five warriors chasing him.

The Prime Minister brought before the King a man who had been a friend of the thief from his infancy and informed him that he was able to secure the thief. The King thereupon promised him the office of Minister, and this friend too began the chase with the full determination to kill him, crying out to the thief to stop, saying, " My friend, I have stopped the four cobras, the five warriors. You need not entertain any fear. Go home and look after your household work."

The wise man knew the intentions of the false friend and met the thief. He said : " Oh man ! Your false friend has promised the King that he will not lay his raised sword on any part of your body other than the neck and has selected the joints which he would sever. So his compassionate words are not true. I advise you therefore to take more courage and run for life."

The thief, then, for fear of the four cobras, five warriors, and false friend, began to run and passing through a forest reached a hamlet containing six vacant houses.

The houses were very beautiful and attractive. The thief therefore thought of quenching his thirst and appeasing his hunger. But on examination of the vessels, he found them all empty. Finding it useless to remain in the houses he betook himself to a huge tree in the midst of the hamlet and sat on a branch of it.

The wise man again visited him and said : " Oh man ! Do not stop here, six banditti will come."

The thief believed that this was no safe place to rest and, for

fear of the four cobras, five warriors, false friend and six banditti, began running till he came to a river.

This river was four *ganwas* in width, four *ganwas* in depth and at this particular point was a junction where four rivers met. There was no bridge or boat to cross it. This shore was full of dangers. The opposite shore was free from dangers and was a place of bliss, and so, with hands and legs in order, dried leaves, branches and grass were collected into a heap and finding that it required fastening, some creepers were used for the purpose and in the absence of poles or planks to paddle, he began to steer with the help of his hands and legs. On steering one *ganwa* he reached an islet where he took rest and turning back found the four cobras, five warriors, false friend and six banditti on the shore. Before him he saw the land of bliss and that he had to pass three *ganwas* more and he therefore took more courage and swam another *ganwa*. Here was another islet and he took rest again. He saw his enemies more distant from him and the land of bliss before him with two more *ganwas*, and with joy he swam the third *ganwa*. Now he found the enemies still farther away from him and the land of bliss still nearer. He therefore with greater joy began to swim the fourth *ganwa*.

The four cobras seeing their inability to catch one single thief died of great grief and wrath, on the shore.

The five warriors lost their chance of obtaining riches from the King and so they, too, died on the shore.

The false friend lost the office of Minister and so he, too, died on the shore.

The six banditti found that they could not overcome one individual, so they, too, died on the shore.

The courageous man crossed to the opposite shore by surviving the fourth *ganwa*, pushed the raft down the river and became a Brahmin possessed of the bliss of that Land of Bliss.

This is an Allegory which our Lord Buddha preached in the *Asivisopama Sutta* for the salvation of beings.

The King who reigned in a remote country represents the good and evil karma accrued in the past births.

The Thief that was brought before the King represents the *being* who has had his series of births in the Sea of Samsâra.

The reception by the Cobras represents the birth of the being in this *Kama Loka* or World of Pleasures.

The Four Cobras that coiled themselves round the thief represent the four powerful *Elements*—Earth, Fire, Air and Water. Earth preserves the physical part of the body, water keeps the body from drying, fire from decaying, and air keeps it in motion.

The Warriors who chased after the thief, bent on acquiring gold, represent the five *Skandhas* brought about by karma, viz. :—

*Rûpûpâdhânakkandha** or Physical Group ; Sensation Group ; Perception Group ; Tendencies Group ; Consciousness Group.

The False Friend who chased after the thief with the object of beheading him, represents *A'tma Dristi* or the self which craves for everything large or small.

The six vacant houses discovered in the thick of the forest represent Eye, Ear, Nose, Tongue, Body, and Mind. The six banditti pointed out by the wise man represent Sight, Sound, Smell, Taste, Touch, Thoughts. The four currents, the junction of which the thief reached, were :—

(*a*) The current of the desire of Wealth and Passion ;

(*b*) The current of the desire to be born in the world and enjoy Pleasures ;

(*c*) The current of False Belief ;

(*d*) The current of Ignorance ;

The Raft prepared for crossing the river was :—

Right Belief, Right Thought, Right Speech, Right Action, Right Means of Livelihood, Right Endeavour, Right Remembrance, Right Concentration of the Mind.

The act of paddling the Raft with the aid of the two hands and the two legs, represents the Four Noble Endeavours, viz. :—

(*a*) To try to avoid sins not acquired.

(*b*) To try to avoid the effects of the sins already acquired.

(*c*) To try to do good not done before.

(*d*) To improve the good done by doing and thinking over it again and again.

The reaching of the First Islet after crossing the First *Ganwa* represents the attainment of *Sohan* (First stage of Nirvânic Perfection).

The reaching of the Second Islet represents the attainment of the Second stage of Nirvânic Perfection.

The reaching of the Third Islet represents the attainment of the Third stage of Nirvânic Perfection.

The reaching of the opposite shore, represents the attainment of the Fourth stage of Nirvâna, by crossing the sea of *Samsâra*.

The wise Man who saved the thief from all troubles was our Lord the Thathagata, the King of all.

D. S. S. WICKREMERATNE.

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* These Pali words are, some of them, very long, and as they would be unintelligible save to the *very few* who understand that language, we think it best to omit them and spare the reader's time.

Theosophy in all Lands.

EUROPE.

LONDON, *April 30th*, 1902.

Since Easter the usual lectures and meetings have been resumed at the various London Branches and, as London is now filling rapidly for the season, preparations are being made for many activities. These of course chiefly centre round Mrs. Besant, whose return we are anticipating by the incoming mail ; Sunday lectures are arranged at Queen's Hall ; Thursday lectures at the Elysée Gallery and Tuesday afternoon lectures at Albemarle Street—a fairly good programme, to say nothing of Monday afternoons for questions.

The Northern Federation holds its next meeting early in May and Mr. Leadbeater, who has been more than six months on the continent is expected to preside at that gathering. Signs of activity are not lacking in the provinces. Nottingham has just formed a centre—it is extraordinary that this important town in the Midlands has been so long without one. During the month the General Secretary has lectured at Liverpool and Birmingham and Miss Edith Ward has spoken to large audiences in Plymouth and Exeter and also lectured at Bath.

The federated gathering of London Branches took place on Saturday, April 12th, and there was an excellent attendance. After an hour's discussion on the question " whether pleasure or pain contributes the more to the growth of the ego ? " the meeting broke up into social groups for the practical discussion of the material benefits of tea and coffee.

" Man's Place in the Universe " is the title of a new book which the T. P. S. is just about to issue. It is by the author of the " Story of Atlantis " and will form a handy elementary book for the general inquirer, of course much smaller in compass than the " Ancient Wisdom " or the " Growth of the Soul," but also less than half the price—both good features in an introductory work. I hear also of a new work on the " Kabalah " which will soon be ready, from the pen of the indefatigable Mr. A. E. Waite. This will probably take its position as a standard work on this subject. Dr. Wynn-Westcott's book on " Numbers " has been long out of print and is now coming out in new form as a volume of the " Collectanea Hermetica " series and has been greatly enlarged and revised by the author.

I have previously referred to Dr. Carl Peter's discoveries in the Zambesi country in Africa. He is convinced that he has found the Land of Ophir and also that it is identical with the Land of Punt or Phoun of the Egyptians, whither they were in the habit of sending expeditions about 3,000 B.C. The suggestion is made that the Hottentots, who differ from the surrounding Kaffirs both in speech and ethnological characteristics, are perhaps a hybrid race springing from Egyptian and Bushmen stocks. It would be interesting to hear what occult records, or the revelations of the racial aura, have to say to this theory.

It is certainly interesting to find that they have a method of moon-worship which has analogies with the Isis cult of the Pharaohs, and that they worship a green beetle, which certainly suggests the idea of the sacred scarab.

A recent book on the same, or rather similar, topic is Messrs. Hall and Neal's "Ancient Ruins in Rhodesia." Here are described or enumerated from two to five hundred groups of ruins which comprise fortresses, temples, groups of dwellings and the remains of abandoned gold workings. Conical towers and large monoliths are also to be seen at the principal settlement discovered so far. The style is said to be Phœnician and the many ornaments, etc., which have been found are more like Phœnician work than that of any other nation of antiquity. With regard to the date of the civilisation which has thus left its traces in the heart of South Africa the London *Standard*, reviewing the work of the explorers, says: "The mines were in full work and many of the buildings inhabited before the age of Solomon. How much earlier cannot at present be determined. The orientation of the temples, so far as they have been examined, suggests that they were erected before 1100 B.C. and two of them are referred to 2000 B.C.....So some of the Zimbabwe ruins may go back to an age long before the Exodus, earlier than even that when the merchants of Midian carried Joseph from Palestine to be a slave in Egypt!"

Continuing his series of articles on "Astronomy without a telescope" in the May number of *Knowledge*, Mr. Maunder, F. R. A. S., records with admiration the work done by Chandrasekhara Simha Samanta of Orissa in the reform of the Indian Almanac. It is amusing to read in the same article the dictum that the true secret of the great Pyramid, for all its accurate orientation and astronomical features was probably only the vanity of the ruling Pharaoh! But see how the idea of re-incarnation is creeping in everywhere—the writer's last paragraph begins with the suggestion that "in the recluse of the Orissa Village we seem to see re-incarnated, as it were, one of the early fathers of science".....

A. B. C.

WHITE LOTUS DAY.

As usual the anniversary of the physical death of H. P. B. was celebrated throughout the theosophical world, and from all the accounts that have reached us the proceedings seem to have been marked by fervour and enthusiasm. One striking feature of the celebration in Asiatic countries is the feeding of the poor, and in some cases the distribution among them of the cotton cloths which form their costume: the number receiving these doles must amount to many thousands.

The function at Adyar, at 5-30 P.M., on White Lotus Day (May 8th), is always preceded by the giving of uncooked rice to the fishermen of the Adyar River, and their families; besides which, each adult and child receives a copper coin. To one unfamiliar with India, the sight of these four hundred objects of charity, half-nude, dark-skinned and all shouting at the top of their lungs, so as to make the nave and transept of the great Convention Hall reverberate with mimic thunder, is a never-to-be-forgotten experience. On the marble floor in front of the speaker's platform and H. P. B.'s statue, the rice is piled in a great heap and the

Society's head gardener doles it out as the stream of fisher-folk file past him—giving a large measure to each adult and a small one to each child. As they pass out of one of the southern doors they salute with folded palms held edgewise against the forehead, the Blavatsky statue, and extending their hands towards the Treasurer, he drops the coin into them, and into the hands of each of the babies sitting astride its mother's hip.

The platform and statue were lavishly decorated with palm fronds, low *kitul* palms in large pots, and a profusion of fragrant white lotuses from the Hindu Temple tanks. A brilliant overhead light, itself concealed from view, lit up the whole picture so as to produce a most brilliant effect.

At the appointed hour, the President-Founder—for some weeks past a sufferer with gout—was wheeled into the hall and opened the meeting with a brief address upon his deceased great colleague. He said that while, during her life, she had been misrepresented, slandered and persecuted, the monumental works left by her, *viz.*, "The Secret Doctrine," "Isis Unveiled," "The Voice of the Silence," etc., disclosed her true worth and, to those who could read them with understanding, proved her true greatness. At that moment of our meeting and at corresponding hours throughout the world, theosophists were gathered together to revive the memory of her noble deeds and to confess to each other the deep obligations under which she had placed us all, and many thousands outside our membership who had found the path, through theosophical literature.

The Head Pandit of the Adyar Library, Mr T. Yagnesvara Dikshita, then read the 8th chapter of the Gîtâ, in Sanskrit, and Mr. G. Krishna Sastry, the Librarian, read it in English. Mr. V. C. Seshacharri read chosen extracts from the "Light of Asia." Dr. W. A. English followed with selections from the "Voice of the Silence." Addresses were then made by some of those present.

Mr. T. Sadasiva Iyer observed that Theosophy shed a flood of light upon the Hindu Sastras which were now better understood and appreciated, and expressed the gratitude of the Hindu community for the great good which the theosophical movement had worked among them.

Mr. Kotayya of Nellore remarked that by the good work done by the Society and its members, the country had been saved from scepticism and materialism. He also testified to the universality of the theosophical teachings and how each nation learnt to understand its own religion better in the light of Theosophy. In answer to a question, Mr. Kotayya who had been a disciple of the late Râma Lingam, a yogî of Southern India, said this sage had prophesied, referring to the coming of Madame Blavatsky and Col. Olcott, that these foreigners would come from over the sea and do a great work in reviving the Hindu religion.

The chair having asked Mr. G. Krishna Sastri to state, as an orthodox Brahmin, whether the theosophical teaching corroborated or contradicted the teachings of the Hindu Sastras, he said that the latter were confirmed by the former as all Hindu students could testify.

Mr. V. C. Seshacharri said that nearly twenty years back, while he was at college, he had largely imbibed ideas of agnosticism and

materialism, and by joining the Theosophical Society in 1893, he became a completely changed man. He referred to the growing literature of Theosophy, and said it permeated in a large measure even some of the modern novels produced in the West. He had now learnt to admire and appreciate not only the great truths enshrined in Hinduism but also the priceless teachings of all other great religions, which for some time past he had been making a comparative study of.

Mr. J. Krishna Rao, Barrister-at-Law, said that in his travels in England and America, he was glad to find the people taking an interest in the religions of the East. All that they knew formerly was from missionaries and other interested parties. But the spread of the Theosophical movement and the establishment of various branches all over the world had tended to dispel their ignorance and prejudice against our religion.

The meeting then dispersed.

AUSTRALASIAN SECTION.

An event of considerable importance in Australia during the first quarter of the year, was the holding of the Eighth Annual Convention of the Section, which assembled at Sydney on March 28th. There was a good attendance and a lively degree of interest was manifested. Mr. W. G. John, late Secretary of the Brisbane Branch, was appointed General Secretary of the Section. The leading question under discussion was that of ways and means to further theosophical propaganda; there being at present no means of defraying the expenses of Theosophical laborers in visiting distant parts of the country where help is so much needed. The retiring Secretary, Mr. H. A. Wilson, whose valuable services in the past were alluded to in terms of high appreciation, read the annual report, which contained a "review of the Section's first septenary period," and tendered his resignation. A resolution recommending the re-establishment of the Sectional Maintenance Fund, and instructing the General Secretary to send a "circular letter to all members, inviting contributions to it," was unanimously carried. The subject of "Ladies' Meetings" was also discussed, and it was recommended that they be established in connection with the different Branches. It was decided to hold the next convention in Melbourne at Easter.

AMERICAN SECTION.

With both hands outstretched we welcome back into our Society one of our oldest and most respected colleagues and friends, Dr. Jerome A. Anderson of San Francisco. Carried off on the crest of the Judge secession wave, he has for the past seven years been wandering in the sterile domain of illusion projected from the brain of his late unfortunate leader. Moved by the absolute love of truth, and hoping that the ideal of brotherhood and wisdom might be found in the revolutionary organization, he has seen his hopes shattered in succession, the dignity of Theosophy trampled under foot, the name of the Society made a by-word and reproach, the hoped-for stream of inspiration dried up, and the whole movement degraded into a mask for personal greed, ambition and vanity. In an explanatory circular, announcing his return to our

Society, he says that he stayed with the secessionists so long as he could make it compatible with his sense of honor and self-respect. The return of this esteemed gentleman has created great joy throughout the American Section, where it is felt that the event presages the downfall of the secession party and the restoration of the *statu quo ante*.

AMERICAN SECTION CONVENTION.

In compliance with a wide-spread desire that the annual Convention of the American Section T. S. be hereafter held in September instead of May, the main reason being that the inspiriting influence of the convention will then continue through the winter work rather than, as now, be lost in the summer vacation, the Executive Committee have unanimously adopted the following:—

Resolved, that the Sixteenth Annual Convention of the American Section T. S. be held in the city of Chicago on the fourth Sunday in September next, September 28th 1902.

Mr. Leadbeater is expected to be present.

The usual circular to Branches, enclosing credential-certificate of delegates or proxy, will be sent out in ample time.

Reviews.

THE REMMON KYO.

In Part I. of Vol. XXIX., of the *Transactions of the Asiatic Society of Japan*, there are two independent articles by the Rev. A. Lloyd, M.A. and the Rev. D. G. Greene, D. D., on the "Remmon Kyo," which are extremely interesting as evidences that the faith-healing on the strength of which Mrs. Eddy and others in Western countries are successfully evolving large sects under their respective leaderships, is a mere reproduction of what has been going on in Japan for a long time. The Eastern as well as the Western faith-healers can point to their cures by the thousand, and show an equal amount of personal devotion. Mr. Lloyd quotes from a book entitled "Bukkyo Jinsei Ron," some very curious information in the form of rules for ascertaining the probable destiny of a dying man's soul from the appearance of his body at death. Thus it is said that "if a man at the time of death turns black, it is a sign of a future rebirth in hell; if green or yellow, of a re-birth among beasts, or among the hungry demons known in Japanese Buddhism as *gaki*; if the face does not change colour at all, the dying person will be re-born as a man; if his complexion is rosy, the mourners may comfort themselves with the thought that the deceased has been re-born in some part of Heaven.

"In the same way, if a man has been a good man, and if, at his death, his feet grow cold first and gradually the rest of the body, it is a sign of a coming birth among men. If the head and skull remain warm, the destination of the soul is Heaven.

"If a bad man, in dying, loses his warmth first in the head, and gradually over the rest of the body, it means a re-birth as a hungry demon; if he dies before the lower part of the legs have become cold,

he will be a beast; if the whole body, except the soles of the feet, is cold, he is on his road to a re-birth in Hell. A dying saint retains the warmth of his body, even after death.

"The Renmon Kyo also claims to have its means of discovering not only the future but the antecedents of the soul. The method is simple, and should be easily verified.

"When a man is dying they take the palm of his hand, and write on it, whether with a *fude* or simply with the finger, his name, his address, and the place where he is to be buried. This writing, they say, will remain on the hand, and when the man comes to be re-born, the palm will still bear the name, residence, and place of sepulture of his deceased predecessor (If I may be allowed the term).

"The marks are indelible; they cannot be washed out except by visiting the place of sepulture, and rubbing the place with earth taken from the tomb itself. They claim—though, as might perhaps be expected, they do not offer any data for verification—that such cases have occurred amongst them, and I believe that they never omit the ceremony of writing on a dying man's hand."

We have not heard that anything of the kind prevails in India. If such is the case we shall be glad to have the facts.

THE GOSPELS AND THE GOSPEL.*

The chapters of this work appeared month by month in the *Theosophical Review* and now come out in book form to reach a wider public and aid in breaking down the religious intolerance which prevents members of the different religions from seeing in the others that beauty and truth which they claim for their own. Perhaps no one is better fitted for this work than Mr. Mead, both because of his scholarship and because of his real and earnest interest in truth as apart from its clothing in religious ideas. He quotes freely from authors of note in the world of scholarship both "conservative" and "advanced," adding, at times, his own opinion on the questions discussed. It is, probably, the clearest statement of the position now occupied by men of advanced thought with regard to the authenticity of the Gospels, which we have at the present time, and by its brevity makes it possible for those who have neither the time nor the inclination to take up an exhaustive study of the subject, to keep themselves in touch with the advance of thought on these important matters. His position is "neither that of a scientist, nor of a theologian, but of a friendly spectator, who, as a devoted lover of both Science and Religion, has no partisan interest to serve," ensures the setting forth of the opinions of others in an impartial spirit, and he leaves the reader to form his own decision on the subject from the various statements of opinion quoted on these controversial points. He first gives a "Glimpse at the History of the Evolution of Biblical Criticism;" a Chapter is devoted to the "Word of God" and "Lower Criticism," with some words on the nature of inspiration; a description is given of the various MSS. which are at the disposal of scholars and a comparison is made of the general nature of their contents to ascertain

* A study in the most recent results of the Lower and the Higher Criticism, by G. R. S. Mead, B. A., M. R. A. S., London, Theosophical Publishing Society, 1902. Price Rs. 3-6.

the nature of the tradition which underlies them ; an examination of the earliest evidence on many points ; a discussion on the " present position of the synoptical problem," with a statement of the results of the investigation of " sources " and of " sources of sources " for the traditions of the Gospels, and the opinions of the greatest scholars on the " Johannine Problem " and other points of extreme interest are put before the reader. The " Life-side of Christianity " is discussed and parallels drawn between the acts and teachings of Jesus and those of the Buddha, and he closes by presenting the " Gospel of the living Christ," the true gnosis, with a plea for tolerance between the adherents of the various religions, which is to be so earnestly desired and which will tend so much to the peace of the world and a true realization of the brotherhood which exists between all sons of the one " Father."

N. E. W.

THE HEAVENLY LINK.*

BY ERNEST A. TIETKENS.

The handsome volume before us is dedicated to " the progressed thinkers of the Twentieth Century," and contains a large collection of poems mainly adapted to the tastes of spiritualistic readers.

From a long poem on " Moral Influence" we quote a solitary verse;

" The sacred law of moral influence,
Whether by word or thought or kindly deed,
Is deathless ! It remains a living sense
Eternal writ, in angel-life to read."

From another on " Warnings" we select the following:

" Oh, list to the warnings ! They will not betray;
They guide and admonish—those voices of air ;
Then gird up thy armour with vigour each day,
To strengthen the spirit and stifle despair.
" Let all thy surroundings be chaste, fair and free,
Good example to men, and to women a staff ;
Let thy spirit be guided by sweet Charity,
Never heed what men say, nor yet heed their proud laugh."

Though the flights of the author's muse may not be of the highest, still the good seed which it has been his aim to sow in the minds of his readers, cannot fail to bring forth fruit.

W. A. E.

HISTORY OF MEDICINE.†

BY ALEXANDER WILDER, M. D.

The writer of the large work before us has done a valuable service to the public by giving a broad view of the subject dealt with, and presenting his facts in an orderly, attractive and scholarly style ; thus making his " History" of permanent value, not only to the physician, but to the general reader. He is one of the most lucid and conscientious writers of the age.

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* Kegan Paul, Trench, Trubner & Co., London.

† Published by the New England Eclectic Publishing Co., New Sharon, Maine, U. S. A. Price $ 2. 75, net.

Beginning with the earliest records available, he traces with much care, the slow advancement of medical science along the centuries to the present day, showing how reforms have been met, in nearly all cases by violent opposition, owing to the selfishness and exclusiveness of a large portion of the practitioners of this noble science. Medical legislation is still being pushed in Western countries, for the purpose of excluding the practitioners of Mental Science and some others, from legal protection or recognition. The author publishes the principal medical statutes which have been enacted in the West during the past twenty years, some of which have imposed shameful restrictions upon the relief of the sick and suffering by anyone save the "regular" practitioner. The book has a very copious index, it contains 946 pages, and the paper, printing and binding are excellent.

W. A. E.

SMITHSONIAN INSTITUTION REPORTS.

The officers of the Smithsonian Institution and of the Bureau of Ethnology have again placed us under obligations by sending us copies of their latest reports. As we have often remarked, the volumes issued by the Bureau of Ethnology, which embody the researches of Major J. W. Powell and his associates in the Bureau, are extremely valuable and calculated to interest even the casual reader who has not made a speciality of their branch of study. The Government Printing Office at Washington brings out these and all other scientific publications in the highest style of the typographic art ; the paper, ink, press work and illustrations being as good as any that are issued by any government in the world. The report of the Smithsonian Institution records its transactions during the year ending June 30th 1900, and gives detailed reports of the explorations, researches and experiments that have been carried on under the direction of the Institution. Major Powell's Report covers the whole ground of the acquisition of territory in North America from the aborigines. It is profusely illustrated with maps showing details of the subject as given in the various monographs upon the policy of the Spanish, French and English colonists, and of the U. S. Government and of the individual states after their formation. The United States are a young government, and their scientific field has been, thus far, but little worked in comparison with what has been done in Europe. So much greater will be the future renown of pioneer specialists, like John W. Powell, who has been for the past quarter-century, laying broad and deep the foundations of American Ethnological Science.

THE FOUR COBRAS.

This is the title of an illustrated Buddhist allegory printed in Sinhalese. The author and publisher, D. S. S. Wickremeratne, of Colombo, Ceylon, has kindly furnished us with a translation which appears in the *Theosophist*.

AN IMPORTANT WORK.

The Theosophical Publishing Society, of London, announces as ready, a new and important contribution to theosophic literature

by the author of "The Story of Atlantis." It is entitled "Man's Place in the Universe," and, from the table of contents, it would seem to be admirably adapted to the needs of those who are commencing the study of Theosophy.

TRANSACTIONS OF THE LONDON LODGE OF THE T. S.

No. 36 of the above series has just been issued, in which Mr. Sinnett treats of "Obscure Problems of Karma and Re-birth." All theosophists will, of course, want to read it, so we shall not attempt an elaborate review. The law relating to the determination of sex in incarnation is dealt with at some length, and even the theory of "twin-ship in human souls" is touched upon. The karmic conditions which induce disease and which sometimes culminate in the birth of an idiot are also discussed. We are given to understand that, "broadly speaking, the English people of to-day are the reincarnations of the Roman people of nineteen centuries ago or thereabouts." Lastly the author deals with the possibility of a more speedy return to earth either by the usual method of rebirth, or, in *very rare* cases, by taking a fully developed body, which "has been abandoned by its natural ego," though karmic complications render such an arrangement extremely difficult.

W. A. E.

CENTRAL HINDU COLLEGE REPORT.

The Third Annual Report of this prosperous institution shows a steady advance on all lines. The distinctive features of the College, *viz.*, the careful attention which is paid to religious instruction and to physical education and training are winning the approval of the more thoughtful of all classes, and it is to be hoped that all the educational institutions of India will soon see the benefits of these features and adopt similar lines of action.

Unless the physical health of a pupil is maintained the mind cannot function properly through its physical organ, the brain; and unless the seeds of spiritual truth are sown along with the training of the mind, the after-life of the pupil is in danger of becoming even worse than useless.

The Report of the Madura Theosophical Society for the year 1901 shows a very commendable degree of activity in the Branch, and its financial prosperity is largely owing to the generosity of some of its chief officers. The new Hall and Library reflect great credit upon the Society and good work is being done there.

"The Message of Buddhism" is a pamphlet for free distribution, published by the Mandalay Society for promoting Buddhism.

"The Fifth Annual Report of the Rangoon Theosophical Society" also indicates a permanent degree of prosperity.

MAGAZINES.

The Theosophical Review (May). Mr. Mead is fortunate in having as contributor a Russian lady who is enriching English literature with many facts about the lingering traditions and "superstitions" which the Slavonian people have inherited from their heathen ancestors,

The article in this number is on "The Cradle of Slav Heresy." In his "Watch-Tower" notes the Editor expresses satisfaction that the theosophical idea that the molecular activity of the brain is of a distinctly electrical nature "is now on the high road to recognition as an acquired fact of experimental science. In brief, the brain is an immensely powerful natural battery, and the same may be said of every other great ganglionic centre in the animal organism." Did space allow, we should be glad to refer to several equally interesting "Watch-Tower" notes in this number. We must just take passing notice of the surprising fact that a very trenchant article under the title, "The Mystery of Life;—the Doctrine of Reincarnation," appears in the *Referee* of February 2nd, a leading sporting periodical, in which the doctrine is defended! Who will now say that our ideas are not permeating the whole body of modern Western literature?

Mr. Michael Wood contributes another of his interesting articles, entitled, "The Royal Tower." Articles on "A Little Lost Kingdom," by J. M. I., and "Science and Poetry," by W. C. Worsdell, are followed by "The Story of Karkati," from the "Yoga Vâsishtha," by Bhagavan Dâs. Our old friend, Mr. Ludwig Deinhard, writing on the Shakespeare-Bacon controversy, under the title, "The Art of Pseudonymity," contributes to the profit of the Baconian party a notice with extracts from the latest book of the Leipzig poet and writer, Edwin Bormann, who has collected together the statements of forty or fifty of his contemporaries, about Bacon, which go to strengthen his belief that Shakespeare was only a mask behind which Bacon the author wrote. Mr. Mead's article, "The Personal Equation," urges his readers to constantly keep in mind the fact that each man should walk in his own path, the path of his individuality, solve his own personal equation and comprehend that "the value of his x is the value of no other man's. If there be truth in this, as we believe, it follows that no man will find the solution of his equation in the working out of some other man's, no matter even if the record of that solution be of the most brilliant." Wise words, which every theosophist should take to heart. Mrs. Hooper again favours us with one of those articles on St. Columba, which belong to a branch of literature which she has almost made her own. "Morality and Mysticism," and "A Dream Story of Kama Loka"—a powerful narrative—followed by the usual reviews and notices complete an interesting number.

Revue Théosophique. Our personal knowledge of M. Courmes and his unflagging and enthusiastic devotion to our Society makes us always receive with pleasure the monthly numbers of his magazine. In addition to the usual translations of English writings the April number contains the second instalment of Dr. Pascal's instructive and valuable lecture on the "Great Teachers of Humanity," in which with the ability of a scholar and the critical intuition of an educated theosophist he passes in review the "Great Souls" who have taught the race in successive ages. The Editor publishes a brief note entitled "A Tragic Mirror," the incidents in which are cited as on authority which cannot be questioned. Briefly, the story runs that a young lady who had recently left boarding-school gave a merry party to some of her friends. After the collation some one said: "Young ladies, if you will come into the drawing room and stand before the looking-glass, one by one,

I will make you see the portraits of those whom you are predestined to marry." With shouts of laughter the guests complied. First one and then another stood before the mirror, gazed intently, saw nothing, shrugged their shoulders and stepped aside. But hardly had the third taken her place than she uttered a wild cry and fainted. When she recovered consciousness she refused to say what she had seen ; but the next morning, on being pressed by her mother, she confessed that she had actually seen the gentleman to whom she was engaged, but dead, and laid out in his coffin in his uniform of a naval officer. The mother, of course, vainly tried to persuade her that it was an hallucination. A few days later the parents of the young man were officially notified by the Minister of Marine, that their son had died of dysentery at Saigon.

Teosofia.—From the April number of the organ of our Italian Section one gets an encouraging idea of the healthy progress of our movement in Italy. The number opens with a stenographic report in Italian, of a lecture given by Mr. Leadbeater at Rome on the 28th of December, in English. The reporter accomplished the difficult task of instantaneously translating into his own language, the words as they fell from the lecturer's lips. Col. Olcott had, in Japan, during his tour of 1889, numerous experiences of this kind, his lectures having been instantly translated into Japanese and written out in their ideographic characters by the gentlemen of the press. It appears, from what M. Courmes says, in the *Revue Théosophique*, that Mr. Leadbeater gave no less than thirty-five lectures during the few weeks of his stay at Rome, an intellectual feat which we doubt if any other theosophical speaker has accomplished.

The Theosophic Gleaner, for April, opens with a thoughtful article on "Posthumous Humanity on the Stage," by P. D. Khandalavala; this is followed by a resumé of a lecture on "Hypnotic Treatment," which was delivered by Dr. Dhanjishah Rustomji Tata before the Blavatsky Lodge, Bombay. The serial article on Srî Krishna is continued, and there are valuable reprints.

The Vâhan, contains in its answers to questions such a fund of information, is, in fact, such an encyclopedia of the best thoughts of the leading Theosophists of the European Section, T. S., of which it is the organ, that we do not see how any Theosophist who is able to pay the small subscription of 2s. 6d. (to those who are not members of the Section), can *afford* to be without it, if he wishes to keep abreast of the thought of the age.

Teosofisk Tidskrift.—The number for April is the fourth of the new series, and opens with the report of a discussion that occurred at a meeting of the Stockholm Branch, on the subject of "Ideality." As the Editor did not favor us with a memorandum in English and as we have no Swedish-knowing person at Adyar we are deprived of the pleasure of giving our readers an idea of the merits of the debate.

Revista Teosofica.—The March number of our Havana contemporary is filled with translations of standard English theosophical literature, and the monthly fasciculus of the Spanish version of Mrs. Besant's "Ancient Wisdom" is given.

Modern Astrology.—The May number of Mr. Alan Leo's prosperous magazine contains a great variety of articles upon many different sub-

jects. In the chapter on "Peace or War," the test horoscope of a ruling sovereign is that of Kaiser Wilhelm II., of Germany, who was born at Berlin, January 27th, 1859, at 2-54 P.M. The writer of the article, Mr. E. H. Bailey, says that the Kaiser is not endowed with a very robust constitution, that "his life will not be long, and death will be sudden." He adds the following remarks: "At the present stage of international politics, of Parliamentary strife and socialistic upheavals, the horoscope of His Majesty of Germany is one of more than ordinary interest to astrologers. Living as we do in a world where nations are divided against nations, each one waiting for an opportunity to lift up the sword against another, it seems to me that we must look towards this erratic, capricious, and impulsive monarch as destined to become a central figure in the Titanic struggle which, sooner or later, must shake the foundations of Western civilisation."

Theosophy in Australasia (April).—A large portion of the space this month is filled with the report of the Eighth Annual Convention of the Australasian Section of the T. S. Mr. W. G. John was elected General Secretary (see "Theosophy in all Lands" for a brief report of the convention). There are some interesting answers to questions, reports of activities, etc.

The N. Z. Theosophical Magazine (March), gives the continuation of "The Story of the Cross," by Helen Thorne; also that of the "Story of Colonial Development" entitled, "And the Sins of the Fathers." This last is concluded in the April number, and there is a "Lecture in Brief" by Catherine W. Christie, and an excellent essay on "Dogma," by Dr. C. W. Sanders.

Sophia (April) keeps up to its standard of interest by a wise selection of Theosophical writings for translation, and by original papers by Señor Soria and others.

Der Vâhan, for April, contains much instructive matter in the form of Questions and Answers from the English Vâhan, an excellent summary of the contents of the *Theosophical Review* and the *Theosophist*, and translations of Mr. Leadbeater's "Clairvoyance" and some of Mrs. Besant's writings.

Theosophia (Amsterdam) for April has translations from the writings of H. P. Blavatsky, Mrs. Besant, Mr. Leadbeater and Mr. Sinnett, an article on "A Human Soul in 1893," also reviews, T. S. notes, etc.

The Metaphysical Magazine (April) is as usual replete with interest. The opening article, "Hebrew Scriptures interpreted Astrologically" is from the pen of Dr. Alexander Wilder; then follow, "Occultism Man's Grandest Study," "The Path to Happiness," "The Panorama of Sleep," "The Wise Man and the Sea Urchins" and "Why the World is Round." The Editorial departments are rich in mental pabulum, and near the close we find reproduced the "Fundamental Buddhistic Beliefs" which were formulated by Col. Olcott, and accepted by the heads of the Buddhist faith in their different nations as a common platform of belief.

Mind is one of the most instructive of our American exchanges and has as usual an interesting collection of articles. It enters upon its tenth volume with this issue (April) and is doing excellent work by its

liberalising influence upon modern ideas, and is one of the leading exponents of the New Thought movement.

The *Journal of the China Branch of the Royal Asiatic Society* has an instructive and interesting paper on "Mencius and some other Reformers of China," by Rev. W.E. Macklin. It was read before a meeting of the Society and provoked some discussion. There is also an article on "The ancient city of Shaoking," by Rev. W. Gilbert Walshe, B.A.; a review of a work by E. H. Parker, on "China, her History, Diplomacy and Commerce, from earliest times to the Present Day;" and a review of a work on "Mythology and Buddhism in Tibet and Mongolia," (Mythologie des Buddismus in Tibet und der Mongolei), by A. Gruenwedel. The book is offered as a guide to the rich Lamaistic museum of Prince Ukhtomsky. In the Introduction, written by Prince Ukhtomsky himself, the writer expresses the opinion that the history of Europe is trivial and not worth speaking of when compared with that of oriental nations. The Prince expresses his "great sympathy with Madame Blavatsky and the Theosophists, whose tenets he quotes in full." He takes exception to the frequent statements of tourists describing the Buddhist monks as lazy parasites, speaks of centres of Buddhist Learning, and finds it quite natural that the people should love and venerate the priests for their honesty and energy. The reviewer takes strong exception to this idea as he says that "In China at least the Buddhist monks are, as a rule, but a lot of ignorant fellows, held in very light esteem, knowing of Buddhism little more than the prayers which they chant without understanding their meaning, since they are in Sanskrit," Lamaistic Buddhism ranks very low in his opinion, it having degenerated "into mere idolatry. The magic and witchcraft introduced by the Tantra school takes a prominent place in it." In a list of members of the Society which appears in the Supplement the name of Col. Olcott is included in the category of Life members.

The Arya, a double number for March-April, contains a large amount of inserting reading matter for those inclined to the study of oriental topics.

Acknowledged with thanks: *Light*, *Review of Reviews*, *Banner of Light*, *Notes and Queries*, *The Arena*, *Health*, *The Phrenological Journal*, *Harbinger of Light*, *Pra-Buddha Bhârata*, *The United Buddhist World*, *Indian Journal of Education*, *Christian College Magazine*, *Theosofisch Maandblad*, *Prasnottara*, *Central Hindu College Magazine*, *Golden Chain*, *Buddhist*.

CUTTINGS AND COMMENTS.

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

Ordeal by Fire.

A correspondent of the *Civil and Military Gazette* relates a remarkable incident concerning the vindication of a woman's innocence by the ancient ordeal of fire. It happened in a little colony or tribe in the Sialkot District, a tribe in which the purity of woman is jealously guarded and no guilty ones spared. A daughter of the tribe, who was married to a man in a settlement not far distant, came home one day complaining that she had been turned away by her husband and his family. As this was considered a very grave insult, the head of the colony was informed of it and the husband and father-in-law were soon summoned to appear on a certain day, when the case was to have a hearing.

" The bridegroom's party appeared in due course and pleaded that the woman's misconduct was the source of her dishonour, and that they could not be expected to keep a dishonoured woman in their house. The woman had to be called, and strongly protested her innocence. At the requisition of the Head, she swore by heaven that if guilty she might be burnt to ashes at once."

Thereupon the Judge decided to resort to the trial by ordeal, both parties agreeing to submit to the " Verdict of Nature." A thick piece of iron about eighteen inches in length and nine in width was made red-hot, while the woman was purifying herself by bathing and making ready for the severe test. On coming forth robed in white she " shrank a little from the barbaric ordeal," but was ordered to grasp the red-hot iron and throw it upon a pile of straw near by. On doing this the straw ignited, but the woman's hands were " totally uninjured." This was witnessed by an audience of about 500 persons, and there was great rejoicing on finding that no blemish was visible on the girl's hands, this fact being accepted by all as a complete vindication of the young woman's innocence. The Judge fined the husband Rs. 10 for " causelessly " subjecting the wife to this ordeal, and "the bride was triumphantly taken home by the husband." Though this may be regarded with incredulity by the Western reader, the trial by " ordeal " is implicitly believed in by millions of people in the East.

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The West invaded by the East.

The Chicago American, the newspaper started recently by that most successful journalist in the world, Mr. Hearst, describes how various branches of the occult study of the East have penetrated into the West. The occult workers are flourishing in Chicago where they are reading " strange books " and joining societies with " strange-sounding names." It was Madame Blavatsky who first organized this expedition from the East to the West, and in the course of a few years, she conquered, as it were, the whole world from China to Peru. Never did a movement spread so rapidly or penetrate so deeply into the best circles of society as that of the Theosphists.

This movement served India, as it served humanity. It first

gave the material West an idea that there are subtle things which are known to the East but not known even to the most advanced scientists in the West. It also gave India a lift. The world began to read the Gîtâ and Hindu philosophy with respect.

Theosophy, one of the most favored and popular branches of occult study in Chicago, is pushed vigorously all the year round by members of the Theosophical Society.

At present you hear nothing but Theosophy or occultism on the suburban trains and street cars.

In summarising this, *The Amrita Bazaar Patrika* says : It was a European lady (Blavatsky) who first awakened the Hindus to the legacy that their forefathers had left them, and which they had forgotten. It was a European lady (Besant) who followed her to work with the Hindus for the purpose of elevating them. And it is a Western lady (Abhayananda) who is coming to India to give a new life to that sweet religion, Vaishnavism, as taught by Srî Gauranga.

***

A speaking lamp.

Mr. Richard Heller, the inventor, has, after carefully noting many experiments made by himself and others, produced a lamp which really speaks. This is accomplished by attaching the circuit of an ordinary arc lamp to the circuit of a microphone. Then by speaking against the microphonic plate, the arc lamp, even if one hundred miles away, " will re-utter every sound you make, as clearly as though you were in the same room as the person to whom you are speaking." Mr. Heller also " claims that he can, by his invention, speak from any place in Paris, electrically lighted, to any other place connected with the telephone, or *vice versa*, and that his voice will be reproduced loudly enough to fill a building the size of the Agricultural Hall, without the slightest effort on his part. He says, too, that a kind of wireless telephone is practically possible by his invention."

We also hear of the invention of the " spectrograph," by means of which you can not only talk with your distant friend, but actually see him and his surroundings. Wonderful if true.

Surely as the poet says :—

" We are living, we are dwelling
In a grand eventful time ;
In an age on ages telling ;
To be living is sublime."

***

Theosophy and Occultism in Bengal.

The Calcutta correspondent of the *Madras Standard* says, at the close of his letter of May 12th:

" I should like to mention that the death anniversary of the late Madame Blavatsky, or the White Lotus Day as it is called, was celebrated in Calcutta on May 8. The number of Theosophists is not so large now as it was a few years ago, but the occult brotherhood still exerts a powerful influence upon Bengali Society. Babu Norendro Nath Sen, the veteran journalist of Bengal, has been connected with the movement since its inception, and his address has been a pleasant feature of the annual celebration. The ceremony, as a rule, consists of sacred recitations, almsgiving, and exchange of greetings. The progress of the Theosophical Society possesses a special interest, for, if I am not mistaken, the seeds of the National Congress were sown at a Convention of the Brotherhood."

His reference to the decrease in the number of Theosophists refers only to the Calcutta Branch; the membership throughout Bengal steadily increases.

***

Modern Man-making.

We find in *The Ladies Home Journal*, an American periodical of great merit, a scrap of poetry (from an unknown author) which pictures so admirably and truthfully the modern methods of rush and cram, that we reproduce it.

MAKING A MAN.

"Hurry the baby as fast as you can,
Hurry him, worry him, make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain-foods, make him advance.
Hustle him, soon as he's able to walk,
Into a grammar-school, cram him with talk.
Fill his poor head full of figures and facts.
Keep on a jamming them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash,
All by the time he can raise a moustache.
Let him forget he was ever a boy;
Make gold his God, and its jingle his joy.
Keep him a hustling and clear out of breath,
Until he wins—*nervous prostration and death.*"

***

The Arya Samaj.

The publication of the returns of the Indian Census of 1901 reveals the fact that Swami Dyanand's Arya Samaj now numbers no less than 67,105 members. This is a large figure when one considers that the Samaj was formed at about the same time as the Theosophical Society, and that its eminent Founder died when he may be said to have just laid its foundations. The secret of this success has been explained by us quite recently.

***

The Brahmo Samaj.

The adherents of the Brahmo Samaj, according to the last census, number only about 4,000—confined almost wholly to Bengal. A recent issue of the *Bengali* says:

"There is a splendid field for missionary work in Chota Nagpur, of which the Christian Missionaries are taking the fullest advantage. Brahmo missionaries should follow their example."

In the Samaj's own organ, *The Indian Messenger*, a Madras correspondent writes that though there is a library here, open to the public "no one cares to avail of it;" and that the Society's organ in this city, *The Fellow-worker*, "is now in a state of hibernation," and adds:

"One of our urgent needs is the establishment of a Brahmo community in the presidency town of Madras. That the Samaj, which has been in existence for the last 37 years, should be without a community of its own does not bode well. As Brahmos we cannot be strong and powerful unless and until we create a community ourselves."

"I regret to say that Brahmo Mission work is almost a misnomer in our city although Brahmoism is a proselytising religion."

This confirms the views expressed about the Brahmo Samaj in "Old Diary Leaves" for May.

***

Female education in India.

At the distribution of prizes to the pupils of the Maharajah of Vizianagaram's Girls' School at Triplicane, Madras, Mrs. Benson made an excellent speech on the education of Hindu girls. We quote the closing portion:

"We all hear a great deal about the submissiveness and obdience of Hindu women. I think this shows that the root of the difficulty about female education must lie with the men, for if *they* wished for the complete education of their daughters, and girl-wives, the obedient and submissive women would not raise any objections, but would comply with their lords' wishes in this, as in all other respects. What is really wanted is a leader—some one impregnated with enthusiasm on the subject.

Dewan Bahadur Srinivasa Raghava Iyengar, in his Convocation Address, said that reforms should be carried out by Associations. But have reforms ever been accomplished by Associations? Was it not John Howard, and Elizabeth Fry who started prison reform, and Florence Nightingale, nursing reform, and have we not had educational leaders in Miss Beale, Miss Buss, and Miss Soulsby? Was it not Mary Carpenter who started the "National Indian Association" which managed and still manages some of these schools? Leaders must come first, and Associations afterwards. Those of you who are reading Mrs. Sathianadhan's delightful *Indian Ladies' Maguzine* will remember the account of Miss Thoburn's life work in Lucknow. She started with six little girls in a small room in the bazaar in 1870. This was the beginning of the first girls' school in Oudh. That school has developed into the present Lucknow Women's College with its 200 students, five of whom have taken the B. A. degree; 27 have passed the F. A. Examination, and 48 the Entrance Examination. This was the work of an enthusiastic leader.

When you realise that there are over 26,000 Hindu girls of the school-going age in Madras, and that only 6,000 of these are under instruction, and this mainly primary instruction, you will acknowledge that it is not a time to sit down quietly under this immense drawback to your Society. It was remarked to me the other day that the expense to be incurred would be very great. It certainly ought to be, but what better use can you have for your money than the development of enlightened and noble women? How many thousands of lives has Florence Nightingale saved for England by her initiation of superior nursing, and by the diffusion among thousands of families of the knowledge and value of sanitation?

How far the heavy death-roll from plague in Bombay, Poona, and the Punjab may lie at the door of ignorant women in those Districts will never be known. But how can they be held responsible when they have never been taught the evils of the insanitary condition of their houses, and the danger concealed in infected clothes? One Florence Nightingale in your midst might be the means of saving millions of lives. Read her life, and you will see that no expense was spared on her education. Would not one such woman be of more value and pride to India than untold hoards of jewelry? Such advancement cannot be achieved without the knowledge of English. It is one of the most important subjects in connection with the education of girls at all times, and in all countries. The knowledge of a foreign language seems to have been necessary for the completion and continuance of learning. The Romans had to learn Greek; the English, Latin; and Russians both French and English. In India, English is the language spoken by the ruling class; it is, year by year, becoming more and more the language of the world. Without it your girls cannot be put in touch with the best literature and education of the day. It is the only language that will enable them to hold intercourse with educated girls and women all over India, whether European or Indian."

SUPPLEMENT TO
THE THEOSOPHIST.

JUNE 1902.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st April to 20th May 1902 are acknowledged with thanks :—

HEAD-QUARTERS FUND.	RS.	A.	P.
Babu Upendra Nath Basu, General Secretary, Indian Section, T.S., 25% Dues for quarter ending 31st December 1901, in addition to Rs. 300 shown in February Statement (Acknowledged last month as Rs. 411-5-6 by mistake) ...	456	5	6
Mr. Bertram Keightley, General Secretary, European Section, T.S., 25% Dues from 1st November 1901 to 30th April 1902, by cheque £32-14-1 cashed by Madras Bank for ...	488	4	6
Mons. Ch. Blech, Treasurer, French Section Theosophical Society, 25% Dues for the year 1901 ...	467	14	0
Mr. P. Nanjunda Naidu, Mysore, Donation	3	0	0
Mr. C. Sambiah Chettiar Garu, Subscription	3	0	0
Mr. L. Scheimer—Buenos Ayres, Fees and Dues	22	4	11
LIBRARY FUND.			
An F. T. S. of Burmah, Subscription for April 1902	50	0	0
Mr. C. Sambiah Chettiar Garu, Subscription	3	0	0
WHITE LOTUS DAY FUND.			
Mr. C. V. Visvanatha Sastriar, Namakal, Donation ...	5	0	0

ADYAR, MADRAS,
21st May 1902.

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

MRS. BESANT IN LONDON.

Mrs. Besant writes us that she arrived safely in London on May 4th. She will deliver the following Courses of Lectures in London during May and June :—

Six Public Lectures on Sunday Evenings at the Small Queen's Hall, Langham Place, W., on "Natural Facts and Religious Dogmas," to commence at 7 o'clock. First Lecture on Sunday, May 25th. Tickets 2s., 1s., and 6d., each lecture.

Six Public Lectures on Tuesday Afternoons at 28, Albemarle Street, W., on "Will, Desire and Emotion and their bearing on life," to commence at 5 o'clock. First lecture on May 20th. To avoid the overcrowding which has taken place on former occasions there will be a limited issue of course tickets only, price 20*s*. each.

These tickets will be transferable.

Four Lectures, to members of the Theosophical Society only, will be given in the Elysée Gallery, Queen's Road, Bayswater, on Thursday Evenings at 8-15 P.M., commencing on May 29th, on "Consciousness and its Mechanism."

THE CENTRAL HINDU COLLEGE.

A correspondent of *The Hindu*, travelling in Northern India, gives the following narrative of his observations while visiting the Central Hindu College.

The first thing of recent importance in this great and ancient city is the new Central Hindu College. The College is situated at the western end of the city. Passing the palace of the Maharajah of Vijianagar the reader will see a vegetable market. To the north of it opens a gateway into a large and spacious compound. The whole compound is an extensive space of over 10 acres of land given by His Highness the Maharajah of Benares, with a large and magnificent building in the centre and a grand and spacious open hall on the northern side. Owing to the indefatigable exertions of Mrs. Annie Besant and other leading Theosophists, the College has acquired nearly 1½ lacs of rupees up to date. Several new additions are made and out-houses are being constructed. The strength of the College is nearly 250, with a dozen Professors.

Two things attracted our attention, the teaching of Sandhya, and the boarding rooms. A Brahmin Pandit has been engaged to teach the Sandhya to the Brahmin students. When students join the College they are taught Sandhya, and after they learn it, they are carefully watched to see if they perform it or fail to do it. In case of the latter the student is fined. There are about 30 students that board in the College. One striking difference between the Madras Hostels and this Boarding House is that students here take meals on plates instead of on leaves. The rooms are partitioned to respect caste scruples. Students from all parts of India are found here. Another interesting feature of the College was the prayer class. During the first 20 minutes of the opening of the College all the students of the College gather at the Central Hall. On the *dais*, the Principal, a European gentleman, and another Assistant Professor, also a European, and a Sanskrit Pandit, all take their seats. The roll call over, the Sanskrit Pandit reads a few slokas from the Bhagavad Gîtâ and explains it to the students. The Principal explains it in English, or any new subject is discussed. Examinations in religious subjects are held from time to time. Students working in the science laboratory are also taught to make for themselves small pieces of apparatus in place of those that they break by rough handling. A decent library of 4,000 volumes is also a valuable appendage. Just opposite the College is the Theosophical Society of Benares. It is the head-quarters of all the Indian Branches. The compound is extensive, with beautiful orange trees in abundance, and the building has a neat and modest appearance. There are also a number of small buildings detached from the main building in which the Secretary and other office-bearers live and members of the Theosophical Society are also given accommodation if applied for in advance. Mrs. Annie Besant used to deliver her Sunday lectures in the Central Hall of this building.

THE RANGOON BRANCH.

We learn from a valued correspondent in Burma that the Rangoon Branch is in a very prosperous condition and has among its members, "Christians, Buddhists, Hindus from the various parts of India, Parsis and Mahomedans"—which is quite cosmopolitan. The Branch has just completed its fifth year and has commenced the erection of a building, the probable cost of which will be Rs. 4,500. As Rs. 3,000 have already been subscribed, we feel confident that the remainder of the needed sum will be raised without difficulty. May success crown the efforts of these earnest workers so that the cause of Theosophy may be strengthened throughout the Province.

SOUTH AMERICA.

On April 19th a charter was issued to Mrs. Mercedes Sanchez de Arnoldo, Julio Gallardo Gonzalo Lamas, Ana Huguet, Luis Aubry, Woldemar Franke, Vitalia Hems de Wiedma, to form a Branch of the Theosophical Society at Santiago (Chile), to be known as the Arundhati T. S. The President is Mr. Julio Gallardo ; the Secretary is Mr. Gonzalo Lamas.

LUIS SCHEINER.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Isavasya Upanishad," by Sris Chandra Vasu ; "The Psychic Factor," by Van Norden ; "Asoka, the Buddhist Emperor of India," by Vincent A. Smith, "Ruler of India Series ;" "The Four Noble Truths"—a paper on Buddhism by Allan MacGregor ; "Brahmâ Nâmâvali" by a humble Servant of Man ; "Vachaspatyam," Vols. 4, 5 and 6 ; "Abhidhanakosa," the Tamil classical dictionary.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

TRANSACTIONS OF THE LONDON LODGE,

No. 36.

By A. P. SINNETT,

This treats of Obscure Problems in Karma and Reincarnation, and every Theosophist will want to read it.

Price 14 as., Postage ½ anna.

Man's Place in the Universe,

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It wins the unanimous praise of the members of the Adyar Lodge.

Bound in Art Green Cloth, Gilt top,

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SANSKRIT.

Bhagavad Gita, Devanagari Text, paper	Rs.	0	4
Do do silk bound, small type ..	,,	0	5
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SANSKRIT BOOKS IN DEVANGARI TYPE.

Tarkasangraha with English Translation	Rs.	0	6
Tarkakammudi (Logic)	,,	0	2
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Tulasi Mahatmya Stotram	,,	0	1
Pratah—Smarana (Stotra)	,,	0	1
Narada Bhakti Sutras	,,	0	1
Krishna Sahasranama Stotra	,,	0	2
Vishnu Sahasranama Stotra	,,	0	1
Rama Gita and Rama Gita Mahatmya (Vedanta) ...	,,	0	1
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Dhammapada, by Samuel Beal	,,	1	2

All books, pamphlets and magazines will be sent by V. P. P. on application to the Business Manager of the *Theosophist*; postage extra.

MISCELLANEOUS BOOKS.

Theosophy, Religion and Occult Science, by Col. Olcott. A few paper-bound copies of the English Edition. Price reduced to Rs. 3.

The Upanishads—Isa, Kena and Mundaka—text, English translation of the text and Sankara's Commentary published in one Vol., by V. C. Seshachari. Paper, Re. 1-8. Cloth, Rs. 2.

The Upanishads—Katha & Prasna, Vol. II. Paper, Re. 1. Cloth, Re. 1-8.

Upanishads, Vols. III. & IV.—The Chhandogya, Parts 1 and 2—The eight Adhyayas, translated by Pandit Ganga Nath Jha, M.A., F.T.S. Price, Part I. Paper, Re. 1-8. Cloth, Rs. 2; Part II. Paper, Re. 1. Cloth, Re. 1-8.

The Upanishads, Vol. V.—Aitareya and Taittiriya, price, Paper, Re. 1. Cloth, Re. 1-4.

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Light through the Crannies—collection of Parables and Teachings from the other side	,,	0	8
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Mother's Hygienic Hand-book, by R. T. Trall, M.D. ...	,,	3	0
Modern Theosophy, by C. F. Wright	,,	1	12
Mystical Hymns of the Orphens, translated by Thomas Taylor	,,	4	0
Northern Lights and other Tales, by E. D'Esperance ...	,,	3	8
Ocean of Theosophy, by W. Q. Judge	,,	1	8
Obeah Wanga—Superstitions of the people of West Indies—an extremely curious Pamphlet	,,	0	3

NEW BRANCHES.

EUROPEAN SECTION.

A charter was granted on May 3rd to E. E. Marsden, Annie M. Marsden, C. Midgley, Mary Lund, E. E. Worthington, M. E. Smith, Louisa Barker, Isabel Clarke, Sarah E. Peace, Dora Lousie Barker, Agnes McConnochie, F. H. Clarke, Alice Midgley, Anita Fannie Orchard and Lily Peck, to form a Branch of the Theosophical Society at Didsbury, near Manchester, to be known as the Didsbury Branch.

Also on May 9th a charter was granted to Günther Wagner, Carl Franken, Mme. Maria Franken, Mme. Anna Wagner, Frau Dr. Louise Friedlaender, Dr. Alfred Gysi and Wilhelm Megerle, to form a Branch of the Theosophical Society in Lugano, Switzerland, to be known as the Lugano Branch.

A charter was granted on May 14th to Friedrich Pfundt, Theodor Ehale, Adolf Oppel, Miss Julie Kieffer, Miss Bertha Kuttler, Hans Breyer and Ferdinand Zix, to form a Branch of the Theosophical Society at Stuttgart, Germany, to be known as the Stuttgart Branch.

BERTRAM KEIGHTLEY,
General Secretary.

WESAK DAY.

We learn that the great Buddhist festival of Wesak, the anniversary of the birth of Lord Buddha, was celebrated by the Buddhists of Colombo, Ceylon, on May 21st, with the usual rejoicings.

The month of Wesak corresponds to our month of May, and the Buddha, we are told, was born on full moon day of this month, 2,446 years ago. On the evening of this festival, the streets of Colombo present an appearance which is magnificently picturesque. The event is looked forward to by the Buddhists as the one great day of the year; and the decorations which border the streets on both sides, for miles and miles, baffle description. The view would amply repay a stranger for taking a special journey from India to Ceylon.

WHITE LOTUS DAY CHARITIES.

In the East the display of Charity is always a feature of the celebration of festivals and days of mourning. In India it takes the form of distribution of food and clothes, and this custom has been adopted by Theosophists as a suitable manifestation of brotherly kindness on White Lotus Day. From reports received from some of our Indian Branches since May 8th, it is evident that many thousands of poor people were the recipients of the bounty of our T. S. members. At Coimbatore, 6,000 were fed; at Manargudi the hospital patients received kind ministrations; Salem fed 1,000 with cooked rice; Calcutta fed 300; Bangalore 400; Saidapet 250; at Kodambaukam the poor were supplied with eatables, and at Madanapalle more than 1,000 were fed with cooked rice, dhall, soup and vegetables. The distribution of rice to the poor around Adyar has been noticed elsewhere.

CEYLON MEDICAL COLLEGE SCHOLARSHIP.

We are pleased to note that Miss Lucie de Abrew, of the Musæus School for Buddhist Girls, in Cinnamon Gardens, Colombo—which has been for many years so ably conducted by Mrs. Higgins—is the first Sinhalese lady chosen to enter the Ceylon Medical College. She will receive free tuition and Rs. 400 *per annum* for five years. We extend our congratulations to her and to Mrs. Higgins.
