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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER X.

TURNING our backs upon the tragical episode of the attack of the S. P. R. upon Madame Blavatsky and her associates, we will now take up the pleasanter task of recalling, for permanent record, in greater detail than was given in Chapter VI., the incidents of the Buddhistic commission with which the Sinhalese nation had honored me, and which had brought me to London in the Spring of 1884. The events preceding this action are historically so important and their consequences have been so serious, that I feel it a duty to expand the brief narrative above mentioned, and to quote, from the original documents in my possession, facts that must otherwise go unrecorded. My duty was, as above stated, to lay before the Colonial Office certain grievances for which no redress had been obtained in Ceylon. They struck at the very root of the principle of religious neutrality, so clearly and so wisely announced by Her Majesty, the Queen, as the future policy of her Government, throughout her dominions. Of course, the British Empire would not hold together under any other system than the absolute guarantee to all the followers of the various religions under its sway, of the right of private judgment as to their creeds and of personal freedom as to their forms of worship. When the Portuguese conquered the maritime provinces of Ceylon, they adopted the opposite policy and employed the brutal agencies of the sword, fire, confiscation and rapine to compel the mild and inoffensive people of the island to adopt the Christian religion, but without avail. The poor creatures saw their houses burnt, their females dishonored, and their friends put to the sword, but they only fled to the jungles and clung to Buddhism. Under the rule of the Dutch, who supplanted the Portuguese, the same stress was put upon them, but by chiefly legal enactments and appeal to selfish motives, rather than by military cruelty. Cruel enough, though, were some of their laws as, for instance, the denial of legitimacy to children born in lawful Buddhistic wedlock, and of their right of inheritance, unless the parents were married in a

Christian church: an infamous bit of cunning. A Jubilee Report of the C. M. Society, noticing the past and then present state of the Christian churches in Ceylon, says that these harsh measures of the Dutch bred "Christians" *i.e.*, hypocrites, prolifically, and when the British drove out the Dutch and conquered the maritime provinces, the church registers bore the names of thousands of this sort of Christians, but within a brief time after the proclamation of religious freedom was made, "the flourishing tree was wilted as though stricken by a black frost." I quote the substance of this avowal from memory but I think I am fairly accurate.

However warlike the Sinhalese of the seaboard may have been in the far past, the fight has all been drawn out of them by three centuries of foreign rule*; yet its potentiality is always there, according to the law of sociological evolution, and it only needs the right concatenation of circumstances to set their passions ablaze again. On Easter Day, 1883, a crisis occurred which, under less wise self-restraint in the leaders of the Buddhist community might have caused serious riots and bloodshed. If the leaders had not been under, what we may call the conservative training of membership in the Theosophical Society, which had taught them the benefit of union and patient persistence in the conduct of public movements, the masses might have broken loose and taken that Lynch law redress for their wrongs which they could not get from a vacillating Governor and unsympathetic officials. Briefly, the facts were that on the Easter Day, a procession of peaceful, unarmed Buddhist worshippers was passing through the streets of Colombo to Kotabena, a suburb where one of their most revered temples is situate, to make the customary offerings of flowers, fruits and other things at the shrine, when they were assaulted violently by a large mob. To quote from the Petition laid before the Governor: "they were murderously assaulted by a mob of Roman Catholics and other evilly disposed rioters, who bore painted upon their persons the sign of a cross, who had inflamed their passions by intoxicant drinks, and who were armed with bludgeons, sharp weapons, and other deadly instruments; that in the affray which followed, the lives of women and children were imperilled, great bodily harm was done to a number of Buddhists, five head of cattle drawing their carts were slaughtered in the Queen's highway, and the carts themselves, with their valuable contents were consumed by fire." It goes on to state that a Buddhist named Juan Naide was murdered, the Police looking on without interfering, that the mob was collected by the ringing of tocsins on the bells of the Catholic churches, and that certain noted persons were seen by the Police painting white crosses on the dark-skinned bodies of the rioters, organizing the attack, and giving them liquors. Although these outrages were witnessed by thousands and the leaders were all well known, no action was taken by the authori-

* The Portuguese held the seaboard for 153 years: the Dutch, from A. D. 1658 to 1795, when the British expelled them and made themselves a present of the sovereignty. "In the interests of Christianity and civilization," of course!

ties and it was but too evident that the whole thing was to be ignored. After waiting some days the leaders of the Buddhist community, taking counsel together, brought a criminal action against certain suspected parties, with such proofs as, without Police help, could be discovered. The Justice of the Peace recommended that twelve of the accused should be committed for trial, but the Acting Queen's Advocate, acting in violation of the "Ordinance (Ord. XI. of 1868) and to the settled policy of British justice, the sitting Justice of the Peace was obliged, under instructions of the Acting Queen's Advocate, to assume the functions of the Supreme Court, and without trial by jury, to decide the validity of the complaint and the value of the testimony offered by the accused Thus, then, as events proved, the ordinary course of justice was interrupted and the accused were released." . . . "The result being," says the Petition, "that, notwithstanding we have spent Rs. 5,000 in legal and other expenses to secure justice, the murderers of an unoffending Buddhist are unpunished, no recompense has been given for property destroyed, to the value of some Rs. 4,000, and the whole body of Sinhalese Buddhists are left to face the possibility of similar bloody attacks in future by the various enemies of their religion. . . . So serious has the agitation upon this subject already become that, but for the remonstrances of counsel, ten thousand Buddhists would have presented this petition in person to your Excellency, and a committee of our influential men have, in despair, taken the preliminary steps to ask of the Home Government and the Commons of England such help as may be practicable to redress their wrongs and give full effect in future to the assurances of religious neutrality in Her Majesty's Asiatic dominions which have, from time to time, in the Royal name been solemnly pledged."

Things went from bad to worse. The Buddhists, smarting under a sense of their wrongs and goaded by the jeers and taunts of the unpunished rioters, were getting ripe for bloody reprisals. Government had not turned over a finger to right them in more than a year. In short, there was a crisis that menaced the destruction of law and order.

The first thing that occurred to the Buddhist leaders in their time of worst trouble was, as stated in Chapter VI., to telegraph me an urgent request to come over and help them. Accepting, as in duty bound, I crossed *via* Tuticorin and reached Colombo on Sunday, the 27th January 1884. I went straight to Sumangala's College and organized a meeting of leading Buddhists. The next day I got them to form a Buddhist Defence Committee, with old Mr. Goonewardene, Mohandiram, as Chairman, Don Carolis as Vice, H. A. Fernando as Treasurer, and C. P. Goonewardene as Secretary; that is to say, all most respected persons in the community. They elected me an Honorary Member, as the following extract shows:

"At the suggestion of the High Priest, and upon the motion of Mr. Don Carolis, seconded by Mr. H. A. Fernando, and supported by Mr. J. P. Jayatileke, it was unanimously

“Resolved, that Colonel H. S. Olcott of Madras be respectfully requested to generally assist the Committee to carry out the objects of its organization.

“And that provided he consent, he be made an Honorary Member, and asked to proceed to London as the Chief Agent of the Committee, with full power to represent it under any circumstances that may arise, and in its name and that of the Sinhalese Buddhists in general, to ask for such redress and enter into such engagements as may appear to him judicious.”

The next day I went to Kandy to personally confer with the new Governor, Sir Arthur Gordon, who had just succeeded Sir James R. Longden, the Feeble. I found him quite another sort of person, and from his intelligent grasp of the situation felt much encouragement for our case. He promised to forward immediately to London any papers we might wish to lay before the Colonial Office, and altogether expressed his sympathy with our party under the afflicting circumstances. Messrs. Wm. de Abrew and Goonesekera accompanied me to the interview. These preliminaries being satisfactorily settled, we returned to Colombo on the next day.

At the College I held, on the following day, a private conference with the High Priests, Sumangala, Dhammalankara, Subhuti, and Weligama, who, among other things, joined in giving me a written commission to accept, in their names, any persons, in Europe or elsewhere, who might wish to formally declare themselves Buddhists. The ranking High Priests of Malwatte and Asgiri, the Royal Temples at Kandy, had given me similar powers already. Having done all that was possible in Ceylon, I returned that evening to India, to arrange affairs at Adyar and make as early a start as possible, for London.

The idea of H. P. B.'s accompanying me to Europe was an afterthought, it having been decided in a Council meeting after I had foreseen that I would have to go to London for the settlement of the Ceylon business.

H. P. B., taking time by the forelock, preceded me to Bombay so as to make a promised visit to our colleague, the late Thakur of Wadhwan.

On the 15th of February, I left for Bombay with Mr. St. George Lane-Fox, F. T. S., and on the 18th, was rejoined by H. P. B., Dr. Hartmann, and Mohini, who had extended their Kathiawar trip as far as Sihor, to visit our always beloved and loyal colleague, Prince Harisinhji Rupsinhji. On the 20th, at noon, we sailed for Marseilles on the s. s. “Chandernagore,” of one of the French lines, receiving demonstrations of affection from a large number of friends who came, with the usual bouquets and flower wreaths, to see us off.

The particulars of our delightful voyage, our arrival at Marseilles and Nice, the incidents which occurred while we were the guests of Lady Caithness, our arrival at Paris, my leaving H. P. B. there and proceeding on to London with Mohini, the settlement of the teapot tempest in the London Lodge and the melancholy results of our inter-

course with the S. P. R., have been recorded above. We will now resume the thread of our narrative of the results of my Buddhist mission.

A long familiarity with the methods of public business as followed in governmental departments restrained me from hurrying to the Colonial Secretary's antechamber with my papers in my hand. Instead of committing that indiscretion, which has caused so many aspirants for official favour to spend weeks and months outside the door behind which the great man sits, I made it my first business to find out how the business of the Colonial Office was transacted, which bureau had special charge of Ceylon affairs, and what was the character of the gentleman in charge of it. These enquiries—which, of course, I might have completed in an hour had I been so fortunate as to meet with the right man—took up a fortnight. Seeing at last my way clear, I called at the Colonial Office and sent in my card to the Hon. R. H. Meade. Mr. Meade received me with the utmost politeness and showed himself entirely familiar with the details of our case. He was good enough to enlighten me about the forms of correspondence used in the British public offices, and I addressed to Lord Derby the following letter :

77, ELGIN CRESCENT W.,

LONDON, the 17th May, 1884.

To

THE RIGHT HONORABLE THE EARL OF DERBY,

Secretary of State for the Colonies.

My Lord,

1. The dispatch of the 18th of Feb. of H. E. Sir Arthur Gordon to your Lordship, will have informed you of my having come to London as the representative of the Sinhalese Buddhists, to obtain redress for the gross wrongs done them in connection with the riots of Easter Sunday last year.

2. I have personally conferred with the Hon. R. H. Meade of the Colonial Office with respect to the matter, and now have the honour to ask your Lordship's consideration of the enclosures herewith forwarded, copies of which are not on file in the office. They are:—

3. A copy of an official report of a meeting of Sinhalese Buddhists held at Colombo on the 28th day of January 1882, to consider the present state of Buddhism in the Island of Ceylon and adopt such measures as may be necessary for obtaining redress for certain grievances.

4. Copy of a letter and appeal to H. E. Sir Arthur Gordon, Governor of Ceylon, asking him to take certain specified lawful steps to secure redress for the Buddhists: the writer being Edward F. Perera, Esq., leading Proctor for the Buddhists in the late riot proceedings. To which letter, although written and delivered to its addressee on the 5th of February, no response had, I believe, been received up to the most recent dates from the Island.

5. Extracts from a private letter to myself from Mr. De Silva, one of the best and most intelligent Buddhists of Ceylon, and the gentleman who was Secretary to the meeting for forming the Defence Committee named in the Document. The information shewing the despairing state of feeling with regard to the prospect of getting justice from Government unless my present mission should succeed.

6. I have also shown to Mr. Meade a copy of a Colombo paper, which sets forth the unlimited power habitually enjoyed by the second law officer of the Crown—the local official primarily responsible, as alleged, for the apparent miscarriage of justice complained of.

7. That your Lordship may know what the Sinhalese people hope for as measures of justice, I would state that I am asked to beg your consideration of the following points :

(a) That the Attorney General of Ceylon* be instructed, if not illegal, to order the parties accused of the guilt of the Easter Riot and of its consequences to be committed for trial.

(b) That, either by extending the terms of the Imperial Indian Proclamation of religious neutrality by the British Government, or otherwise, some absolute guarantee of their religious rights and privileges shall be at once given the Sinhalese Buddhists, so that the prevailing inquietude may be done away with, and all officials be made to feel that Her Majesty's Government will hold them to stern account should they henceforth fail in the impartial performance of duty.

(c) That the Birthday of Buddha, *viz.*, the Full Moon day of May, be proclaimed a full holiday for Buddhist employes of Government, as the sacred days of Mussalmans, Hindus and Parsis are officially recognized holidays in India for employes of those several faiths. The Buddhists, who are always most loyal subjects, are compelled to either work on this, their most holy day of the year, or lose the day's pay.

(d) That all restrictions upon the use of their national and religious music shall be removed, and the Buddhists permitted to hold their religious processions as always hitherto since the remotest epochs. Though your lordship's dispatch to Sir Arthur Gordon of December last, as transmitted to Mr. Perera through the Ceylon Colonial Government, declared that instructions had been given which your Lordship trusted "will enable all Her Majesty's subjects in Ceylon to practise the rites of their respective religions without interference;" yet the most revered and respected monk in the Island—Sumangala Thero, High Priest of Adam's Peak and Principal of Widyodaya College, Colomb—was, only the other day, denied the privilege of a procession with tom toms, and thus forced to bring his religious fair, or *pinkamma*, to a premature close. Harsh and unpleasant as the sound of the tom tom may be to European ears, yet it is music to the Asiatic, and a festival without it is lifeless and uninteresting to them.

(e) That Buddhist Registrars of marriages, etc., shall be appointed in Buddhist villages and wards of cities, and the Buddhists not forced as hitherto to depend for these services upon their bitter enemies of other faiths.

(f) That immediate steps shall be taken to decide the question of the Buddhist Temporalities, and, by taking financial matters out of the hands of the priests who, by their ordination laws, are prohibited from meddling in worldly affairs, but nevertheless have been greatly corrupted by the hasty action of the British authorities, in turning over to their custody (see Ordinance No. 10 of 1856) the vast estates of the Church—to aid in restoring the pristine virtue of the priesthood. An examination of Ceylon official records shews that the British authorities have, unwittingly, helped to a great extent to injure the tone of Buddhist morality, by first extinguishing the ancient

*The title of the Queen's Advocate under the New Code.

sovereign power of ecclesiastical discipline vested in the king, and then failing to either exercise it themselves or to vest it in a Chamber, or Board, or Council of Priests. The High Priest of the Dalada Maligawa, at Kandy, himself bitterly complained to me about this when I was at his temple, in January last.

I am sorry to inform your Lordship that discontent and despair are rapidly spreading among the Sinhalese Buddhists; a fact to be the more deplored since there is not in all the Imperial realm a more simple, peaceable community. Before the manufacture and sale of arrack was promoted for revenue purposes they were—unless history belies them—a most kindly, quiet and virtuous nation. Their devotion to Buddhism appears in the fact that, despite the bloody policy of the Portuguese, and the despicable and crafty one of the Dutch, they ever remained secretly true to their forefathers' faith, and as soon as it became safe under British rule, openly professed it. They feel just now, however, as though the ruling powers were secretly willing to deliver them over to the Romish mob, and determined to deny them common protection. No seer is required to foretell what the legitimate outcome of such a feeling must be, and on behalf of the better part of the nation, I do most earnestly implore your Lordship to take such steps as shall, without dangerous delay, prove to them the sincerity of the professions of Government, as made from time to time.

I have the honor to be,
Your Lordship's obedient, humble servant,
(Signed) HENRY S. OLCOTT.

A few days later, having received further communications from Colombo, I supplemented it with a second letter, to the following effect:

77, ELGIN CRESCENT, NOTTING HILL,
LONDON. 27th May 1884.

To

THE RIGHT HONOURABLE THE EARL OF DERBY,
Secretary of State for the Colonies.

My Lord,

I have the honor to enclose, for your lordship's information, the following additional papers on the matter of the late religious riots at Colombo, Ceylon:—

Copies of eight letters and endorsements, included in a correspondence, in February last, between H. Sumangala, Thero, High Priest, and certain Government officials, with respect to a Police permit for a religious procession.

The venerable High Priest, as your lordship will perceive, asked for permission to perform the well known, popular rite of conveying about the city, with appropriate music, a sacred relic. The object was to help allay the prevalent apprehension "with respect to sicknesses now prevailing at Colombo." The Relic being supposed to possess a certain power in itself. If this be regarded as a mere superstition, it is to be observed that it is identical in character with the popular feeling in Catholic and Greek Protestant countries, which demands the similar bearing of relics about the streets in times of pestilence. Moreover, among the Sinhalese Buddhists the ceremonial is hallowed by the custom of many ages.

The documents shew that their innocent request was virtually denied, notwithstanding the benevolent assurances of your Lordship, as communicated through the Colonial authorities, in January last.

My latest advices from Ceylon—May 5th, instant—indicate a continuance of the unsettled feeling among the Buddhists; and I venture to hope that, in view of the fact that they have now been patiently waiting for about thirteen months for justice, your lordship may be able to give early and favourable consideration to the appeal which, on their behalf, I have had the honor to make.

With assurances of profound respect

I have the honor to be,

Your Lordship's obedient servant,

(Signed) H. S. OLCOTT.

About this time some of the London editors, coming to know of the nature of my business in London, expressed their sympathy, and one Conservative organ, at least, intimated that there had been a miscarriage of justice, and that it was the duty of Government to make proper amends.

I will now complete the record, by giving the text of the reply of the Earl of Derby to my communications, and of the letters which subsequently passed between us :

DOWNING STREET.

17th June 1884.

SIR,

I am directed by the Earl of Derby to acknowledge the receipt of your letters of the 17th and 27th ultimo, relating to certain grievances which the Buddhists of Ceylon are alleged to be suffering.

2. Lord Derby has already expressed his great regret that it has not been found possible to prosecute the ringleaders of the riots of Easter Sunday last year, and is ready to acknowledge that the sufferers on that occasion have real grounds for complaint in this respect; but in the absence of fresh evidence, it would be impossible to reopen the matter.

3. Her Majesty's Government are resolved that in Ceylon, as in other parts of the Empire, the principles of religious liberty shall be strictly adhered to, and will do their utmost to remove any grievance under which any religious community can be shown to labour, and to put an end to any appearance of disregarding the proclamations of Religious neutrality which were made at the time when the English took possession of the Island. It is impossible to make any more explicit statement of the firm intention of the Government to abide by the spirit of those ancient proclamations than has already been made by the Governor, under the instructions of the Secretary of State, as given in Lord Derby's despatch, to which reference is made in your letter of 17th May.

Lord Derby has confidence in the loyalty and good sense of the Buddhist community in Ceylon, and feels sure that they will loyally accept his assurances in this matter.

4. The question of dealing with the Buddhist Temporalities is a difficult one, and has already engaged the attention of Her Majesty's Government, and of Sir Arthur Gordon's predecessors. No doubt Sir Arthur Gordon, to whom your letter will be referred, will carefully consider the whole matter, and Lord Derby will be glad to give his attention to any practicable scheme suggested to Sir A. Gordon and recommended by him, which would enable the Buddhist community to control the management of the Proper-

ties vested in their church, though clearly the exercise of any such control should be by the Buddhists themselves rather than through the instrumentality of any Government officials.

5. As regards the suggestion that the Birthday of Buddha should be observed as a full holiday for all Buddhist servants of the Government, and the questions of allowing tom-toms in the religious processions, and of the appointment of Buddhist registrars of marriage, Lord Derby can express no opinion without first referring to the Governor, but he is confident that it will be the wish of Sir Arthur Gordon, as it is that of Her Majesty's Government, that every consideration possible should be shown in these matters.

Your letters will accordingly be referred to the Governor by the outgoing mail.

I am,

Sir,

Your obedient servant,

(Signed) R. H. MEADE.

77, ELGIN CRESCENT, NOTTING HILL, W.,

19th June 1884.

To

THE RIGHT HONOURABLE THE EARL OF DERBY,

Secretary of State for the Colonies.

My Lord,

I have the honour to acknowledge the receipt of your lordship's letter of the 17th inst., replying to mine of the 17th and 27th ultimo.

II. On behalf of the Buddhists of Ceylon, I have to thank you for the frank and unequivocal declaration of the intent of Her Majesty's Government to rigidly enforce the neutrality of the Crown in the matter of religious liberty as regards the Buddhist community of Ceylon, equally with other religious communities in all parts of the Empire. Or, as you state it, "to put an end to any appearance of disregarding the Proclamations of Religious neutrality which were made at the time when the English took possession of the Island." This assurance, if published in the *Gazette* of the Local Government, and made obligatory upon all local officials, will go far towards re-establishing the confidence of the Sinhalese nation, now so deeply shaken by recent events. What the nation wants is the full conviction that they are not to be made the victims of a mob of religious fanatics who, by threatening the peace of Ceylon can intimidate officials and escape punishment of their crimes.

III. I beg your lordship's attention to the 2nd clause of the letter under reply, as it really touches the most vital point of the present question. It is there remarked that "in the absence of fresh evidence, it would be impossible to re-open the matter" of the trial of the alleged ringleaders of the riots of Easter Sunday last year. By implication this, of course, affirms that if such "fresh evidence" had been by me brought forward, Her Majesty's Government would have felt it their duty to instruct the Colonial law officers of the Crown to proceed to prosecution, as by statute provided. If I am not mistaken in this deduction, I would most earnestly beg of your Lordship to put that affirmation into so many words. For that alone would, in the opinion of the Sinhalese, restore them to their vested rights as subjects, by showing them that the Courts are as open to them as to their foes, and

they need not sue for justice in vain. Until this moment, in the absence of some such assurance since the riots, they have felt the contrary, and it was their despair which drove them to organize the "Buddhist Defence Committee," on the 28th of January last, and send me to England upon my present mission.

IV. A reference to the archives of the Colonial Office will convince your lordship of the fact that the question of the Buddhist Temporalities is in the state of a case awaiting decision, after a full report by a Special Commission appointed to look into the entire subject. Their report is dated 17th October 1876, and the delay of Government in acting upon its recommendations has been productive of much injury to the morals of the Kandyan priesthood.

V. I thank your lordship for the promise to refer to H. E. Sir Arthur Gordon, Governor of Ceylon, with the expression of the wish of Her Majesty's Government "that every consideration possible should be shown in these matters" the questions of making Lord Buddha's Birthday a Government holiday for Buddhist public servants, of allowing tom-toms in religious processions, and of the appointment of Buddhist Registrars. I have the full conviction that Sir Arthur Gordon will do all he can to give effect to the expressed sympathies of Government, and in all official matters to treat the Sinhalese with justice, when his attention is called to grievances.

VI. To complete the files of the Colonial Office to date, I hand your lordship herewith copies of documents received by me by last mail from the Buddhist Defence Committee. They show that permission was denied for a Buddhist religious procession upon the Birthday of Lord Buddha (May 9th), and for another on the Sinhalese New Year's Day (April 11th), although permits were issued for processions, with tom-toms, during the months of February and March, to Mohammedan and Hindu applicants. Can it be that to the representatives of the most ancient religion in Ceylon these simple privileges are to be denied, while granted to communities of all the other and later faiths? That permission to march in religious procession was actually given the Buddhists in one or two instances within the past year, was of no practical benefit to them, since they were prohibited the use of their tom-toms and therefore the permit or permits were not availed of. For, as the correspondence shows, a procession without those musical instruments is a tame and lifeless affair. It is the commonest of things in Great Britain for the ordinary street traffic to be suspended in streets along which authorized processions are passing. It would be no great concession, therefore, for the same thing to be done in the small town of Colombo,—where the street traffic is usually very small,—upon the rare occasions of Buddhist processions, seeing that the Sinhalese people have ever been loyal and peaceable subjects of Her Majesty, and the privilege for which they are contending has been enjoyed from the remotest antiquity.

I am, my Lord,
Your lordship's obedient servant,
(Signed) H. S. OLcott.

DOWNING ST.,
27th June 1884.

SIR,

I am directed by the Earl of Derby to acknowledge the receipt of your further letter of the 19th instant, on the subject of the late unfortunate riots which took place in Ceylon on Easter Sunday last year.

A copy of your letter will be sent to Sir Arthur Gordon with the previous correspondence, for his consideration. As Governor of the Island he is responsible for the peace and order of the community, and no final decision can be taken without first referring the matter to him.

Lord Derby, however, desires me to acquaint you, with reference to paragraph 3 of your letter, *that your inference is correct that if any fresh evidence had been forthcoming, such as would justify legal proceedings, a prosecution would have been instituted and pressed to its conclusion.*

I am to add, what must be well known in Ceylon,* that when the new Queen's Advocate arrived in the Island, he was instructed to review the whole proceedings with the view to ascertaining whether then, *in* as it was, those who took part in the disgraceful riots of Easter Sunday might not be brought to justice, and Lord Derby much regrets that this has not been found possible.

I am, Sir,

Your obedient servant,
(Signed) R. H. MEADE.

COLONEL OLCOTT.

The London business being thus satisfactorily disposed of, I waited by appointment, upon Lord Derby, to take leave and to thank him for the prompt attention paid by the Colonial Office to the representations made through me by the Sinhalese Buddhists. His lordship's reception of me was most cordial. He said that the members of Government had been much pained on hearing of the lawless events at Colombo, and he was very sorry not to be able to do more than he had; but he said that if, at any future time, the Sinhalese Buddhists should have occasion to seek the protection of the Colonial Office, he hoped that I would have no hesitancy in writing or speaking to him about it: I should always be most welcome.

The sequel to this interesting case is soon told. The demands of the Buddhists, so far as they could be, in law, were complied with. Their right of religious processions was recognised. The birthday of Lord Buddha was proclaimed a full holiday for the Buddhists of Ceylon. The displeasure of Government for the failure of justice, in the matter of prosecuting the rioters, was made known in the island. Buddhist Registrars of Marriages were appointed; and, finally, the Buddhist Temporalities problem has been recently put in the way of settlement, by the proclamation, in the Government *Gazette*, of the Buddhist Temporalities Ordinance, No. 17, of 1895, which placed the vast land endowments of the *Viharas* under the control of committees of laymen, whose duties and responsibilities were defined in the Ordinance itself. In the *Gazette* of November 12th, 1897, Sir E. Noel Walker, Colonial Secretary of Ceylon, proclaimed, by the Governor's command, the rules of the Colombo Provincial Committee, of which, not the least important are those relating to the trial and punishment of Buddhist Priests

*As above shown, this fact was not known to the Buddhists.

for offences against the rules of their ordination, and to the qualifications necessary for candidates for incumbencies of temples. This being the first step in what, I sincerely hope, may be the beginning of the entire reformation of the Ceylon priesthood, I shall quote the Rules in question in this connection.

1. "A representation of an offence committed by an incumbent of a temple or any other priest or priests in violation of the 'Vinaya,' made in writing by five or more laymen or by two Buddhist priests, or a Committee member, or by the President of District Committee of the district wherein the offender lives, shall be considered a sufficient cause for the Provincial Committee to institute an enquiry.

2. The Provincial Committee and a chapter of five, ten or twenty Buddhist priests selected by the Committee shall constitute a competent body to enquire into offences committed by priests in violation of the 'Vinaya.'

3. The chapter of Buddhist priests shall belong to the same sect as that of the offender against whom a complaint is preferred, and its opinion is to be taken by the Committee only on 'Vinaya' matters.

4. The Provincial Committee alone shall have the power of finally deciding on the removal or otherwise of the accused from the incumbency, and in the event of the nature of the offence established at the enquiry requiring that the offender or offenders should be disrobed, it shall be competent for the said Committee provided the action be acquiesced in by the said advisory council or a majority of its members, to entrust a Committee of priests especially appointed with the execution of this part of the finding.

5. All charges preferred against priests shall be fully enquired into and the proceedings duly recorded. Every such enquiry shall be in the presence of the accused, who shall have full liberty to make their defence, unless in case of their absence it is proved to the satisfaction of the Provincial Committee that they have had ample and distinct notice of the enquiry, and the Committee is satisfied that they have no valid excuse for being absent therefrom, and satisfied that they purposely evade the enquiry.

6. If any priest who is not duly ordained a priest or who has been disrobed under the above rules, is found wearing the robes of a Buddhist priest, the Provincial Committee shall have the power to prosecute him at the nearest Police Court.

7. The characteristic qualifications required in a priest of the Buddhist faith (adherence to an observation of the rules laid down in the 'Vinaya' for their guidances, knowledge of the Buddhist doctrines, and education) shall be considered essential qualifications, in candidates for incumbencies, and the Provincial Committee shall give due weight and consideration to such qualifications.

8. In selecting a candidate to fill up an incumbency Nāti-sisya and Sisyānu sisya Parāmpara successions shall be observed, provided the Provincial Committee is satisfied that the election is not liable to operate against the interest of the temple, and the candidate possesses the qualifications prescribed in rule No. 7."

The following excerpt from my address before the convention of Buddhist Priests, which met at my invitation at Galle, on July 4th

1880, will also be of interest as showing that my original plans for the elevation and purification of the Buddhist Sangha have now, after the lapse of seventeen years, been realised in the official proclamation of the foregoing Rules. Events have clearly proved the truth of my forecast that what a nation really needs and persistently demands, any wise Government will concede. I said, in the address in question :

" I have noticed a very sad apathy among the priests about the question of disrobing such as have been proved immoral and to be disgracing their religion and their Order. At a recent convention of Chief Priests and Kandyan Chiefs I spoke of this as doing enormous injury to both priests and laity. The explanation given was that the church has no power to unfrock a bad priest, and he can continue to wear the robes in defiance of their authority. In the time of the Kandyan Kings, I was told, the King had the power and used it, but under the present Government there was no remedy. Well, my answer to this is, to point to the Vth clause of the Kandy convention rules, and to have the two million Buddhists of this island petition and demand that its spirit as well as letter shall be strictly obeyed. The Government has there solemnly bound itself to protect and maintain Buddhism, and, if you demand it, believe me, the clever lawyers of the Crown will find a way to disrobe your bad priests and not violate Buddhist Law. Nothing would be easier than for a High Ecclesiastical Tribunal with adequate powers, to be constituted by law. If the Government does nothing, no one is to blame except the Buddhists themselves. How can you expect a Christian Government to help to maintain, 'inviolable,' the religion of Buddha, *when Buddhists will not even open their mouths to ask it to do so?* * * * *

It is my deliberate conviction based upon these two months' observations, that the entire structure of Sinhalese Buddhism is in danger, and that if this apathy of yours continues, and no determined effort is made to reform the abuses and dissensions that now prevail among both priests and laity, in one more century all Ceylon will have become infidel or Christian—probably the former."

" One more important idea has come to me. The children of Buddhists should be taught their religion, regularly, on specified days, at a specified hour, *at every temple in the Island.* How can we expect them to grow up strong Buddhists if they are not taught the elements of their parents' religion in their childhood? The Christians do not neglect their children; why should Buddhists neglect theirs?"

It was the large endowments of the *Viharas* by former Buddhist sovereigns that demoralised the Order of the Yellow Robe, so far as it was enriched. Private purity, piety, and spiritual aspiration have never survived the acquisition of wealth; the spirit becomes less willing as the flesh grows more and more pampered. However, we are now at the parting of the ways, and the future of Ceylon Buddhism looks brighter. To the spread of our educational movement, we have every right to look, in Ceylon, for that gradual raising of the popular intelligence and purging of the national ideals which, infallibly and invariably, react upon all priestly fraternities that develop out of the body of the people.

H. S. OLCOTT.

THE IMMORTALITY OF THE SOUL IN THE LIGHT OF THEOSOPHY.

IN her preface to the first volume of "Isis Unveiled," Madam Blavatsky says:

"When years ago, we first travelled over the east, exploring the penetralia of its deserted sanctuaries, two saddening and ever recurring questions oppressed our thoughts: where, who, what is God? whoever saw the immortal spirit of man, so as to be able to assure himself of man's immortality?"

In all ages these have been the deep and ever pressing questions of the human heart; and to-day in the nineteenth century, they reassert themselves as strong as ever. In the light of all our scientific knowledge can any certain answer be found to the question, "If a man dies shall he live again?" Among the ancients very few doubted the continuance of life after the death of the body; all the wise men of the gentile nations believed in the surviving of the soul, as may be seen from the great Greek and Latin authors, Plato, Aristotle, Cicero, &c.; indeed Pythagoras and Socrates even attempted to describe the state of the soul after death. One reason for the certainty of the ancients on the question of the soul's immortality, is that the great secret doctrines of the soul were taught and practised in the mysteries of nearly all ancient nations. To the initiated these mysteries revealed the origin and nature of the soul, and its history. In this way positive knowledge was conveyed regarding the soul's immortality, to all who would accept the conditions of initiation. Absolute purity of life and conduct on the part of the neophyte was necessary, and total abstinence from all excesses was strictly enjoined. Nearly all the great pagan philosophers were initiates and partook in the mysteries. With the introduction of Christianity, however, the mysteries ceased to be practised, and the knowledge embraced in them gradually became lost. The early Christians, though enthusiastic, were ignorant and prejudiced, and nothing would satisfy them but to obliterate pagan philosophy and practice, so far as they were able. In their zeal all the books and records of pagan learning that could be gathered were publicly burned. This was of course to endeavour to prove to posterity that the doctrines of Christ and the Christians were original doctrines, and that the so-called light of Christianity was a new light unto the world, before which all previous systems sunk into utter darkness. This is all the more remarkable now that modern investigation has proved beyond a doubt that not one single new doctrine or truth was introduced to the world by Jesus Christ or the Christians, but that all the so-called light of Christianity is borrowed light. The dogmas which it did introduce were bad ones. These are the dogmas

of Satan and hell, which were invented by the Christians themselves. Jesus himself simply reiterates the doctrines of more ancient philosophers; he is a reformer, not an innovator. He said himself: "I came not to destroy but to fulfil". It is said that he came to bring life and immortality to light. Paul makes this statement. If it is true, it is certainly not borne out in the lives and practices of the Christians themselves; for of all people, the Christians make more of death than any other, and make the greatest wailings and lamentations over their dead.* If Christ came to bring life and immortality to light why is the bier and the tomb in Christian countries surrounded with such depressing ceremonies? Why is a Christian funeral one of the most gloomy and forbidding things in the world? Why is a Christian death-bed surrounded with such fear and horror? Why? Because Christianity has lost, if it ever possessed, the proof of the soul's immortality. If Christ came to bring life and immortality to light, when a person is once dead, it seems to me that it would be far more appropriate to rejoice, inasmuch as the immortal spirit has been set free from the trammels of the mortal flesh, and has taken its departure to the kingdom of life and light. In many ancient nations they wept at births and rejoiced at deaths. To die is as natural and as common as to be born; but the Christians will not have it this way. They practise all sorts of hypocritical lamentations because of the operation of natural laws. Alas, how the truth has departed from dogmatic theology; how the inner spirit has fled, leaving nothing but external shells.

The pagan nations, from which Christianity came, made no such display over their dead. An ordinary Brahman, or a common Indian coolie can lie down to die as easily as he lies down to sleep. No doubts of a future life perplex his mind; no fear of an eternal hell fills his soul with horror. Hell is not known to the great religions of the east. It is an invention of dogmatic theology. It was introduced by Christianity, and the duration of hell-punishment is of course proportionate to the eternal happiness of the elect or righteous.

Now, I say, that with the introduction of Christianity, through the elimination of the mysteries, men began to lose the clear positive belief which existed with the pagans as to the immortality of the soul, and to-day dogmatic theology is absolutely barren, so far as a science of the soul, or the knowledge of a future life is concerned. The heaven of the Christians is no heaven at all. It is a state which is too childish and absurd to require consideration: if it is spoken of at all by intelligent people, it is referred to only in terms of ridicule,—never seriously. It does not meet the aspirations or ideals of men. It is a thing apart, a great exception to all that we see and know in our earthly experience. To the light of dogmatic Christianity then is due the darkness and doubts which enshroud men's minds to-day regarding the great hereafter.

* [Probably the writer has not visited Ceylon.—Ed.]

The intense desire of man to solve the mystery of death and obtain some positive proof of the immortality of the soul has led to that world-wide movement, generally known as Spiritualism. For this movement the church is responsible, though notwithstanding the many incidents of this character recorded in the bible, she stands to-day as its greatest enemy. Man will seek for some proof of his immortality; and as the church fails to supply that proof, he is bound to go somewhere else. The spiritoalists claim that they possess positive proof of existence after death, in that their mediums see the visions of departed entities and hold converse with them. I do not wish it to be understood that I ignore the results of modern Spiritualism, nor do I under-estimate the experiences of mediums. The existence of mediumship is unquestioned, and science has proved it to be one of the conditions of the somnambulistic dream state. So far as experiments have gone, it seems to be pretty clearly established that the spirit entities which mediums see in their visions are subjective in their character, and spring from the sundering of the transcendental ego at what is called by Du Prel, the psycho-physical threshold of sensibility, which is the line dividing the sense consciousness of the waking state from the super-sense or transcendental consciousness of the trance condition. This is the conclusion of Hudson in his book, "The Law of Psychic Phenomena"; and also of Du Prel in the most exhaustive scientific and philosophic work on the subject that has yet appeared, entitled "The Philosophy of Mysticism." The "spirit guides" and entities common to the mediumistic trance in its various phases do not appear to be separate and independent spirit entities, but are aspects of the medium's own higher personality. They are always seen at the threshold which divides the medium's normal personality of sense from the transcendental consciousness of the trance sleep, and they increase in number and distinctness as the trance deepens. The value of spiritualistic phenomena as a proof of the soul's immortality does not lie in the mere fact of the production of any spirits, but in affording a vast amount of valuable data to experimental psychology, whereby science is now almost able to demonstrate experimentally and logically the immortality of the soul and its pre-existence. Experimental psychology is as yet a new science. Until comparatively recent years, science persistently ignored all the phenomena which is now classed under the head of psychics. The science of psychics is now one of the most profoundly respected of the sciences, and the results of its investigations, particularly in the realm of hypnotism, somnambulism, and other cognate states, is throwing a flood of light on the nature of the human soul. Until within recent years science and philosophy have studied man only in his waking state, and have constructed their theories from his behaviour while in the sense consciousness of the waking state, ignoring entirely the immense amount of valuable data which is to be gathered from a study of man in his condition of sleep and dream. And this is somewhat surprising, when we consider that

we pass at least one-third of our time in the sleep state. Du Prel in his "Philosophy of Mysticism" discusses this whole subject very thoroughly, both from a scientific and philosophic point of view. It appears that when a man is externally sound asleep, he is inwardly awake, and that the deeper the sleep, the more the avenues of the external senses are closed, the greater is the inward waking; the ordinary confused dream which we remember is rendered confused by its mixture with the sense impressions, and generally occurs immediately after falling asleep, or previous to waking. The true dream of the deep sleep is somnambulistic in its character, and is not remembered after waking, just as the person who has awakened from the hypnotic trance has no recollection of his actions while in the trance.

It should be noted that all the seemingly different faculties called by the different names of hypnotism, clairvoyance, clairaudience, telepathy, psychometry, &c., are but different phases or modifications of the one condition; that condition is the somnambulistic sleep or hypnotic trance. The deeper this trance, the more perfect are the conditions. Du Prel has shown by systematic analysis and comparison, that somnambulism and its cognate states are not essentially abnormal or morbid, but are in truth a mere exaltation of ordinary sleep, and that the faculties manifested in these states are incipiently manifested also in dream, and are even indicated, though not so definitely, in waking life. The deeper the somnambulistic sleep or dream state, the more completely the lower sensibilities of the subject are lost, while the transcendental faculties come into play. Further study along these lines will doubtlessly lead us into a vast amount of knowledge as to the nature of the human soul; and indeed, it is only in this direction that science can hope for further enlightenment. From the data we possess, it is pretty well established that man consists of a double personality; that he is dual in his nature; one-half of his nature is that half which is composed of his lower sensibilities, and which comes into contact with the external world around him; this half is manifest in the ordinary waking state. The other half—by far the most important half of his nature—dwells behind the scenes of sensibility, and only manifests itself when the senses cease to disturb him, when he is immersed in profound and undisturbed repose, or in the trance condition when his senses are not responsive to external stimuli. The dividing line which separates these two personalities from each other is called the psychophysical threshold of sensibility. We stand with only one foot of our being in this world of the senses. These two halves of our being are related as two scales of a balance,—the one rises above the threshold as the other sinks below it. From thousands of experiments, it has been demonstrated that somnambulists while in the trance are capable of exhibiting wonderful, in fact, transcendental knowledge; they can describe the exact nature of diseases in themselves and others, and can prescribe the exact means of cure; they have a perfect memory of scenes and incidents which had occurred a long time before but which had

entirely faded from the memory of their sense consciousness. It is while in this condition that mind-readers perform their wonderful mind-reading feats; their transcendental consciousness comes into play; and to the transcendental consciousness the laws of space and time and matter as we know them, no longer hold good. The peculiarity of the trance condition was well known to the ancient nations. This was the temple sleep of the Greeks; indeed it has been shown that Greek state polity was largely determined by the communications given in the temple through special mediums while in this trance sleep. I could quote you hundreds of instances where individuals have been benefited and guided by the revelations made through mediums while in the trance state, and it is only those who are ignorant of these wonderful phenomena who can deny their importance in any theory of the soul. Cora L. V. Richmond, of Chicago, who is well known as a great psychic, in an article in the *July Arena*, on "Psychic or Supernormal Experiences," says:

"In sleep, mortals pass into the spiritual realm for spiritual rest and change, as it is the normal realm of the spirit; but they do not pass through the spiritual awakening of the faculties as those do who are endowed with spiritual gifts; therefore the experiences cannot be recalled as *experiences*; still, they sometimes have vague reminiscences or glimpses of unremembered dreams that aid them throughout the whole day, often for days; and thus the outward life is sustained and fed from this realm. By and by the race will have spiritual growth to know and remember the experiences of the spirit as they now do of the human life."

In the "Law of Psychic Phenomena," by Hudson, the whole phenomena of psychics is reviewed. He asserts his belief that the soul of man is dual in its nature; that there is what he calls a subjective mind and an objective mind. The objective mind takes cognizance of the objective world; its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his environment. Its highest function is that of reasoning. The subjective mind takes cognizance of its environment by means independent of the physical senses; it perceives by intuition. It is the seat of the emotions, the storehouse of memory; it performs its highest functions when the objective senses are in abeyance; it is the intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism. In a word, it is the soul. In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision; and in this, as in many other grades or degrees of the hypnotic state, it can be made apparently to leave the body, and travel to distant lands, and bring back intelligence oftentimes of the most exact and truthful character. It has also the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and closed books. In short it is the subjective mind that possesses what is

popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary objective means of communication." The subjective mind of Hudson is the transcendental consciousness of Du Prel; they both mean the same thing. It appears that when a person is in the subjective condition, the brain is no longer the seat of consciousness. The seat of consciousness of the subject in the trance is transferred from the brain to the ganglionic system, whose nerve center is the solar plexus, and it appears that it is from this, it is from the solar plexus, as a center, that the subjective consciousness operates.

While Hudson's and Du Prel's theories are much the same in one sense, Du Prel points out that behind both the subjective and the objective there exists the true subject, of which the subjective and the objective are but different aspects. This true subject exists deep down in the realm of the unconscious; it is the true soul of man; it is that immortal principle to which the sense impressions of the external world never penetrate; it is the reincarnating ego of Theosophy. If we draw three concentric circles, one within the other, the smallest one will represent the sense consciousness of our ordinary waking state; the area of the middle one will represent the consciousness of the subjective or transcendental ego, and the largest one will represent that realm of the unconscious in which the true soul of man resides. When the sense consciousness of man is asleep, as it is in the hypnotic trance, the periphery of the inner circle is displaced and it gradually approaches the periphery of the middle circle with every deepening of the trance sleep, but it can never reach the periphery of the outermost circle. Man's bodily evolution has now ceased; his evolution in the future will be a psychic evolution; there will be a gradual unfolding of soul powers, and the evolution will consist in a gradual widening of the inner circle of the sense consciousness into the realm of the transcendental. This psychical evolution is at the present day going on very rapidly, and it is manifesting itself in what is called the addition of a sixth sense, to a large number of people, which exhibits itself in the appearance of clairvoyant, telepathic and psychometric powers.

Now, the weak point of Christian theology in its doctrine of the soul is that it identifies the soul itself with the sense consciousness which is manifested in the waking state, and whose center is in the brain. It identifies the soul with the objective self. Its conception of what survives in man is very vague and indefinite, and is supposed to be a spiritual principle, or substance, with which is identified the self of waking sense consciousness. Christian theology possesses no psychology, or science of the soul; and it is because of this that scientific materialism has annihilated the soul doctrine of Christian theology. If the soul of man is identified with the sense or brain consciousness of the waking state, then it is clear that with the destruction of that organ its consciousness must also cease. The Christians of the early cen-

turies, in their fanatical zeal, destroyed the books and records of the great psychological sciences of the ancients, with the result that the science of the soul has been lost to the western world since the introduction of Christianity, and it now remains for Theosophy, which possesses the great psychological sciences of the east, to restore to the western world the lost sciences of the soul, and restore man's belief in immortality. As one of the Masters has written, "You can do immense good by helping to give the western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this, and you will confer happiness of mind on thousands. You and your colleagues may help to furnish the materials for a needed universal religious philosophy, one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Its (the society's) chief aim is to extirpate current superstitions and scepticism, and from long seated ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter."

JOHN MACKENZIE,

(To be continued.)

PROPHECY.

OUR able editor thinks that no great event, that is, one fraught with stupendous human interests, has ever happened, that has not been anticipated and in some degree preannounced by the human mind. It was this belief that prompted that memorable line of Thomas Campbell's, "Coming events cast their shadows before." Thus Richelieu perceived, and announced that Condé would be the great general of the future. Thus Gregory Nazianzen when he met the emperor Julian, as Prince Julian, at Athens, A. D. 353, said, "How great an evil is the Roman Empire here training up?" Curiously enough too, exactly eleven hundred years later, Constantinople fell by the assault of Mahomet, and the Eastern Empire with it. [B. N. vi, 244.] Thus Sylla strove to bring about the death of Cæsar, predicting that that youth would compass the ruin of the Roman state [B. N. i, 158.]. Thus Nostradamus when once he met the young Cordelier of the Franciscans, Felix Peretti, saluted him, kneeling to him with one knee on the ground. "Should I not," said he in reply to those about him, "bend the knee to his Holiness?" and this Peretti became, in 1585, that mighty Pope Sixtus the fifth [Baresté 62].

Everything in and about man seems to hint at his endowment with a mysterious and prophetic insight. Who could think to find it pent up in the wit of an anagram? Yet there it may sometimes be found lodged safe enough.

Henricus Galliarum Rex, contains this, pretty nearly.

"In herum exurgis Ravallac," Thou risest Ravallac against thy master. So the style and designation of the king carried with it, before the consummation, the very name of his murderer. Also the historical coincidences of events seem so pregnant as that the earlier ones may stand as antitypes of the later. Take for instance Cæsar and Cromwell, as antitypes of Napoleon. Cæsar destroyed Rome, Cromwell murdered Charles, and destroyed not only royally but loyally. Napoleon put his foot on the neck of France, posing as its liberator. These villains of history are the gods mankind as slaves adore. As a sign of the decrepitude of modern thought and criticism, take Landor's servile admiration of the blood-imbrued, the clement Cæsar. "Cæsar's head was placed on the neck of the world, and was large enough for it." Let there be no mistaking here. Landor has a witty way of recording an idea as it strikes him. But it is a reptile-thought, fit to emblazon a chapelry in Hades with letters kindled in lurid brimstone for the revelry of fiends in malice at the leze-majesty of human nature. As a further coincidence between Cæsar and Napoleon, both fought for their own hand in Egypt; and in Spain Cæsar defeated Pompey's armies under three of his best generals, very much as Wellington, but the other day, did with the marshal of Napoleon. Napoleon is beaten, it is true, but the localities coincide. History repeats itself, it does indeed! But if the past keeps preannouncing the present prolaptically by repetitions, surely we may say with Milton that old experience may attain—"to something like prophetic strain."

But again, as shut up in Alexandria, Cæsar has Alexander on his right hand and Napoleon on his left. The three most brutal geniuses of the human race preside, as it were, hand in hand, over two thousand years in a Triple Alliance that is nothing if not satanical.

The professorial learned may laugh at prophecy, but the more learned—if profe-sing less—who recognise that facts are facts, see two things so plainly that they cannot be denied. First that ineradicably embedded in humanity there is a demand for prophecy as the indispensable complement to the mystical nature of man. Conviction teaches all, who have not quibbled away their reason by the study of logic and that stupor of dialectics that demands reasons, where reason cannot be had, that life and death, the present and what is to follow the present are innately mystical, and must have food,—a mental pabulum of their own. And that is prophecy, and faith in the substance of things not seen. Nothing can ever dispel this, not if there were three Voltaires born to every century—gibbering apes, of finer human wit and no souls. Why, the most feeble witted believer in the Cock Lane Ghost is superior to Francois Marie Aronet.*

For of faith springs the dignity of man. It lifts him from this globe and its spheroidal gravitations of dirt, with the gay accompani-

* Voltaire's real name was the anagram of *Aronet, le J. (le Jeune)*, adopted by him as a signature when he began writing, and when it made him celebrated he assumed it.

ments of wit and selfishness, which must all perish; and it fits him for the invisible things that do not perish, and that have a glory that may even now be felt, though it cannot be uttered till the threshold be overpassed. Perhaps anagrams were first started by the Kabbalists, but if not, they were very much cultivated by them. The French fancy that Daurat, a poet of the time of Charles IX. was the inventor, but that is preposterous.* Still Daurat invented a magnificent Greek epigram, which may be seen in Wheatley's book, p. 76, where he elicits from the name of Jesus, "Thou art the sheep," which almost produces the Baptist's phrase "Behold the Lamb of God." Some contemptuous spirits treat the anagram as a study futile in its absurdity. It would not want much skill to rebut this on the utterer. But it is the fashion of the passing instant to decry such things just now, and it is no part of our business to redress the wrong done. It is evident that some anagrams have indirectly involved the prophetic faculty, and as such appertain to our present theme. Voltaire we have seen to twist by anagram his proper name into new name and then to adopt it as his real name. The world has accepted it, and the true name has dropped out of record. But men have invented another for him, and twisted out of Voltaire, *O alte vir*. I suppose there is not such another instance, quite, in all literature. There was a 12mo. book published in 1821, the year of the death of Napoleon, styled "Miraculous Prophecies." It was anonymous, but as some of the contents are curious, or lead up to things that are so, it may not be amiss to set down a few of them here. The prophetic powers of the human mind are at present almost entirely denied. Whilst the eager desire manifested by the general world about such things, is designated by the would be superior people as superstition and abject credulity, as students of humanity in its Protean phrases, it is sufficient for us to recognise its existence, and at the same time to look about and see what it can find to feed and nourish itself upon. If the appetite exist and pabulum be found for it too,—if we establish a human want, and can also point to nutriment that more or less efficiently may supply the want, it will be clear that the want and supply are of a piece with humanity and must in future be dealt with as an historical fact,—as an actuality that cannot be overthrown. However many psychical or scientific or superior persons may combine to apply hard words to it, they cannot alter it one jot. Their Quixotic tilt against the windmill will do nothing more than unseat themselves. Superstition is generally admitted to be the worst kind of faith. It misuses what is called logic, till it may murder on the sacred altar-stones in a vain hope to placate the All-merciful Creator of Kosmos. But it is faith, still—or the younger sister of faith, not yet come to years of ripe discretion. The soul beats in its bosom and palpitate in its heart; it is devout; it can and does pray, and silver-tongued Baer, the puritan divine,

* The Dictionnaire de la Conversation gives the honour to Calvin who headed his Institutes with *Alcivinus Calvinus* reversed.

says that "to pray is as natural as to breathe." If in humility superstition can scarcely dare to love, yet it fears the Lord and, on solid authority, that is "the beginning of wisdom." But what shall we say to the superior person who is above credulity, who is not as other men are, and who by misuse, on another way, of what he calls logic, believes in nothing he cannot see, and laughs at the invisible. He is a materialist and gradually deadens the light of the spirit into the darkness of matter which he treats first as indestructible, and then as eternal. There is an anagram that fits this logic of his to a nicety. For *Logica* read *Caligo*. For reasoning read darkness, with wisdom from all "entrance quite shut out." The darkness of superstition is a far less perversion of logic than this. The credulity of incredulity,—where day and night, from dawn to eve, and from starlight to the sun again, weave miracles incessantly,—is unbelievable by the sober mind, bred in simplicity and health. Not to believe is blindness. "Lord I believe, help thou mine unbelief," for Faith is the light of reason, whilst Logic is the darkness or *caligo* of reasoning, where forms and processes have eaten out the very substance of the thing itself, called Reason.

Francis Hutcheson says in his remarkable "Synopsis Metaphysic," that men in vain seek for a criterion or critic of truth, where none exists beyond the faculty of reason itself, or the congenital power of the mind to comprehend things.

C. A. WARD.

(To be continued.)

NOTES ON REINCARNATION.

(Unconcluded from page 207.)

HAVING thus attempted to demonstrate the necessity of Reincarnation from scientific data, we come naturally to the enquiry as to what figures may be quoted in reference to it. For all the preceding arguments deal with things to which calculation is more or less applicable; and as matters of exact observation, should be capable of arithmetical treatment in some measure. But this is a large field, and the numbers usually quoted in theosophical and mystic works usually refer simply to the intervals between successive earth-lives—this being a part of the subject of most interest to the average reader.

Assuming that the course of action or of thought pursued by an individual in one period of life or activity on the manifest plane, will dominate to a large extent the character of his proceedings in the next succeeding incarnation, according to Karmic law, we might thence have a fair experimental basis upon which to sort out those particular characters in history who, from their great resemblance to each other in the events or motives of their lives, may be looked upon as possibly returns of the same ego to the active life-plane. Thus, in the cases of poetic genius, military career, or any other form of dominant characteristic,

any two similar instances, separated by such an interval of time as might be expected to elapse between any two incarnations of the same individuality according to theosophic data, can be considered as affording material for experimental treatment such as may possibly lead to the evolution of exact rules. For, from what has been said, it is reasonable to expect there will be some ascertainable connection between the duration of life upon the earth-plane and its following interval of repose, since the one is the complement of the other; and if the sum of the egos in our cosmos, and the average population of the world, are constants, the proportion of earth-life to Devachanic interval must also be a constant, so far as average mankind are concerned. And it need hardly be pointed out that the satisfactory establishment of such rules would at once demonstrate that there was a very close connection between the development of similar personal characteristics at distant epochs; and this, if it did not afford conclusive evidence that each case dealt with was an incarnation of the same individual, would at all events go very far towards doing so—indeed, for most enquirers, it would amount to a conviction that such was the case. Once letting the subject of the Reincarnation of the Ego, like the returns of an eclipse, become subject to the rules of arithmetic, we shall be a long way on the road to a clear demonstration of the laws appertaining to what the world considers this hitherto most speculative and uncertain tenet of the mystics.

Putting aside for the present all exceptional cases, and accepting as a basis the general statements of Theosophical works, that there is a mean or average between each life on earth, we have the same position as that reached from the preceding data, and it remains to find what this period actually is; when the relation between it and the life time (with or without the first seven years) will be that the one is some multiple or power of the other, or some proportion involving one or both of these.

The Egyptians thought the cycle was from 3,000 to 10,000 years,* the Mayas of central America also quoting the latter figure; but all the numbers which have been given out as expressing the duration of these cycles are said to be intentionally vague.† Such as they are, they must be understood as applying to adult life, or as those which indicate the time that will, on an average, elapse between the earth-lives of persons who have reached the age at which moral responsibility can be considered to come in. Again, the time is said to range from some 1,500 years at a minimum, ‡ or even as low as 1,000 years, || up to 10,000 as before § but which H. P. B. reduces to 6,000.** Though there

* Isis, i, 226, 296, 297, c.f. "Lucifer," vol. iii, No. 73, p. 26.

† S. D., i, 163, 164 o.e., 187, 188 n. e.

‡ Ex. Buddhism, 102, 148, 6th ed.

|| Key, p. 98.

§ (2) Siftings, article by C. Johnson on Es. Buddhism.

** In an article in *The Path*, vol. i.

may be cases where such great periods are involved, they must be exceptional, for the recurrent phases of history indicate some 2,000 years as more probable. The discordance of the numbers may probably arise from their reference to special cases, and there are instances cited where the ego of an adult reincarnates immediately, while there are others where the interval between death and rebirth is a dreamless blank,* and again others where there is Devachanic consciousness over only a part of the time. The case of immediate rebirth, like those of greatly lengthened cycles, are special instances due to exceptional conditions; while the others are probably those where the average time had to be passed while the Ego was either partly or wholly unconscious, because the preceding earth-life had not provided the thought-material necessary to Devachanic experience of the full duration.

From this we may infer that where the life has been devoted to mental labour and the cultivation of the mind, the period will be lengthened; while in the opposite cases, where the occupations have been of that purely physical nature which does not exercise the mind or lead to its culture, the time will be reduced to a minimum.

Instances may be cited where the square of the earth-life leads to some very plausible-looking coincidences; but these must be accepted with much caution, for it is not probable the general rule is of so simple a nature. Add to this, that other parallels to the personalities cited are forthcoming, and we see at once that only a considerable number of such agreements would suffice to illustrate the rule.

Three such instances are those of Alexander Attila, and Napoleon the First. In these three cases, the one prevailing characteristic was an unquenchable desire for conquest and sole ascendancy, while in all of them (notably in that of Alexander, who is said to have wept because he had no more worlds to conquer) there was at the time of death an unsatisfied longing for a further career of conquest and destruction. This, upon Karmic principles, must inevitably lead to reincarnation at whatever point of time and place would offer the fullest means for the gratification of those violent and uncontrolled instincts.

In dealing with such remote epochs as those of Alexander and Attila, some margin has to be allowed for chronological uncertainties; but Alexander is said to have been born B. C. 357, and Attila seems to have arrived on this manifest plane about the year 417 A. D., so that the interval is 773 years or thereabouts. Now the square root of this is 28, and this should be the age at which Alexander died, supposing the rule a safe one and the egos identical. History, or rather that dubious chronology which our historians are so much in the habit of altering periodically, as they may find occasion for so doing, says that he died at the age of 33. Similarly, the Nandal Attila seems to have been some 36 years old at his death in A. D. 453, if we can trust the dates given; and hence the interval between his birth and that of Buonaparte

* Key, pp. 157, 164, 165, 170.

(which took place in 1769) was 1,352 years. The square root of this is 36'8, which is nearly the age wanted.

Then again, Joan of Arc and Charlotte Corday were both inspired with much the same sentiment, which was that of delivering their country from an oppressive tyranny. Joan was born in the year 1410 according to some authorities, or later according to others, so that at her death in 1431 she was from 17 to 21 years old. Charlotte Corday was born in the year 1768, so that the interval between the two births was 358 years. The square root of this is 19, which corresponds as well as can be expected with what we know of the age at which Joan of Arc died. And if we examine the intervals between the births of some other noted historical characters whose careers denote similar Karmic tendencies, we shall find equally suggestive numbers will emerge. At the same time the discrepancies are (supposing the instances well taken) sufficient to show there are other factors involved as well as the square of the earth-life, and which will modify results—in some cases coalescing, at others neutralising each other.

A careful examination requires to be made into the average duration of life among all European nations belonging to the 5th Race, and another as to the average population of that Race. Estimates might also be made as to the number of egos involved, and (from history) the mean value of the cycle of rebirth. *As the total number of such egos is to the average population, so is the cycle of rebirth to the average duration of life.* This method, if tried by "trial and error" (the most certain, if the most laborious, of all methods) would yield some valuable results. We could then obtain the duration of the 5th Race, and thence the other divisions of the Manvantara; because the number of incarnations which are involved are stated,* and the rest is determinable in other ways.

The subject of the identification of the Ego may permit of other treatment besides that which is concerned with dates alone. Seeing how intimately the personal characteristics in one life are bound up with those of the next incarnation, it is to be expected there will be some other links connecting the past and future births. It has been attempted to show how figures may be concerned in this enquiry, but there is more to follow. The next speculation has more in common with cabalism than it has with more ordinary calculation, and it is not by any means of so simple a nature as the one last dealt with; for here we may find that the numerical values of certain words and names,† or rather of the letters of which they are composed, as well as the dates we have been considering, will be apparent in a system which lies at the foundation of various occult operations which need not be further adverted to at present.‡

* *Es. Buddhism*, p. 65, l. D. i, 168 o. c., 192 n. e.

† Dr. Draper says that as in the ancient philosophical doctrine, so in modern science, the number is invariably connected with the name of a thing, of whatever description the thing may be." *Int. Dev. of Europe*, i, 116.

‡ Cf. A. E. Waite *The Occult Sciences* pp. 129, 144. H. P. B. found the letter C very inimical to her.

This further element of identification is founded upon the method of assigning numerical values to the letters of the alphabet, as the students of the Cabala know to be the case with certain mystical books; such as the Hebrew Zohar, Sefiira Jebzirah, &c.* The particular connection of this with the theory of Reincarnation lies here—the letters of a person's name, together with certain numbers belonging to date of birth, being treated in this cabalistic manner, yield various peculiar quantities. And these when divided in a specified manner, are found to bear definite relations to the qualities of the mind; so that any one skilled in this art can, from the mere name and date of birth, give a fair general outline of the salient characteristics of the person under consideration. From this it would appear that the names we bear are not such matters of chance and caprice as most of us may have supposed; but, like all else, are the effects of antecedent causes and subject to law.† But then if this is so, it at once becomes evident that the name bears some mysterious connection with the thought-body, or that part of us which continues from birth to birth; and, consequently, that the personality of one life being the outcome of the given characteristics and actions of the preceding entity, the name borne by that preceding personality will have a direct numerical relation to the succeeding one—so that, in order to the complete identification of the two, the character-number being obtained, it is only necessary, for the completion of the calculation, to find what part of it belongs to the two dates of birth; since these are the indeterminate quantities. And in the preceding it is shown that a rule may not improbably be reached whereby the former date may, in two cases where the same individuality is concerned, most likely be ascertained. And then if by the vowels and consonants of the two names, their numbers shall be found, with the dates used, to give analogous numbers, we should here be in possession of a second means of identification, serving to corroborate the deductions from others. Of course it is not to be supposed that the numbers which result will, in each case, be exactly the same; because the two personalities, though resembling each other in general, will differ in details according to Karma-law; but the numbers would require to be reduced by appropriate divisors to their least common measure, when their identity would become practically indubitable.

It appears worth while to extend these remarks, as the system touched upon, if a real one, is interesting. There are, as it appears from works which professedly deal with such subjects, certain radical numbers which are connected with the letters of every phonetic alphabet. They were used as numbers, but are, most probably, also connected with the various sounds represented—which science also denotes by numbers expressive of vibrations, whence certain adepts have substituted colours for letters.‡ How, where, or when, these numbers

* S. D. i, 93 et seq, 310 et seq. o. e., 120, 329 n. c.

† S. D. i, p. 91 o. e., 121 n. c.

‡ *Voice of the Silence*, p. 6, Pref.

were first obtained, does not seem certainly known ; and until the true principles of their derivation are fully demonstrated, we shall have to take them upon trust, or as empirical data, after the fashion of so much which belongs to the lower mystic arts and occult sciences. The leading passions, sentiments, and qualities of the human mind, having their appropriate colours, will have also their allotted numbers ; and according to the excess, deficiency, or general proportion of these qualities, the numbers which express them will vary. Hence the practitioners of this system would, from a knowledge of personal characteristics, be enabled to give a general number which should express the sum-total of the arithmetical values of those characteristics, which would accordingly be a number denoting the person whose character was under discussion. But, since the various letters have their respective values likewise, the sum arrived at for any given person by their mental qualities would also express the total value of a certain arrangement of letters ; and these, together with the numbers which belong to a particular epoch of time when birth took place, will compose either the name which goes with that particular character and time, or one equivalent to it in value. This being so, we see that a number of different names may give the same value ; and as the figures are also involved with a date, the numbers obtained from the letters, &c., will still further vary, until there will in all cases be many names ; and languages do not need to be considered in this connection. Therefore it does not matter whether the name is ancient or modern, or whether in some foreign language or in our own.

It may be objected that the dates employed cannot belong to any system of chronology in general use ; since these are entirely arbitrary, and differ according to epoch and nationality. This seems a very just objection but as a matter of fact dates of that description do not enter into any proper mystic calculation ; what is most likely to be used is a number belonging to a comparatively short recurrent period, which is probably an aliquot part of some major planetary cycle, or even of the great year of the cosmos. To those who may experiment with this special method of calculation, the figures which stand for any particular year of birth may be found by taking, first, the number corresponding to the name, &c., and then that which ought to correspond to the personality as observed ; when the difference of the two will be the number sought. As remarked, this will not be the number of the year in any known chronological system ; neither does it give any clue to the circumstances which decide the date from which the original calculation starts ; because it is only the date in a short cycle, of which the whole period may be that of a Manvantara ; which perhaps is the greatest common multiple of whatever other short periods are employed.

There is a further point of interest in connection with this system, and it will at once be seen what is referred to, when the word "heredity" is mentioned. For the family name as well as the first names are

involved, and hence will afford a number and certain characteristics which will be more or less common to all the members of the same family, though the other members included may cause wide divergencies as far as individuals are concerned. As to the nationality, that is a constant quality when dealing with the family characteristics of one particular epoch, and so will combine with the date, &c., used, merely altering its initial point or common era.

Our common fortune-telling books, which doubtless have their prototypes in every nation, nonsensical though they may be, will not unfrequently yield ideas or information to those who may examine them with a view to discovering the true originals of their methods; and such may occasionally be met with, which deal in some small measure with the method above discussed or suggested; although they only do so in a crude and unscientific manner. These books have, however, this much in common with, or parallel to, the true procedure—they use an initial date, either the whole name or certain letters of it, and a common divisor or cycle-number; but beyond this and the use of certain numbers for the letters of the alphabet, they cannot be supposed to have any pretensions to value. They are, perhaps, a sort of plagiarism upon the true works, if such there be; for if several which give different systems be examined, it will usually be found that they present resemblances which indicate that they may be parts of some one original system.

And this occult and cabalistic science, to which Reincarnation seems so nearly related—the arithmetic of mentality, and the mathematics of the mind—wherever hidden, may still have its practitioners who now and then come to light. Some years ago, a paragraph went the round of the press, to the effect that an Arab Sheik, having the letters of Bismarck's name given to him, professed to perform a calculation of some sort, and then proceeded to give a correct description of the great German, from the latter, which description was said to be quite correct and is supposed to have been done upon some phase of the system here dealt with.

But as to the common books above referred to, the arithmetical methods therein given are usually ascribed to Pythagoras—very little to his honour; and perhaps only because his name is celebrated in connection with the use of mystic numbers—certainly not because he could have had anything to do with such rubbish as those books usually contain, the machinery of which is generally simple.

And now, having thus taken a glimpse at some numbers and methods in connection with the subject of Reincarnation, it may be worth while to remark upon the relative values of such arts, as compared with the methods of true occultism and the proceedings of the intuitional seer. Probably no one who has studied psychology and the less known functions of the human mind, will be prepared to deny that the occult arts have, most of them, a true foundation; whatever may be the value of their fuller developments;

and therefore they have a certain amount of worth from that point of view. But, as Eliphas Levi remarks, they are generally cumbrous, wearisome, and uncertain in their application—so that to compare them with the methods of the true occultist, is like comparing the lumbering old stage coach mails of a century ago, with the facilities of the atlantic cable or the telephone. They stand, as it were, at points between the physical sciences, whose plane is solely intellectual and mostly materialistic, and the universal occult science of higher schools; so that their chief value lies in what evidences they may provide as to the possibilities of psychic and spiritual science as compared with that which is purely materialistic. As such, they may be looked upon as being stepping-stones between material and spiritual science, and therefore are deserving of some attention for that reason. But the true professor of the supreme science must be as far above the necessity of resorting to such arts and practices as the stars are above the earth. Theosophists may therefore use such aids as they would any other useful tools which might be available in supporting their philosophy; very much as an advocate will marshal his array of evidences in order to convince the sceptical; but they are no more an integral part of that upon which they depend for their value, than our clothes are of our physical bodies.

S. STUART, F. T. S.

Auckland N. Z.

NOSTRADAMUS.

(Concluded from page 102.)

Before concluding this short sketch of Nostradamus it may be as well to mention that it has been written more as a review of Mr. C. A. Ward's "Oracles of Nostradamus" than as an original article. Those of our readers who wish to learn more about this so celebrated French Astrologer of the XVIth century, I should refer to the above mentioned work, from which I have quoted so copiously. Of the many French volumes on Nostradamus that of Eugene Bareste, published at Paris in 1840, is the best; and to it I am also indebted for much of what I have written. We know as an historical fact that the prophecies of Nostradamus were printed, published, and presented to Henry IV., of France in 1605; and up to the present time only a small part can be clearly seen to refer to past events. Mr. Charles A. Ward, in his Oracles of Nostradamus, examines these in great detail, and contrives to throw a great deal of new light on this very obscure matter. But we must leave this fascinating subject, and how fascinating it is, a perusal of Mr. Ward's book will show, and take up a matter that he has left untouched. That is a reference to those oracles of Nostradamus, that seem to bear on the present time. But first, I must quote two lines from verse 30, of the second century, that show us that Nostradamus believed in Re-incarnation, and that Napoleon was a re-incarnation of Hannibal,

the great Carthagenian General, who warred with Rome for the supremacy of the world—

“ Un qui les dieux d'Annibal infernaux,”

“ Fera ronaistre, effrayeur des humains.”

This may be roughly translated, “ One (Napoleon I), who (was once) Hannibal, the infernal gods will cause to be reborn as a scourge of the human race.”

In the first volume of “ Isis Unveiled,” at page 260, we find the following : “ Present events fully vindicate Nostradamus, who has been so much ridiculed by our sceptics. In an old book of prophecies, published in the fifteenth century (an edition of 1453), we read the following among other astrological predictions” (Foot note to above): “ The Library of a relative of the writer contains a copy of a French edition of this unique work. The prophecies are given in the old French language, and are very difficult for the students of modern French to decipher. We give, therefore, an English version, which is said to be taken from a book in the possession of a gentleman in Somersetshire, England.”

“ In twice two hundred years, the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent wane,
Dissolve, and disappear.”

“ In just twice two hundred years from the date of that prophecy, we had the Crimean War, during which the alliance of the Gallic Cock and English Bull interfered with the political designs of the Russian Bear. In 1856 the war was ended, and Turkey, or the Crescent, closely escaped destruction. In the present year (1876) the most unexpected events of a political character have just taken place, and *twice ten years* have elapsed since peace was proclaimed. Everything seems to bid fair for a fulfilment of an old prophecy; the future will tell whether the Moslem Crescent, which seems indeed to be *waning*, will irrevocably ‘wane, dissolve, and disappear,’ as the outcome of the present troubles.”

It is very difficult, from the above, to say whether Madame Blavatsky credited Nostradamus with this prophecy or not, since it is so very generally fathered on him. But Nostradamus was born just one-half century *after* the date of the publication of the book perused by Madame Blavatsky, so the author of the prophecy must be some other, probably Alhazar, from whom most of the astrologers of the fifteenth century copied. I myself read the doggerel given above, when a school boy in the early sixties, to the best of my belief, in *All the Year Round*, but none of the published works of Nostradamus contain it; though it is believed that many of his unpublished

prophecies are in the possession of the Russian Imperial family, by whom they are treasured, as the Sibylline Books were treasured in Ancient Rome.

It is well known to many of us Theosophists that we are now at a most critical and important epoch of the world's history, since we have arrived at the close of the exoteric cycle of 5,000 years, and of a more important esoteric cycle that will not close for another ten years or so. Some adumbration of this great truth has penetrated the brain of the last of the Second Adventists, Mr. J. B. Dimbleby. Next Easter will see, not the Second Advent, but the beginning of the end of the "Mother of Harlots, Babylon the Great," seated on the seven hills, not at Rome, but on the "Sweet Waters." Three of the verses of Nostradamus, apply, I believe, to these events. The first, the 52d of the first century runs as follows: "Les deux malins de scorpion conjoints, Le Grand Seigneur meurtridans sa salle: Peste a l'Eglise par le nouveau roy joint, L'Europe basse et septen trionale."

The second line should be taken first, and roughly translated as follows, "The Grand Sultan (will be found) dead in his apartments." This refers to the tragic end of the Sultan Abdul Aziz in 1876, who was found dead in his inner apartments, having bled to death, his veins cut open by a pair of scissors, either by himself or by others unknown. The third line can be translated, roughly, "(then will begin) a persecution of the (Christian) Church by the new joint king." The "*nouveau roy joint*" applies to the present Sultan, as he is supposed to reign conjointly with his brother, Murad V., who was deposed for insanity, but is still alive. The fourth line is very difficult to translate any way literally, but it means that while these persecutions of the Christians continue, "all Europe, from North to South, looks on, quite helpless, in the most abject and dishonorable way." The first line gives the time of these persecutions, when "the two infortunes (Uranus and Saturn or Mars) are in conjunction in Scorpio." It may be objected that Nostradamus did not know of the existence of Uranus, but it is certain that he knew a great deal more than it was safe to publish in those medieval times.

The next verse is the 53d of the 1st century, and runs—

" Las qu' on verra grand peuple tormenté
Et la loy sainte en totale ruine,
Par aultres loyx toute Christiente,
Quand d'or, d'argent, trouve nou velle mine."

The translation of these four lines may be roughly given as, "There where you shall see a great (meaning ancient) people (Armenians), and the Holy Law in total ruin wiped on), all Christendom (Armenian Christians forced to embrace) other laws, (i.e., forcibly made Mussalmans), when new mines of gold and silver are discovered. This last line refers to the wonderful discoveries, at the present time, of gold in Transvaal, Westralia and Klondyke, and silver in Nevada and Queensland.

The third verse is the 31st of the third century, and runs as follows :—

“ Aux champs de Mede, d'Arabe, et d'Armenie,
Deux grand copies trois foys s'assembleront :
Pres du rivage d'Araxes la mesnie,
Du Grand Solman en terre tomberont.”

This may be roughly translated, “ On the plains (fields) of Media, Arabia, and Armenia, two great armies will thrice engage (assemble) : the battle (meeting will take place) near the banks of the Araxes (Aras) : (the troops) of the great Solomon (Sultan) will fall to earth (slain and defeated).” It is curious that both in the Crimean War, and the Russo, Turkish War of 1877/78, all the fighting in Asia took place in Armenia, and that the Arax River (ancient Araxes) now forms the boundary between Russia and Turkey in Asia. From the above it would appear that the next Rus-o-Turkish war will be the last and final one.

The 51st verse of the First Century evidently refers to the year 1901 when Jupiter, Saturn, and Mars will meet in Capricorn.

“ Chief d'Aries, Jupiter et Saturne.
Dieu eternal quelles mutations !
Puis par longue siecle son maling temps retourne
Gaule et Itale quelles emotions.”

This means (when) Mars, Jupiter and Saturn (are in conjunction), eternal God what changes ! since from long ages this evil time returns : what tumults in France and Italy. “ No doubt this year, 1901, will bring many troubles and changes in Europe, but the effect of this triple conjunction will be greatest in India, which is under Capricorn. Other countries under Capricorn are Persia, Lithuania, Saxony, Styria, Bulgaria, Albania, and Mexico. An Afghan War commencing in 1899 and ending in 1901 is not improbable.

It is curious that both Nostradamus and the Bhagavat Purana give England 300 years of world-wide Empire, dating probably from the first years of the 19th century when Nelson won the battle of Trafalgar and Lord Lake captured Delhi.

“ Le grand empire sera par Angleterre,
Le Pempotam de sans plus de trois cens :
Grandes copies passer par mer et terre
Les Lusitains n'en seront pas contens.”

England, all powerful, will rule a great empire for more than 300 years : great armies will pass over land and sea : the Portuguese will not be pleased. The last line about the Portuguese has puzzled most people, but it probably means that the Portuguese will not be content that England should possess their once great empire in India, of which Goa and Dumaun now only remain to them.

Before concluding I may give a few anecdotes related of Nostradamus. All the calumnies circulated against him did not prevent the Grandees of the French Court and the Governors of the Provinces from coming to consult him. They always came to him with a smile on their

lips, but when they returned they were far from laughing; for Nostradamus always knew how to make these jesters keep their place, by telling them such truths as the world does not love to hear. If they questioned him authoritatively as to the events of the future, he did not answer them. If they propitiated him, he always had a reply for them, but in so obscure and enigmatical a way that they could fathom but little of his meaning. When the questioners pleased him he took a real delight in answering them intelligently. Thus when Madame de Lesdignieres consulted him on the future of her son, he told her clearly that the young man would become one of the first men in the kingdom; and this young noble afterwards became Constable of France. Tronc de Condonlet, a rich citizen of Salon, who was very intimate with Nostradamus, tells this story of which he was himself a witness: One evening Nostradamus, on seeing the Prince of Berne, who was still a child, said to those in charge of him: "This young Prince will sit on the throne of France, and the title of Great will be added to his name." The guardians of the Bernese Prince smiled, and paid no attention to this prediction. But the Prince of Berne, as every one knows, became King of France by the title of Henry IV., and what is more, has always been known in French History as Henry the Great.

On another occasion, Nostradamus meeting a young Franciscan Friar (Cordelier), by name Felix Peretti, saluted him on bended knee. Those accompanying the monk, surprised at the deference shown to him, asked the reason. Nostradamus replied: "It is only proper I should salute His Holiness on bended knee." The other monks shrugged their shoulders and treated the prophecy as the folly of a visionary. The future happily did justice to Nostradamus, for this friar became Pope in 1585, under the title of Sixtus V. What is more wonderful still, the advent of this Pontiff was announced in stanza 28, of the third century, as follows: "De terre foib'e et pauvre parentelle par bout et paix parviendra à l'Empire." It is well-known that Sixtus V. was born in a poverty-stricken village in the Marches of Ancona, of very poor parents, and that he was a swine-herd before he entered Holy Orders. Before sitting on the throne of St. Peter, he was Cardinal Montalta. His career is even more remarkable than our own Nicholas Breakespeare, the only Englishman that ever became Pope of Rome.

While concluding this very incomplete sketch of Nostradamus, I should like to suggest to the readers of the Theosophist, in France and England especially, the formation of a society for the translation, compilation, and elucidation of the prophecies of Nostradamus. If it had no other result it would ensure the researchers' acquiring a first hand knowledge of the history of the last four hundred years, and it might even enable them to throw some considerable light on the near future of the twentieth century, which is almost at our doors.

A. T. BANON.

AN OPEN LETTER.*

ADYAR, 28th December 1897.

MY DEAR COLONEL OLCOTT,

I am extremely reluctant to come on the platform and give my views on questions engaging the attention of the Theosophists, at this meeting, as requested.

In my present retired life, which is that of a Buddhist Monk who is yet on his first stage of the priesthood—that of learning and acquiring knowledge and experience.—to take the position of a speaker on a public platform would not be consistent with my aims, or the rules of my order, and certainly contrary to my naturally retiring disposition.

I would therefore crave your kind indulgence to allow me to remain as an attentive listener and receive the teaching and suggestions of those more ripened in experience and who are qualified to teach on subjects so abstract and philosophical as well as practical. As a listener and a student I shall fulfil the desire I have so long indulged in, to come to India and learn her ancient wisdom.

I cannot, however, refrain from expressing on this occasion, after having had the good fortune to listen to the two lectures delivered by your friend Miss Edger, how refreshing and agreeable it is to me who have been driven to seek peace and contentment in the life of a recluse, from sheer disgust with the unreality of the world, to hear, for the first time, what Theosophy is doing, apart from teaching its professed creed and dogma, concerning which I have already heard so much.

I refer to the very lucid way in which Miss Edger has pointed out how natural it is that men should be united and find strength and spiritual blessing in the unity of mankind in one Universal Brotherhood through their religious nature; in the one Religion of Truth—which underlies all the great religions of the world.

If Theosophy is the medium through which negotiation for the peace between all men proceeds, and its members have for their aim the lighting up of the concealed truth in all religions which are worth the name of religion, and bringing men to see that they are naturally inseparable one from another—being each evolved out of the same common stock of primary matter and force—and not occupied with working out metaphysical puzzles, of which the market is already overstocked, I am heart and soul with it, and require no credential to become its member. I wish it success with all my heart.

* The Siamese Prince who embraced Buddhism in Ceylon, about a year ago, and is now a Buddhist Monk, being asked to speak before the late Anniversary Meeting of the T. S., in Madras, expressed his views in the following paper, which was read by the President.—Ed.

The world of to-day seems to me more miraculous than all the drug of miracles which is now in the market. That men should be so universally selfish and hypocritical as to profess to belong to one or the other of the beautiful religions in which should be found the true spirit of the Universal Brotherhood of all living beings, and yet be so divided by the man-made laws and customs as conventionally to regard themselves as Hindus, Siamese, Mahomedans or Europeans, and each conventional race be sub-divided into so many different clans and families, treating one another with anything but brotherly regard, seems unexplainable to me.

More anomalous and miraculous to me still is the apparent increase of evils observed throughout the world, as education, civilisation and "enlightenment" (so called) spread amidst the activity of the teaching of Christianity, Buddhism, Hinduism, Theosophy, &c., and the multiplication of societies that profess to remove these evils and lead men to peace and contentment in the present and to final emancipation from sorrow and misery in the future. I see the increase of crimes and cruelties and no spiritual advancement made anywhere! Great sufferings appear to afflict mankind and greater sufferings yet appear to be in store for them.

I confess, my dear Colonel, I shudder to contemplate on the modern calamities of which we have already had the experience, and the possibility of a European War is more frightful still, amidst religious activity and societies for all kind of works for the alleviation of the sufferings of **humanity**.

Is it not anomalous, that such should be the state of things in the world of to-day?

The truth is, I venture to suggest, that men had become too learned and knowledge is a drug in the market.

The beauties of morals and religion are taught and acquired as any other knowledge is taught and acquired, and for the same object, but neither the teacher nor the learner practises them after they have learnt. Hence knowledge becomes a dangerous weapon, as very clearly pointed out by Miss Edger this morning.

If Theosophy would undertake, in addition to the work of bringing men together into one Universal Brotherhood, the duty of leading men by *example* and *practice*, and *train* them instead of merely teaching them, in religious Truth by their exemplary life, so that they might be either true Christians, or Hindus, or Buddhists, &c., whatever be their religion, and not hypocrites as they now appear to be, it would be conferring the greatest of all the boons of the century. The one work that is needed now, I believe, is example and practice and not mere theories.

Personally, and as far as I have yet learnt, I think that all the elements necessary for the basis of a Universal Religion are found in Buddhism. For there you find the Truth that no man can deny and no science can disprove. In its purest form as originally taught by its

"Finder," (Buddha was not a founder but a finder, so was Christ, &c.), there is no superstition or dogma. It is therefore the religion of no body, the religion for everybody, and to regard it as of Buddha alone and call it Buddhism is extremely misleading. Buddha was a finder of truth concerning existence and eternity. This religion of truth is always there in the Universe and it is found out by any one who seeks it and brings it to light when the world has need of it in the course of its Eternal Evolution, for its spiritual requirement.

The key note to Buddhism, and its idea of salvation, which is purely philosophical, is that it is neither "you" nor "I" nor any body else that suffers misery or enjoys happiness or attains to Nirvāna. It is the "*Pancakhandha*" or the 5 component elements of beings that does this.

The secret of misery and happiness is to be found in Selfhood and where there is self there can be no truth for self is an illusion. The moment one forgets one's self, pleasure and pain and all other sensations disappear, and the Truth of Buddhism is seen, and Nirvāna gained.

As thought is the seat of the delusion of self, it is in thought that either happiness or misery is found. Hence the whole of the Buddhist metaphysic or psychological science is summed up in these four words of very deep meanings and capable of great expansion.

"*Cittain, Cetasikkain, Rūpain, Nibbinain,*" or Thought, Perception, Sight and Nirvāna.

From this, deep and earnest contemplation on the four Noble Truths brings the conviction as a sequence, that misery or happiness depends on thought and conception; right thought and conception bring happiness; erroneous thought and conception bring misery; for the one makes you see things in the cosmos as they really are in their abstract truth, and the other as they appear to be in relative truth.

Hence Nirvāna depends upon the three elements of Thought, Conception and Sight.

The whole of their religion, as you have already stated in your *Gautism*, is summed up in the celebrated verse :

" To cease from all wrong doing,
To get virtue,
To cleanse one's own heart—
This is the religion of Buddha ;"

and a more beautiful doctrine and a greater truth has never been told in any religion in the world."

To those who embrace the religion of Truth I cite the confession of a staunch Christian and one of the rising scholars of the day, in Europe, Prof. Rhys Davids, who in his little volume on Buddhism says :

" Many of the ideas in the 'Singālo Vada Sutta' are only suitable to a state of society which we, in this anxious time of social struggle, (i. e., civilisation brings struggle between brothers!) have for ever left behind; but we at least realize how happy would have been the village

or the clan on the banks of the Gauges, where the people were full of the kindly spirit of fellow feeling, the noble spirit of justice which breathes through these naïve and simple sayings."

This reminds me again that we are really spiritually retrograding, and need radical reform in our educational methods for bringing up our children and for the regeneration of mankind.

To you, personally, I am happy to bear testimony as to the good work you have done for the Buddhists of Ceylon in providing them with education based on the plan of bringing up the Buddhists in their own religion. This system, before your time, practically did not exist, and the universal praise that has been bestowed on you by the Sinhalese for the blessing which they now enjoy must be a source of pleasure and happiness to you.

May you and your Society, such as I to-day conceive it to be, be protected by the Triple Gem which is Truth, and be successful in all right efforts.

I remain,
My dear Colonel,
Yours fraternally in Truth.

J. C. JINAVARAVANSA.

“ THE NEW MENSTRUUM.”*

THE welcome visit to Australasia of so distinguished an exponent of Occult Philosophy as Col. Olcott, forms a fitting link between the thinkers of the southern and north-eastern worlds. The east is generative, the west propagative. The north seems masculine, the south feminine. Our atmosphere seems more adapted to the evolution of thought than to its practical application.

Whatever is generated here, seems to fly northward to receive its propagative and propulsive force.

The lectures of Col. Olcott, in the course of which the methods of color cure as applied in India were discussed, have excited wide-spread interest, and have led to this attempt to explain what we have been endeavouring to do here in furtherance of that object.

I write in the plural. The investigations are jointly those of Agar Zariel and myself, and although my part in the matter has been small, all the same, I will give the best account I can of the subject. Of course, it will be utterly impossible to do more than generalize, the discussion of detailed explanations must be deferred in deference to the patience of readers and limits of space.

We believe that we have been instrumental in discovering the principles of color cure. Up to the present, so far as we know, no principles have been definable, hence the practice, such as it is, would appear to be, like the practice of physic, a mere empiricism.

* Or Discoveries of Periodic action in the Treatment of Disease.

A certain sedative influence has been observed to accompany the blue ray, an excitant influence the red, a laxative and mediant influence follows the yellow. Some further experiments seem to have been made relative to the action of some of the secondary colors, but upon what *principle* these effects are produced would appear to remain a mystery.

From color therapeutics let us glance at medical practice. There are medicaments generally observed as having respectively, sedative, stimulative, and laxative effects, also other intermediate effects, but upon what *principle* these effects are produced nothing whatever until now, has been known. Yea—it has even been regarded as unknowable. Moreover, to still further darken the mystery, the same medicament will vary in effect, even upon the same individual. Aperients not infrequently cause emetic action, and *vice versa*; but to complete the muddle, at another time the effect will prove neutral.

An experienced physician, the other day, settled the difficulty in an offhand manner (apparently to his own complete satisfaction), by saying, that this remarkable diversity of effect was the outcome of "PERSONAL IDIOSYNCRASY!"—and there was an end of the matter.

Not as with a leading Sydney physician of 50 years' experience—Dr. Sydney Jones. In his capacity of President of the Medical Congress some two years ago, he stated that the whole practice of physic was a pure empiricism, and announced his belief that it would remain so until we understood more of the *psychic nature* of man. Presumably he meant, the ego and its modes of force.

For upwards of twenty years past, we have studied the *periodicities* as affecting organic existence. By *periodicity* we mean, a certain tendency in nature to produce specific phenomena in definable arcs of time.

Now, *time*, as we understand it, is a measure of terrestrial and celestial motions. The *day* equals a revolution of the earth upon its axis. The year, the revolution of the earth around the sun. The month or moonth (from *mōna* the moon) is the measure of the moon's progress around the earth, and so on. All our ideas of time and periodicity are then, evidently, *astronomic*. It is consequently to astronomy that we have had resource for the solution of the problem of periodicity, which in other words is the *problem of life itself*. Darwin says, p. 8, "Descent of Man", "Man is subject like all other mammals, birds, and even insects, to that mysterious law which causes certain normal processes such as gestation, as well as the maturation and duration of various diseases, to follow *lunar periods*."

This from the mind of Darwin, therefore "let no dog bark."

It is most amazing that millions of minds have read and re-read those pregnant words, without one soul ever grasping their stupendous significance. When that noble observer made his great generalization he let drop the thread, doubtless "in sure and certain hope" that other, even if inferior minds, would "weave it well." His own hands were

full, but his pregnant mind grasped the possibilities. No idle phrase defaces the pages of that indefatigable and luminous mind.

After a good deal of wide observation and generalization of lunar-solar periodic action upon vegetable and animal life, we found it expedient to focus our observations and conclusions upon one particular species, with a view to practical issues, and we naturally applied them to the *genus homo*.

We succeeded in discovering a certain *polarity* in the lunar or monthly circle, answering to the functions of—1st, *generation* and 2nd, *reproduction*. Bearing a fixed geometric relation to these poles, we find points which affect and regulate the vital and recuperative forces.

One set of points affects the *expulsive* and *radiatory* forces; another, the *glandular* and *secretive* functions, &c., &c.

These polarities and points then, translated from *geometric arcs* into *equivalent measure* of time, mark certain periodicities.

For example, the point of generative action, the point of propagative action, and the points *upon which alone*, medication can be successfully applied in a *curative* sense, for the different lines of physiological and recuperative action.

Supposing that we have not exaggerated our claims, it may be said that for the first time in the present historic era, the practice of healing may be considered to have within itself the possibility of perfect exactitude.

Physiology has advanced; a knowledge of the classification of remedial agents has progressed; the practice of vivisection, amputation, and such like horrors, is extending with leaps and bounds; still, the ablest and most experienced physicians unreservedly designate the practice of physic as so much experimental quackery.

The mystery lies not in the anatomy or in the physiology, but in our ignorance with regard to the lines of action of those forces which underlie our wondrous mechanism.

The fast expiring materialism of the age has been playing with reflections and shadows, whilst rejecting the substance, the *real basic substance*. They talk of this and of that element, with their respective properties, all of which is well enough in its way, but we should not overlook the cardinal fact, that there is *One* primordial substance—soul (Sol). All else are *modes and manifestations only*.

Science then, consists in the study of the soular modes or forces. Soul, the creator, shaper, evolver, is itself *subject to law*, the law of its own nature. Solar law is consistent of those lines of force upon which the creative power of *necessity* operates. We have found during the progress of our humble enquiries, that the lines of this action upon the human frame are *geometric and simple*, capable of the most *exact definition*.

Proceeding to the question of color cure. It occurred to us by a line of reasoning, thus: Sol, the sun, the material reflex of soul (God),

in this particular *Soular system*, transmits His essential vivifying influence, the solar beam—*white light*. *Light* is analagous to, and a necessity of *life*; whether it be a mode, a vehicle or a principle is no matter; *ergo*,—within the solar beam lies “*the promise and potency of all life,*” i.e., the secret of health (whole life), and as a necessity also, the secret of disease (lack of equilibrium).

We reasoned that the breaking of the white ray was simply the *varying of the ratio of vibration*.

What is specific ratio of vibration? Our definition of *periodicity* covers the answer. Now, since white light bears an analogy to the *vital circle*, hence, necessarily, the ratios of vibration (colors) must hold a definable relation to the polarities and relative points and arcs of the vital circle.

We consequently projected the chromatic color scale, spherically, on the principle of M. Chevreul, the French authority, when, to our unspeakable joy, we discovered a precise identity, also analogous with certain of the laws of crystallography, too voluminous to define here.

During the last few months we have experienced the most conclusive proofs of the truth of the system in the effects of its practical application to the cure of disease. Space forbids detail on this point, but the subject is always open to experimental proof.

In the application of the color vibration, as a complement of the periodic theory, so far as we have gone, the effects are conclusive enough, but we confess to having been much hampered in this line of the enquiry from paucity of appliances. We have however gone so far as to establish in our *own minds an absolute conviction* that medicaments are unnecessary to the cure of disease, with the exception of pure water, charged with the requisite combination of rays. To produce the required result however, it is necessary to apply color in connection with the *law of periodicity*, to which it forms of necessity a complement.

The application of the color rays on this principle is totally different to that of any previous practice, so far as we know.

No primary colors are used, neither secondaries, for any purpose analogous to the action of *internal* medicine. Neither do we believe that any permanent beneficial result has been produced by such action.

There are however instances in which such colors are used successfully for purposes analogous to the *external* application of medicaments.

There are other equally important possibilities in the application of this system. The vital subject of the meeting of the sexes, and the propagation of improved types of beings, all fall within the scope of this argument, but I have trespassed, already, sufficiently, upon your valuable space.

To sum up: We have found that there are *tidal laws relative to each individual*, the exact nature and periodicity of which are deducible from a spherical lunar projection, based upon certain data relative to

the individual. By a knowledge of this, the action of the forces of physical functions can be known; and such times, say, as those of conception, procreation, recuperation, assimilation, &c.; and, as a sequence, the *true and only times* when medicaments can be successfully applied are definable.

We say that an exact analogy exists between the periodicities and potencies of this circle and the vibratory or color scale, and upon this ground the healing practice may attain a substratum of exactitude.

My colleague, Mr. Zariel, has promised to contribute upon the subject of the application of sound vibration in its relation to this principle.

It may be added, that whilst the doctrines herein defined, in no way disagree with the principles of the ancient and modern practice of Astrology, they are not deducible from the accepted tenets of that science, but nevertheless tend to throw great light upon much that has hitherto been obscure in that venerable art.

STRATFORD PACKINGTON.

VIBRATORY FORCES.*

THE revived and ever increasing interest displayed during recent years, in the search after the finer and occult forces in Nature, must eventually culminate in many valuable discoveries ere the train of thought is diverted to other channels.

We (the writer, in conjunction with a valued friend and fellow student, Mr. Stratford Packington) have devoted years of study in various branches of Astro-philosophy, especially in its relation to phenomena of organic life, and during the course of our investigations, we have obtained a solution to some of the leading difficulties which have hitherto beset the application of remedial measures in the treatment of disease, whether by psychic or mental power, colour-rays, or by ordinary forms of medication. This discovery we are led to believe may deserve a place amongst others of importance which are now being brought to light.

In arriving at our conclusions, we have naturally traversed a wide field of research, and have stumbled upon many side-issues from which have arisen important links in the chain of facts, of more or less interest both in a theoretical and practical sense.

Amongst other developments in this line of investigation, perhaps one of general interest is the remarkable affinity which presents itself in the association of sound with colour, and of both with the necessities of the healing art, in the application of remedies to the individual.

My colleague, Mr. Packington, has submitted to *The Theosophist*, an outline of views embracing the broad principles involved in our discoveries, and their relation to the so-called "colour cure," which, up to

*The relation of Vibration to polarities in Sound, Colour and the human frame.

the present time has scarcely advanced beyond the empirical stage. The outcome of our researches will place the application of the colour-rays or any other curative agency, in a new light, by which a specific and satisfactory issue can be attained.

I will now make a humble effort to display the relationship of sound to colour with their polarities and psychic reference to the human organism.

In making this attempt, I feel somewhat puzzled as to where and how to begin, since this will be the first time (with the exception of Mr. Packington's contribution) that these principles have been in any way expounded by us for public attention.

And where can we find a more suitable medium than the columns of *The Theosophist*, whose wide-spread influence in the exposition of occult philosophy and new lines of thought, render it pre-eminently the choice vehicle for the first transmission of matured ideas, to perhaps the most thoughtful portion of the world's population.

One of the first results of vibratory force or motion is that of *sound*, which we recognize as speech, music, noise, &c.

The sound of speech or voice is perhaps the first that we become cognisant of, and as *form is one of the chief results of sound*, speech or voice is taken as a foundation to form first principles in the scale of evolution.

Take for example, the first chapter of Genesis, where the six stages of form development is beautifully and simply illustrated.

"And the earth was *without form and void*." At this elementary stage, the form-producing vibrations associated with *sound* were wanting to produce the charm of beauty in design.

"And God said: Let there be light; and there was light."

Here then we have the first *vibrations of sound* depicted as the *voice* of God, evolving by these vibratory forces the primary principle of life, *viz.*, Light. This may be taken as symbolic of the first of the primary colour-rays—positive, stimulating, expanding—Red.

The association of Light with its polarity or complementary, Darkness, is described as the "first day" of the six creative periods.

"And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

The sound-vibration begets a second primary necessity towards the higher evolutionary processes in nature, *i. e.*, the atmosphere, firmament recognizable space, the heavens, blue sky, &c. This is distinctly symbolic of the second primary colour-ray—the negative, sedative, contractive—Blue.

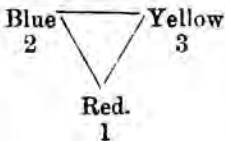
This principle, with its floating vapoury atoms, and its polarity, the condensed waters on the earth, constitutes the "second day."

"And God said: Let the waters under the heaven be gathered together," &c.

"Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit," &c.

This is the outcome of the third series of sound-vibrations, generating the last of the primary form principles; *i.e.*, the fruitful propensity of "mother-earth," from whose prolific bosom all life is derived by the interaction of these three vital primary principles—Light and heat, air and moisture, earth and seed.

The generative and fruitful principle in nature is symbolic of the third and last primary colour-ray—the propulsive, laxative, yielding—yellow.



The three great primaries are now complete, after which, the three secondary forces, arising from an equal blending of the former are called into play.

"And God said: Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for *signs*, and for *seasons*, and for *days*, and *years*, &c." Here we have the evolution of time-measurement by astronomical arcs, and the astrological potency of the celestial orbs described as for "signs" and for "seasons." The elementary principle of light is now focussed from two bodies called the 'great lights'—one positive, the other negative; one propulsive, the other reflective; masculine and feminine, electric and magnetic. This is the first emanation of the secondary principles and corresponds in symbolical aspect to the great mediant colour-ray—the modifying and variable seasonal influence—the equal blending of the two primaries, blue and yellow, *viz.*, green.

This is described as the "fourth day."

"And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament."

These sound-waves are represented as producing the fishes and birds, corresponding to the equal blending of the red, stimulating, and propulsive ray, with the azure and airy blue—heat and moisture, as symbolized by the secondary colour—Violet.

This ends the "fifth-day" period of evolution.

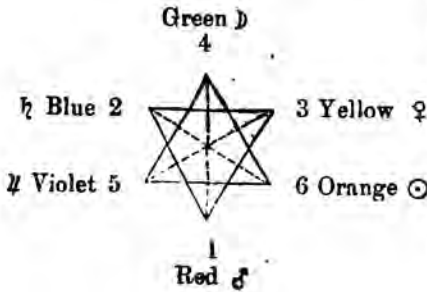
"And God said: Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, &c."

"And God said: Let us make man in our image, after our likeness, and let them have dominion, &c."

Herein we have the last of the six creative vibrations and developments of the potent sound-waves, by which the *form* of the world is evolved, culminating in animal life, of which the human forms the latest of the three secondary forces, and symbolizes the great tonic or key note, the outcome of all the preceding, an equal blending of the stimulative red with the soft and generative yellow, *viz.*—Orange.

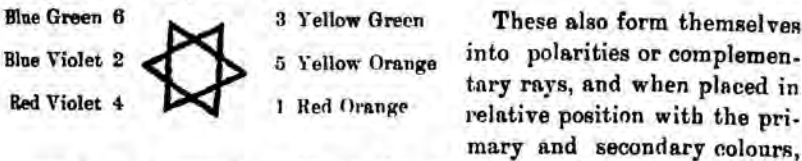
The elementary six days or periods of creation, constituting the three primary and three secondary sound and colour vibrations may be illustrated by the familiar emblem of the inverted triangles.

The red and green are seen by this to form a polarity of positive and negative quality, a primary and secondary opposite or complementary ray. Likewise, the orange and blue, and also the yellow and violet, which is in perfect accord with known principles in the science of colour. The planetary symbols attached to this diagram will be significant, in connection with the preceding matter, to



students in astrology, though we are aware that this arrangement of colour to the planetary symbol is not in complete accordance with some of the generally accepted views on this subject. This arrangement however, is the outcome of much practical experiment and experience in the plane of action to which I refer.

A third series of colour-rays, resulting from an unequal blending of the primaries in the porportion of two to one now follows. These are six in number, illustrated by inverted triangles whose points will fall exactly between those of the primary and secondary rays, thus making twelve definable points :



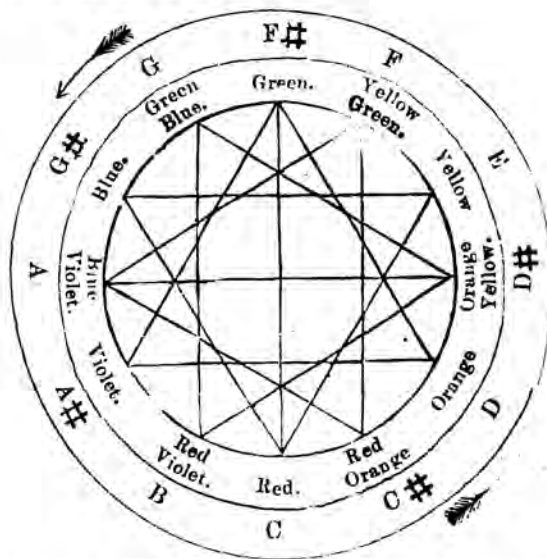
a complete chromatic scale is the result, agreeing perfectly with the chromatic successions of sounds familiar to students in musical art. The following diagram will assist in making this sufficiently clear. The absolute notation given, must not be understood as representing the individual notes employed in the modern development of music, the latter will be touched upon presently.

Here we have presented the potency of sound and colour, with form as the result of both.

It is now well known that every sound, as well as every combination of sounds, possesses the power of developing well defined form.

Those sounds which are of smooth and sonorous character, or concordant combinations, produce circular and curved designs, whilst noises or discordant combinations, produce angular and distorted forms. Every sound or degree of vibration has its corresponding development of form. A most interesting illustration and description of this creative prin-

ciple in sound as a generator of form, will be found in a work entitled *Voice Figures*, by Mrs. Watts Hughes.



Now if we make an adaptation of sound, as in the *artificial arrangement* of the modern Diatonic major scale, to corresponding colour tones, and obtain the planetary influx answering to these, we get a well defined result, which is here presented as the issue of extended experience and investigation. The full details of the method by which the association has been arrived at, cannot be given here as they would occupy too much space and time.

The following gives the modern diatonic major scale, with the corresponding colour and planetary influence :

Tonic or Key Note.	Super tonic or Pre-dominant.	Mediant.	Sub-dominant.	Dominant.	Sub-Mediant.	Leading or sensitive note.	Tonic.
♁	♀	♃	♄	♅	♆	♇	♁
1	2	3	4	5	6	7	8



Orange. Yellow. Green. Purple. Red. Blue. Red Violet. Orange.

The curved lines or ties connecting certain of the notes together, indicate the contrasting polarities or complementary sounds. The planetary character and colour relation will be found to completely agree with this tonal affinity.

Thus, C (tonic) and A (sub-mediant) are in contrast or polarity, forming complementaries to each other in C major and A minor, exactly as in the case of orange and blue. Moreover the Sun (orange) and Saturn (blue) are polarities in astral vibration.

The tonic is bright, warm and genial like the solar ray, while the sub-mediante is melancholy, weird and cold, like the Saturnine ray.

D, the supertonic or second of the scale, is complementary to F, like the corresponding colours, yellow and purple. The D minor chord, founded upon the second of the scale, is soft, amorous and romantic in quality, corresponding to the Venus and Yellow ray; while its contrasting tone, F, is exceedingly rich and majestic, corresponding to the Jupiter and purple ray of royal justice.

E, the mediant and third of the scale, is complementary to G, the Dominant, as also their respective colours, green and red.

The mediant or green tone is that which gives the mode or seasonal quality to the whole scale and decides whether it is major or minor, thus answering to the Lunar ray, whilst the dominant G, is decidedly Martial and red in character. The Moon and Mars are well known as contrasting astral forces or polarities.

The leading or sensitive-note, B, the seventh of the scale, stands unrelated in direct polarity to any one of the others, and is fitly associated with the red-violet ray, and the character of the planet Mercury. It is the "Messenger" tone of the scale, hence its title of "leading note," as it exerts a peculiar power on the ear in leading to the tonic or solar tone at the close of a musical phrase.

If we arrange the six creative colours with their respective tones one after the other, we obtain the following result and definite form of sound pattern.

Light and Darkness.	Sky, air and Density.	Fruitfulness and Order	Time and Seasons.	Birds and Fishes.	Animals and Man.
Sol.	La.	Re.	Mi.	Fa.	Do.
1	2	3	4	5	6

Red.	Blue.	Yellow.	Green.	Purple.	Orange.
♂	♀	♂	♂	♂	♂
♄	♃	♂	♂	♂	♂



In this arrangement, the after-developments arising from growth of mind find no place. These find expression through the planet Mercury and the signs ♀ and ♄.

Now, the sounds, colours and planetary impulses not only agree in their relation to musical art, but they all bear a distinct and very decided relation to the action of corresponding remedial influences employed upon the human frame. Thus orange, not only represents the tonic in sound when applied to music, but when used medicinally as a colour-ray, it proves like the solar ray, tonic and invigorating to the exhausted frame. In the ordinary class of organic medicinal

agents it is chiefly represented by the bitters, such as Orange peel, Chamomile, Centaury, &c.

The Yellow or Venus impulse when medically applied gives the aperient or expulsive action through the excretory system, as represented by aperients, diuretics, sudorifics, emmenagogues, &c.

The Red or Martial ray is of a heating and stimulating nature, increasing the vital heat when deficient, corresponding to the hot spices, Cayenne pepper, &c.

The Blue or Saturnine ray is cooling and sedative in nature, tending to excess of sleep and torpor, as represented by narcotic and refrigerant action.

Those colours of a secondary and tertiary quality will combine the modified effects of the primaries from which they are formed.

There are *specific periods of time* in the monthly vital circle, definable for each individual, when the body will respond readily to curative action, and so render the operation of suitable medicine a certainty. Treatment administered at any other times is calculated to prove a waste of energy, and often does more harm than good.

The discovery of the exact periods for potent medication in each individual forms one of the important achievements connected with our researches, to which the natural law of periodicity forms the only key. The practical and useful working of these principles in the treatment of disease has been fully demonstrated in our practice, and is applicable to any system of treatment, providing the remedial agents are of a recuperative nature. The great secret lies not so much in what is given, but in the how, where and when of administration.

The various organs of the body, like the sounds and colours, have their corresponding polarities and are divisible into twelve parts answering to the twelve zodiacal divisions. Thus:

♈ Aries, the Head is polar to ♎ Libra, the Loins.

♉ Taurus, the Throat is polar to ♏ Scorpio, the genitals.

♊ Gemini the Shoulders is polar to ♐ Sagittarius the Hips.

♋ Cancer, the Stomach is polar to ♑ Capricorn the joints.

♌ Leo, the Heart is polar to ♒ Aquarius the legs.

♍ Virgo, the Bowels is polar to ♓ Pisces the feet.

It will be found by observation that there is a distinct tendency to sympathetic affection between the parts representing these polarities. Thus, if the lumbar region is affected by any ailment peculiar to that part, as in disease of the kidneys, lumbago, &c., the head, which is polar to it, is immediately concerned in the suffering. Diseases of the generative system are accompanied by sympathetic affections of the throat, and so on.

So strong is this affinity, in fact, that derangements in one part of the body may often be, and have been, successfully treated, by applying the remedial measures to the part which may be in polarity to the affected region.

FRAGMENTARY THOUGHTS.

No. II.

IT was well said—"My mind to me a kingdom is." A kingdom truly but an unmanageable one. And yet to go the rounds of it affords amusement. When the tug of war commences between us and our mind we find out that it is not only extremely powerful, but much too subtle, to boot. No wonder that many are afraid to lock horns with it. The mind is a sophist of the first order. It so often puts forward an excuse that looks like a potent reason! Always be on your guard against this Counsellor Silver-tongue. One often smiles at observing what has been roughly described by good Gobbo:—"Devil, I say, thou say'st well. Conscience, I say, thou say'st well."

At meals I use a particular sauce freely. The sense of discomfort came when I tried to leave it off. This should not be. Let us try to do without it. Yes, I shall do without it to-day. Now comes the first thrust of Master Mind. 'But this is absurd. Your progress does not depend upon sauce or no-sauce. What an idea!' 'No, no, master mind, you confuse the issue. The sauce holds me and I do not want to be so holden. Shall I who am going to bloom into an adept one of these days be knocked under by a sauce? Forbid it will-power!' The food does seem tasteless, though, without the usual condiment. 'Of course,' chimes in Master Mind, 'you will not be able to eat as usual. You are on the road to spoil your health. Consider. You are not to eat because it gives you pleasure. You are to eat because it keeps you up. You have not been well lately and you will come to a fine pass if your diet is reduced by any foolish scruples. And, besides, never mind for once.' 'All right, Sir Mind, we will abstain for a few days only. No harm can come of a few days. During these days we shall try to do without it. I want to do without it. It must not fasten on me.' A pause. Mind mastering its forces. Back again. 'Mother can not but notice and wonder. You know she will question. Wifey, too, that dear, little spy, all eyes always, will serve on you a notice to show cause why. What will you say? Tell a lie that you don't want to eat? Or will you explain your motive to be above attachment. Ho, ho! do—do explain. It will be so jolly. They will laugh so.' Dangerous argument this: fear of ridicule: false shame. 'Aunt thou false reasoner! I cannot fence off your questionings, but to-day I will abstain.'

Servant serving out hot water for bath. Rascal spilled it and scalded me. Out leaps the sword of passion from the sheath of Kâma. Mustn't be angry, though. Remember what has been said in the *Gitâ*—"Three are the doors that open on self-destruction—Desire,

Anger and Avarice : hence, these three should be abandoned." Aye, but the fellow did it on purpose. "What then, so much the more merit in forgiveness." Curse his carelessness, he was ogling with the maid-servant at the window there! 'Come, come, remember, if you please, that he and you are one. Fie on your Vedantism if you forget that.' "Thou shalt forgive thy brother until seventy times seven." I know all that, but the arm burns so. If I say nothing he will get more careless. Suppose it had been one of the children instead of me! What to do? Shall I unbend, unlock, reserve and speak to him kindly, pointing out the results of his carelessness? The fellow won't understand. Shall I, then, take him right and left? Result—compromise. "Look here, now, at your work! Go, get ointment from within. Art deaf, stupid!"

Theosophy is not always all-satisfying. There are moments when its consolations fail. I hope it is no hereay to say so! In the hour of misery when the strain is too much for the heart the cord snaps and we are driven from our anchorage. The sight of pain which we are helpless to relieve stands out against any explanations that can be based on Theosophy as at present expounded. With regard to the question of animal suffering we modern Theosophists are admittedly at sea. We are taught that every suffering we see is due to Karma; that suffering does not come as a punishment but as a trial through which lessons are learnt—lessons of the eternal verities. We have been told, and told repeatedly, that when we see pain we may feel sure that something holy is to be born out of it. Let us see how this applies to the practicalities of life. I have a child for whom I feel love inexpressible, and the dear little one is under the agony of a bodily suffering which *medicos* in a multitude are unable to relieve. The mental agony that I feel may be deserved. I may have sown it and I but reap it now. But is the agony of the little one explained similarly? Who did err, who did go against the Law, sowing the seed of such acute suffering? Who is it that suffers? If it was the Ego that sinned, the Ego that passes from birth to death, it is unjust, it is cruel that this innocent personality of a child should suffer for it. The wee thing in the cradle is to all purposes, a being that can feel, and it is *it* that feels and suffers while the individuality behind, the Higher self of Mr. Sinnett, escapes 'scot free!'^{*} Whoever erred in the past incarnation was a fully responsible being, able to inflict and to bear, while the child that suffers is all innocence and helplessness! And besides, how is a man better or holier for having gone through acute suffering while six months old? Can any impress on character be left? Of course not. Then the suffering has been purposeless. Does the individual gain then? If so, that is unjust, because for all our present purposes the child and the individuality behind are two distinct beings. At any rate it seems so to me.

^{*} It is to be hoped that our readers will accept no statement that has not been carefully weighed.—Ed.

There are moments in a man's life when he rings out in bitterness the words that Byron puts in the mouth of Cain—"I did not ask to be born!" May not the better informed Theosophist ask—"I did not ask to be evolved!" The purpose of the Universe, we are informed, is the building up of individualities, that shall share the life divine of the One from Whom all came out. During the earlier races, animal man was built up and then came the sons of Mind who filled the animal forms with their essence. Thereupon the 'baby Ego, (according to Mrs. Besant) came into being. That baby Ego is hedged round by laws which it cannot but go against as its very nature is *Avidyā*. And because it goes against these laws it suffers! And so down and down the arc until we arrive at the man of to-day who suffers so horribly. He may scale the glorious heights Nirvanic in some far off æon. Even if he does, can the suffering he has gone through be as naught? He has to suffer to gain his Nirvana. He has, so to say, to be knocked down to earn his shilling! Does this reveal the existence of a Law the heart of which is love? The black magician for whom the eighth sphere waits (whatever that may mean),—why did he become so? Because he erred terribly and knowingly! Aye, but he did not ask to be; his will was mute! It seems to me that here we are in a wood and there is no way out of it unless we adopt the wretched device of *Mâyā*—"No manifestation, no suffering—no nothing." The difficulty may be done away with if we suppose that every one of us is a *Mānasaputra*, not a new Ego that 'became' when the Lords of the Flame projected their sparks. If we are all spiritual entities that, for their own purposes, willed *themselves* to pass through the circle of necessity, then surely some show of reason might be attached to the stock-in-trade explanation of suffering—Karma. Karma, Karma—what a word?

I know not why, but so it is. Whenever I take up H. P. B.'s or Mrs. Besant's writings which relate to the problems of Higher Life I fail to draw balm from them. This may, indeed, be said of almost all the T. S. publications that set out the Path or its first stages, before us. I do not plead for *Rāja Yoga* made easy, but surely some of our publications may with advantage be pared somewhat of their sombre severity. Take up the *Voice of the Silence*, *The Light on the Path*, *First Steps in Occultism*, *The Path of Discipleship*, *In the Outer Court*, &c., and we find that when we come to *Finis* we are certainly left standing on an exalted plane of thought. More often than not, however, sadness is the accompaniment of this elevation. Like the icicle on the tender leaf falls the blighting conviction on the heart—"This is not for me." There is but one book from the perusal of which I get up a wiser and not a sadder man. And that is the Book of books—the *Bhagavad Gītā*, the song of Hope, the song Celestial.

गीतासुगीताकर्तव्या किमन्येःशास्त्रसंप्रदेः ।

यास्ययंपन्ननामस्य मुखपद्माद्विनिर्गता ॥

"The *Gītā* should be well studied, that which fell from the lotus-

like mouth of the One with the lotus feet." What need of studying other sâstras?"

संसारसागरेघोरं तर्तुमिच्छतियोनरः ।

गीतानावंसमासाद्य पाष्याति सुखेन सः ॥

"The man who wishes to cross over the dread ocean of *Samsâra*,—let him betake himself to the boat *Gîtâ* and in comfort he passes to the other side." Happy he who can read the original. The simple *Stokas* come as though resounding from the depths of *Akâsa* itself, sonorous with a bounding and yet subdued chant. At times it seems as if the words fell from the lips of a father pressing to his heart a weary and sorrowing son on whom the world had pressed heavily.

अपि चे सुदुराचारो भजद्देमामनन्यभाक् ।

साधुरेव समतन्यः सम्यक्व्यवसितो हितः ॥

क्षिप्रं भवति धर्मात्मा श्लक्ष्णं चानि गच्छति ।

कौतये प्रतिजानीहि न मे भविष्यति ॥

(Bl. G., 9-30-31.)

"But if an unrighteous person worship Me, worshipping not another, he must ever be accounted righteous, for he hath rightly resolved. Speedily he becometh dutiful and goeth to eternal Peace. O, Kaunteya, know thou certainly that my devotee is never destroyed."

Whoever has caught but a glimpse of the Glory, shall be saved, even though he cannot now leave off wallowing in mire. Here is hope for the like of us. The Peace of Peace is not forbidden ground to us though our knuckles be not strong enough to-day to permit us to knock at the door.

H. S. SEVAKA.

IS INOCULATION NECESSARY?

THE system of inoculation with the serum of animals, as a preventive of plague, is so much praised and exalted by its votaries that most of them without proper investigation have been blinded by their own prejudice. Notwithstanding the fact that it is neither a prevention against, nor a cure of, the plague, hundreds of people are induced, by some means or other, partly against their will, to be inoculated with the serum of animals, which is considered impure for the human body, by all the Aryan religions. Even from the Christian standpoint it can be considered as such. "Know ye not," says the Bible, "that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [I Corinthians, III. 16—17]. It should not be defiled by any animal or foreign matter, as it then becomes unfit to carry out its legitimate function. It will be remembered that a few years ago experiments were made in the medical hospitals, in which the blood of lower animals was transfused into human systems,

and the result was that the men in whose systems, the animal blood was transfused began to show signs of imitating the nature of that animal whose blood was infused into them. For example, if it were the blood of a cat, the man began to purr like the feline animal—at least such phenomena were reported to have occurred. The medical men have seen their mistake and we do not hear now-a-days about such unnatural experiments—unnatural because they break the divine law and defile the human body, the temple of God ; and the man, in whom there is the possibility to become divine, is made animal.

The same rule can be easily applied to the animal serum. It may be said that the inoculated persons do not show signs of animal nature immediately or in a marked degree : they may not manifest it, but the animal nature would remain latent in them, there can be no doubt, and would manifest itself when predisposing circumstances happened to arise.

But let us ask about the feasibility of using the serum. Is it certainly a preventive or a specific cure ? To meet this enquiry we will have to quote Dr. Choksey's report of the Arthur Road Hospital. He says :—

“Sero-Therapy was tried on an extremely limited scale, and the serums that were used were those of Professor W. M. Haffkine, C.I.E., and of Dr. Yersin ; also a serum prepared in Russia according to Yersin's method, and that of Professor Lustig of Florence. Both Professors Haffkine's and Lustig's serums were what may be called, experimental, and by no means perfected, and both the Professors, before giving them a trial, disclaimed anything like finality or perfection either in their mode of preparation or application. Fifteen cases in all were injected by Professor Haffkine ; of these nine were cured and six died, giving a mortality rate of 40 per cent. ; fourteen of these were acute cases, of whom six died and eight recovered, giving a mortality rate of 42·85 per cent.”

This rate of mortality can hardly be called lower than the mortality of patients who were not inoculated. This is not the only record of mortality which goes to prove the worthlessness of Dr. Haffkine's serum : the statistics of the Brahmapuri Hospital, recorded in Major General Gatacre's report, show similar results, *viz.*, out of thirty patients inoculated with Dr. Haffkine's serum, only ten survived—a much poorer result even than that shown by other hospitals where the patients were not inoculated.

“The other case was,” says Dr. Choksey, “not making a favourable progress, though fairly convalescent, and the serum was injected with a view to hasten his recovery, and he recovered.” But in this case, other means were applied besides the serum, as in almost all other cases, which can be seen from the same report :—

“In order that the patients might have the best chance of recovery possible, Professor Haffkine did not think it advisable to stop the regular

routine treatment which was carried on just as usual, the serum forming a supplemental treatment." (The italics are mine.)

The serum being thus tried as a "supplemental treatment," only, how can we say that the recovery was due to this method exclusively and to none other? Dr. Yersin's serum, which was reported to have effected "miraculous cures," was tried only in three "very early cases which alone Dr. Yersin considered amenable to his serum. The *mildest* of them recovered after a very long and protracted convalescence, the two others dying within twenty-four hours of the injection." Can anything more be required to prove the futility of this method? And we are told again by the same authority that "The Russian serum prepared according to Dr. Yersin's method was tried by Professor Lewin of the Royal Military Academy of St. Petersburg, and it failed to show any results, even in a single case, as all the cases so injected died." On the face of this deplorable result, the dogmatic medical men and prejudiced persons are still loud in their praise of this method, and mislead and misguide the unthinking public. Dr. Choksey recommends Dr. Lustig's serum, because, as he says, it was tried on six cases, all of whom recovered. But he himself says that when this serum was tried, it was the "decline of the epidemic," and therefore the disease was "less virulent;" not only this, but "the usual routine treatment was continued in these cases also at Professor Lustig's request." Thus there is nothing to support this system. We can well guess the reason why Professor Haffkine should recommend the re-inoculation; but why the authorities should be so anxious to press the mild and unthinking public to get themselves inoculated against their will we are at a loss to understand. The official reports go to prove, again, that the authorities are as ignorant about the cause of the plague as the public whom they have tried to show as ignorant in their reports; even they are unable to diagnose accurately, as will be seen from Dr. Choksey's report. We hope that they will cease to press the public for a false security.

N. F. BILIMORIA.

Theosophy in all Lands.

LONDON, 30th December, 1897.

It is pleasant to hear of the success of Mrs. Besant's recent visit to France. The arrangements in Paris were made by Mons. Courmes, and are said to have been very excellent. Mrs. Besant's lecture, which she delivered in the French language, was given at the *Hôtel des Sociétés Savantes*, to an audience of six hundred people. It was received enthusiastically, and was reported at some length by the Paris papers. After a few days spent in holding meetings and conversing with French members, she travelled on to Nice and Toulon where her lectures were attended with the same success as at Paris.

The Blavatsky Lodge Meetings continue to be well attended and all the addresses this month have been of exceeding interest. Several classes for

study are now being conducted at Head-quarters; one by Mrs. Cooper-Oakley, on "The Secret Doctrine;" one by Mrs. Parker, on "The Ancient Wisdom;" and another by Mr. Chatterji, for the study of the Vedānta.

At the Blavatsky Lodge Meeting on the 2nd instant, Mrs. Besant lectured to members of the Theosophical Society only, taking for her subject, "What think ye of Christ?" a question which she said was never more pressingly before the minds of men than at the present time. There are, she said, two main threads in the story of the Christ of the Churches—that of the man Jesus and that of the Christ, into which latter thread have been twisted many strands derived from the Mysteries of Egypt and elsewhere, and of which, one phase of the higher criticism finds the solar myth stories a sufficient explanation. Of the man Jesus it may be said that he was born among the Jews, and was a man of exceptional purity and devotion, trained from his earliest years among the Essenian ascetics and Egyptian mystics. He was received at the commencement of his life-work, as an orthodox Jew who repeated the Jewish maxims, especially those of the celebrated Rabbi Hillel; it was only at a later stage that he incurred the wrath of the priests, at whose instigation he seems to have perished by the Jewish penalty of stoning, not the Roman one of crucifixion. At that period of his career which is typified in the gospel story as his Baptism, by an act of supreme devotion and self-sacrifice he became the vehicle for a great outpouring of Divine Power from the Buddhic plane, and it is this great inspiration which has given real life to Christianity. Into the simple narrative much has been incorporated which no unaided effort of the higher criticism will be able to disentangle. The story of the Christ is really the story of the later stages of human evolution, and the various gospel accounts of the immaculate conception, virgin mother, birth in a cave or stable, flight into Egypt, massacre of the Innocents, crucifixion, burial and resurrection, are really full of meaning quite other than the crude historical conception based upon them. In one aspect the immaculate conception may be said to symbolise the birth of the ego—the outpouring from the First Logos, of the quickening life-wave into the virgin womb, prepared by the work of the Second Logos, in the matter outpoured by the Third Logos; but in occult teaching the story is more frequently used with regard to the *second birth*, when, Manas being already developed, the time has come for the earlier manifestations of the Buddhic consciousness; *then*, the Christ is born within. It is the period of the first initiation—the Baptism of Fire.

Mrs. Besant treated the same subject, though not in so much detail, in a lecture to a good audience assembled in Queen's Hall on December 26th, the title of her address being, "The Christ, Historic and Mystic." This address concluded a short series of four Sunday evening lectures, three of which were delivered by Mrs. Besant, and one by Mr. Herbert Burrows. A lecture on "Physical Development" was given by Mr. Leadbeater to the Blavatsky Lodge on the 9th inst. when some exceedingly useful and practical lessons on the importance of maintaining physical purity and health were enforced by the speaker with great clearness. Among the points dealt with were food and drink, and considerable stress was laid on the need for abstinence from alcohol and flesh food by all who desired to hasten the development of these various vehicles. While these things would not of themselves promote the desired end, they did materially assist by clarifying the medium in which the real self had to function. It is a scientific law

that the finer and more rapid vibrations of the higher planes can awaken no response, unless by refining and purifying the matter of our lower vehicles we can render them sufficiently sensitive to catch up the harmony from above.

On the 16th inst., the Lodge listened for the first time to a lecture by Mr. J. C. Chattopādhyāya, who dealt with the subject of the *Vedānta* in a manner which excited great interest among his hearers. He showed that the *real Vedānta* is in the inner life as revealed in the Upanishads—purely spiritual teaching, not arguments but assertions. The later writings display the intellectual and controversial side of the *Vedānta*, but in India it has ever been impressed on the mind that the life is the main thing—live the life and ye shall know of the doctrine. The importance of right conduct has ever been enforced; and that granted, an all embracing tolerance of opinion has been allowed in matters religious and philosophical.

The last meeting of the old year which will have passed away long ere these words appear in print, was addressed by Mr. Mead, who took for his subject, "The Deathless World," and leaving the interesting study of gnostic tradition in which he is so greatly absorbed, he based his remarks upon the teaching contained in the ever-fascinating *Kutho-panishad* which he expounded almost passage by passage, throwing much new light upon the meaning of the ancient scripture.

In the year which is just at its close we have heard of but few events in the scientific world. The introduction of a wireless electric telegraph by Signor Marconi probably has the first place. Though the principles of his invention have been known for some years, he has the distinction of being the first scientist who has been able to apply the principle practically. That it is a success has been proved by trials over distances of some miles in Germany and Italy as well as in this country, but the extent to which his method may be extended is a matter for the future; perhaps the new mode of telegraphy will in time supersede the old altogether.

It has been reported in some of the newspapers that an American metallurgist, Dr. Emmens, has discovered the means of transmuting silver into gold. This discovery has caused great interest in chemical circles, and no wonder, if they expect to find the dreams of the old philosophers realized! In *Whittaker's* scientific summary for the year we read that according to Dr. Emmen's own statements, he verily, by his treatment changes Mexican dollars into gold, each dollar yielding three-fourths of an ounce of gold. The treatment is described as both mechanical and chemical; the gold produced is said to be genuine and is bought by the American Bureau of Assays. Dr. Emmen's idea is, that there is a substance between silver and gold, which he calls "silver-gold" or "Argentaurum," and which may be transmuted into either metal, but of course the details of the process are not given. Dr. Emmens is said to have "already proved himself a skilful chemist, and as the so-called chemical elements, are now only regarded as such because we are unable to break them up by the means at our disposal, it is possible that he has made a discovery which will create something like a revolution in chemistry, and have an important influence on the social and political world."

E. A. I.

NEW ZEALAND SECTION.

The Annual Meeting of the Christchurch Branch has been altered from May to November. This has been done to bring it more into line with the Annual Convention of the Section, which is held as soon after Christmas as possible. At the meeting held on November 16th, Mr. J. B. Wither was again elected President, and Mr. J. McCombs (3, York St., Christchurch,) Secretary. The Secretary reports a fair increase in numbers during the year, and there has been continuous activity in study, the classes being very well attended, and the H. P. B. training class is mentioned as being of special value, and very popular among the members. Public and semi-public meetings have also been held continuously throughout the year, the public meetings on Sunday afternoons always having a good average attendance. Altogether the Branch has done good work, and has succeeded in gaining for Theosophy a fair hearing, and in making a good impression on the thought of the city.

From Dunedin comes the encouraging news that the Theosophical Magazines have at last gained access to the tables of the local Athenaeum, and bear signs of being well read. Our Australasian Magazine, "Theosophy in Australasia," is to be found in a good many of the Public Libraries of the Colony, and taking it altogether it seems as though the teachings of Theosophy would in due course weave themselves into the life and thought of the country, and inevitably influence them for good.

The Auckland Branch is sustaining a loss in the departure of Mr. C. H. Baly (who came from the Blavatsky Lodge, London) for Buenos Ayres. This gentleman's knowledge of Sanskrit (he had a class for its study) and his general good scholarship made him specially an acquisition to the Branch, and his lectures were of much interest and usually attracted good audiences. The Branch of the T. S. in Buenos Ayres will gain in usefulness by his joining them.

The approaching Convention is the chief interest of this Section at present. Auckland members are busy preparing for the reception and entertainment of the Branch Delegates.

Reviews.

THE BETH BOOK.*

Sarah Grand has written a book that will live; a book of deep thought and absorbing interest that for exhaustive detail and subtle insight into the workings of the artistic mind will compare favourably with Zangwill's great work, "The Master."

"The Beth Book" is in no sense a love story, or a work of strong incident, but an account of the feelings and thoughts of a child who is to blossom into a genius. We do not know Beth as a genius, for the story is unfinished; if it were a novel the ordinary reader would deeply resent the incidents in the last chapter. But Sarah Grand is not a novel-writer, spinning pleasant stories because she has a bent that way, but a woman with a mission (that most abused of phrases!) and her books are the medium through which she conveys her message to the world. Out of the fullness of the heart the mouth

* "Being a Study from the life of Elizabeth Caldwell Maclure. A woman of Genius." By Sarah Grand: Published by Wm. Heinman, London. Price 6s.

speaketh, and in language of terse strength and dignified simplicity, the author of "The Beth Book" makes articulate the cry of many women's hearts.

Beth was a child of intellect and deep feeling, craving for knowledge; showing in her earliest years that instinctive desire for "light" that ever distinguishes the most advanced of our race. Repressed and kept back, her education sacrificed to provide her brothers with money to squander, taught always in the reprehensible fashion of forty years ago, that women must not think, must not have opinions, must always be subservient to the male members of the household, Beth passed an unhappy and unsatisfactory childhood. She was naughty, of course; that seems an universal characteristic of most great minds, and her childish escapades and pert retorts are told with the charm and humour that delighted the readers of "The Heavenly Twins." But as Beth grows older, the fight to express herself, to give voice to the tumultuous feelings within her, the fierce resentment of the young against injustice, and the equally fierce desire to set this and all the world right, work havoc with this frail girl, both physically and mentally. The great teacher, suffering, comes early to her. She marries at sixteen a man absolutely unsuited to her in every sense of the word, a coarse materialistic person who prides himself upon the fact that all his faults (and they are legion) are "manly" ones, forsooth! It is refreshing to read how Beth, with resolution and suave dignity combats his petty tyranny; how she refuses to allow vivisection to be carried on under the same roof as herself; how she insists on the right to exercise her talents and retain her individuality. She does not find her vocation, the true expression of her genius, until the very last chapter of the book; and from an ordinary point of view she is left in a very unsatisfactory predicament, separated from her husband, and no prospect of that worthy gentleman's speedy decease. But, psychically, she has reached the critical point of this incarnation, and her feet are set steadily and unswervingly on the way that makes for righteousness.

It would be impossible to write of a mind like Beth's without dealing in some measure with its devotional tendency; and, to Theosophists, her religious evolution (though but meagrely dwelt upon) will prove deeply interesting. The following paragraph, as setting forth her mature convictions, will show how far and widespread are the Theosophical ideas in the West and how greatly removed from the orthodox opinions of Christianity are the ideas of the foremost men and women of to-day.

"Beth thought much on religion, in those quiet days, and read much, looking for spiritual sustenance among the garbage of mind with which man has overlaid it, and finding little to satisfy her, until one night, quite suddenly, as she sat holding her mind in the attitude of prayer, there came to her a wonderful flash of illumination. She had not been occupied with the point that became apparent. It entered her mind involuntarily and was made clear to her without conscious effort on her part; but it was that which she sought, the truth that moves, makes evident, props and stays, and is the instigator of religious action, the source of aspiration, the ground of hope—the which was all contained for Beth in the one old formula interpreted in a way that was new to her. The communion of Saints (that inexplicable sympathy between soul and soul), the forgiveness of sins (working out our own salvation in fear and trembling), the resurrection of the body (reincarnation) and the life everlasting (which is the crown or glory, the final goal").

M. H.

SHADOW LAND

OR

LIGHT FROM THE OTHER SIDE.

By E. d'Espérance. London: Geo. Redway. Price 6s.

The author of the work before us has succeeded in presenting her autobiography, or that portion of it intimately connected with the phenomena which she records, in a very attractive style, and the conclusions given at the close of the book, as the result of her varied and unique experiences, are highly interesting, even if not strictly in accord with current theosophic explanations. It is by far the best work relating to other world phenomena that we have seen for many a year.

There is an air of childlike frankness and sincerity in the author's narrative that appeals to the reader's sympathy and one becomes personally interested in her failures and successes, her sorrows and joys. While she was on a visit to Breslau, Dr. Friese, a professor at the University in that city, became much interested in the phenomena transpiring through her mediumship, and finally became a sincere convert and publicly declared himself a Spiritualist, at the same time resigning his professorship in the University. Soon after this there was a joyful meeting between the Dr. and his dear old friend, Professor Zöllner, whom he had been treating with some degree of coolness since the former's pronounced advocacy of Spiritualism. During the later phases of Madame d'Espérance's mediumship, shadowy forms would often appear, and others which were perfectly life-like. Many of these were photographed. Rare and beautiful plants and flowers were also produced in the presence of the investigators, under circumstances which seemed to preclude the possibility of fraud. There are twenty-eight illustrations in the book, most of which are full-page copies of the photographs just alluded to: these contribute largely to the value of the work, which will be found useful to those who are inclined to materialism, and who may find in it stepping-stone to the truths of Theosophy, a full understanding of which would have prevented the larger portion of the troubles which Madame d'E. had to endure. The book is tastefully brought out, being beautifully bound in blue and gold—the paper and printing being of the best.

E.

PRIMITIVE CHRISTIANITY.*

The whole force of this book depends on the origin of the information. It has been widely reviewed, but of course bears no higher authority than any other book issuing from the hands of spiritualistic mediums. Dr. Buchanan is not very exact in his explanations of the means of obtaining his intercourse with the high spirits with whom he is so familiar. He seems in most cases to get a writing from a medium, and then test this with the aid of a psychometrist. As the thoughts of those around influence a medium directly and powerfully, and as a mere piece of blank paper will give the psychometrist a clue to the thoughts of one who has held it, it does not seem that there is much in his method beyond ordinary psychic or subjective phenomena. None of the ideas are beyond the scope of ordinary intelligence. Dr. Buchanan is perfectly able to have made up the whole in his

* E. S. Buchanan: San Jose, California 1897.

own mind. To try and make it marvellous or of the nature of a revelation is going too far for ordinary credulity, and the egotism of the author is too prominent a factor throughout.

There are several strange statements made; one is, that the memory of departed spirits gradually fails them, to the point of forgetting their mundane experiences; another is that some knew English but very slightly and spoke with difficulty,—an interesting illustration of the law that a communication never rises above the capacity of the medium.

A point we would protest against is the exceedingly weak, characterless and unbalanced head which is labeled as that of Jesus. Let us hope a spiritual guide would have some little force and determination.

The Theology of the Revised Gospel is however very good—all the illogical and absurd statements are much modified and corrected; which speaks well for Dr. Buchanan's views. The book, if backed by spiritual force instead of mediumistic passivity, might easily form the basis of a new and purer sect than is usual in Christendom, but to claim as much as the author does, for it, is claiming too much, and as such it goes to the wall. Will western psychics never learn the force of their own thoughts coupled with their own subjective minds? This constant "new revelation" business is getting a bit stale, is it not?

A. F. KNUDSEN.

We have received a neat pamphlet from Henry M. Remfrey, Solicitor and Pleader, High Court, Calcutta, on the subject of "Inventions," through the agency of which, the author calls attention to the needs of India in the way of mechanical appliances which would conduce to the progress of the whole country. Those who have any invention talent will find herein, many useful hints.

We have also received the first number of *Vivopathy*, which heralds a new method of cure that is highly recommended; and pamphlets on "The Life and teachings of Sri Krishna" (a lecture delivered by S. Gopayya, B.A., at Bezvada); "Revival and Reform" (a lecture delivered at the recent Social Congress by Mr. Justice Ranade); "The Aryan System of Caste," (a lecture delivered by Dewan Bahadur R. Ragoonath Raw, at Salem); and "Inspiration," part second—"A Philosophical Study" by A. Govinda Charlu, of Mysore. These pamphlets contain many valuable ideas.

MAGAZINES.

The Theosophical Review.—After the interesting "Watch-Tower" notes we find an article by Mr. Fullerton, on "New Wine in Old Bottles," which is in his usual lucid and logical style. The concluding portion of "Incidents in the Life of St. Germain" show that he was one of the few who are far in advance of ordinary mortals. "The Symbolism of the Gnostic Marcus," by G. R. S. Mead, relates mainly to numbers and letters. It is to be concluded. "Progress: in Growth and in Reality," is a thoughtful and most excellent paper, by Bertram Keightley. "The Soul of a Nation," by a Russian, speaks briefly of the status of the Russians, taken as a whole. "Some Rejected Logia," by G. R. S. M., contain many valuable sayings which are quite similar to those we find recorded in the New Testament. The third portion of

"The Geometry of Nature," is given in this number, by A.M. Glass, and treats upon Geometrical Chemistry, "An Astral Murder," by C. W. Leadbeater, is a thrilling narrative of the strange act of an astral entity. "Man's Quest for God," by Annie Besant, the continued article on "Intelligible Beauty," by W. C. Ward, and the interesting monograph on "The Age of the Vedas," by M. U. Moore complete the main text.

Mercury—December, 1897—opens with the first portion of a lecture by Mrs. Besant, on "Sorrow and Evil, their Cause and Cure"; this is followed by a report of a lecture by Professor John Mackenzie, on "The Religious Mission of Theosophy;" both are instructive and useful, as is the essay on "Theosophic Brotherhood," by W. I. R. Pascol. The Countess Wachtmeister writes of interesting occurrences in her tour, and of her plans for lectures and other work in Boston, where she arrived on November second. We miss the November issue of *Mercury*; it did not reach us.

Theosophy in Australasia, gives a report of a lecture on "Fundamental Conceptions of Religion."—delivered by Miss Edger, on July last, in Protestant Hall, Sydney. It is a clear and logical summary of the subject, and contains some very apt illustrations. The article on "The Rationale of Death," by Memphis, is concluded.

The Theosophic Gleaner—January—contains a lecture on "The Pilgrim's Progress," which was delivered before the Bombay Branch of the T. S., by Ramchandra P. Kamat; "Who is Julia," is a good article by A. R.; "The Coming Eclipse," by G. E. Satchliffe; "Practical Theosophy in Ceylon," by S. R., and a continuation of "Evolution and Reincarnation"—the contents of this issue being mostly original.

Intelligence, for December, comes to us as an "Oriental Holiday Number," and has, as its frontispiece, a good portrait of Alexander Wilder. The matter presented is always good.

Universal Brotherhood, The New Century, Food, Home and Garden, Pacific Theosophist, Phrenological Journal, Journal of Hygiene, Banner of Light and The Temple also reach us from America.

The Journal of the Maha Bodhi Society, and a numerous list of other valuable Indian exchanges are received as usual; also *Light, Harbinger of Light, Rays of Light, Philosophical Journal, Modern Astrology* and our French, Spanish, Italian, German, Dutch, Swedish and Norwegian T. S. exchanges among which, *Le Lotus Bleu* will be noticed hereafter.

We are indebted to the kindness of Mr. A. Marques of Honolulu who will please accept our thanks for a package of back numbers of *The Journal of the Polynesian Society*.

We have further been favoured by Mr. K. Shanmukhasundara Mudaliar, the publisher of Saivâgama works, with a copy of the second part of the Kâmikâgama (pages 861 to 1116) and of Kriyâkramajyotis of Aghorasivâchârya (from 5th to 7th part.) The Kâmikâgama, is the first among the twenty-eight Saivâgamas and is the best authority on Saiva temple worship. The present work chiefly dwells on the construction of the temple, idol, &c., and the perusal of it will give a complete idea of the ancient Hindu architecture. The text is in Grantha character and there is a Tamil translation of the text added.

R. A. S.

CUTTINGS AND COMMENTS.

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

Meetings and partings. The Annual Convention, at Adyar, so harmonious and elevating in its influences, was the means of bringing together many valued friends, but partings soon followed. Mrs. Higgins and Mr. de Abrew were accompanied, on their return, by Mrs. Beatty and daughter, and her ward also, all of whom will assist Mrs. Higgins at the Musæus School and Orphanage, in place of Miss Gmeiner and Miss Rodda, who will remain for a time at Headquarters, before leaving for Australia. Col. Olcott and Miss Edger left, soon after, by steamer for Calcutta; and next, Mr. Harry Banbery departed for his field of labor in Ceylon. Mr. A. F. Knudsen, who came to Adyar last February, was, a few days after this, suddenly called back to Honolulu, by news of his father's death. He will be much missed by a large circle of warm friends at and near our Headquarters, and especially by the members of the Adyar Lodge, who sincerely hope to meet him again as soon as circumstances permit. Mr. Watson and Mr. Desai are also very kindly remembered. Dr. Richardson of Bombay, whose warm heart and brotherly aid will not be forgotten, was the next to leave, and is to visit several Branches in our Presidency, before returning to Bombay.

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Buddhist Theosophical Society. At a meeting held in Colombo, June 8th, 1880, Col. H. S. Olcott made some suggestions concerning the work of the newly organized Buddhist Theosophical Society, which included, among other objects, those of education, preparation of schools books, founding of schools, founding of a National Fund, founding of Buddhist Colleges, translation of books, education and preparation of preachers, spreading a knowledge of Buddhism, co-operation of priests concerning the work of Missions, and the formation of a board of priests representing all the sects and their subdivisions, for the publication of different works, &c. Great results have already been effected along the lines here indicated, and the work is yet going on, with still brighter prospects for the future.

E.

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Another helper for Ceylon. Mr. Harry Banbery, an active F. T. S. from London, arrived in Madras on the second day of our anniversary convention, en route for Ceylon. During his short stay he endeared himself to our Headquarter's staff, and we doubt not he will meet a hearty welcome among our co-workers in the land of "spicy breezes." He is an experienced teacher, and will, at present, find scope for his activities at the Buddhist High School in Kandy. Our kindest wishes go with him.

* * *

Buddhist Psychological College. We learn from *The Buddhist* that it is the intention of the Maha Bodhi Society to found a Psychological College in Colombo, a suitable place having been found

in Welikada, a suburb of the city. It is a beautiful, quiet spot, "forty acres in extent, and is an elysium for the student of nature." Its acquisition is owing to the generosity of Hevavitarana Mhandiram, the father of the Buddhist Missionary, Dharmapala, who, it is supposed, is to be the leading founder of the proposed institution.

"The Maha Bodhi Society invites the co-operation of Western Psychologists and Oriental scholars to make this institution a unique establishment for the investigation and realisation of Truth."

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*Old
Diary
Leaves.*

The *Hindu*, of January 27th, has the following :—
"It is now many years since Madame Blavatsky shed the lustre of her somewhat weird personality upon Madras, but a perusal of Col. Olcott's 'Old Diary Leaves' in the current number of the *Theosophist* awakens lively recollections of that marvellous lady and her doings at the Adyar *Ashram*. The Colonel devotes a chapter to a retrospect of the informal trial of himself and his Russian colleague, in respect of the latter's alleged supernatural performances and aerial letter-droppings, by the Agent of the Psychical Research Society, and asserts once again the utter incompetence of the latter to investigate psychic phenomena, and the unredeemed partiality and unfairness characterising the proceedings throughout. A somewhat pathetic interest attaches to his reminiscences of the event, which nearly cost the life of his colleague, who never forgave him the folly of having subjected these psychical phenomena to the sceptical curiosity of the 'gentlemen scientists of the P. R. S.' Madame Blavatsky was almost on her death-bed at Adyar at that time and she soon afterwards went to Europe where she died. Competent critics, who have since made a deep and earnest investigation of the whole matter, have thoroughly exonerated Madame Blavatsky and pronounced the conclusions of the Psychic Research Society as tinged with a presumption of certainty with regard to matters beyond their comprehension, and being utterly fallacious."

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*A
new
Magazine.*

"The Psychological Review—A Herald of the New Dawn," is the title of a magazine to appear early in 1898.

It will be a monthly review of the occult press of the world, giving all the latest discoveries in psychical phenomena as well as the progressive advance thought of the age, from whatever source it may come.

It will work in harmony with the Society for Psychical Research, as well as with progressive Spiritualists and Theosophists.

Its editor believes that the coming religion will not bind men's souls to a past that lies buried beneath the ashes of the dark ages. Nature will be its bible, universal freedom of thought and brotherhood its creed.

It will contain about 64 pages each issue, will be neatly printed and bound, and the subscription price will be \$2 a year, or 25 cents for a single copy. Clubs of three, or three single copies, at the price for two. 2095, Margaret Street, San Francisco, Cal.

ERNEST S. GREEN.

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*An
appeal
for aid.*

It seems, to unprejudiced observers, that Theosophists, as a body, do not sufficiently realize the obligations which their acceptance of the first and fundamental object of the Theosophical Society places them under.

We might profitably ask ourselves this question: "What is Theosophy to us, individually?" Is it a mere matter of metaphysical

speculation and study, or is it a vitalizing power that reaches the heart, enlists the will and moulds the life?

In our anxiety for personal progress we often neglect to pay sufficient heed to our less advanced brothers and sisters, who are also destined to climb to the regions of light. Where would poor, weak humanity be, to-day, if the higher intelligences had not labored for its instruction and guidance all through the ages? Do we follow their example?

"Bear ye one another's burdens," said an ancient Master.

In climbing our mountain heights, do we strive daily to bear some of the burdens of others; to lessen the load of ignorance, poverty and sin which they are carrying?

As the human body cannot be in a healthy condition unless each of its parts is in most intimate union with every other part,—the same life-supporting energies freely circulating through the extremities as well as through the centres,—so, in society, unless every class is under the same protecting care, the same loving sympathy radiating from the centres to the most remote portions, uniting all in one fraternal whole, there will be suffering, discord, disease. And, as in the human body, suffering in the extremities and lack of normal circulation react upon the centres and undermine the health, so, in the social body, ignorance, lack of governmental and individual protection and aid in behalf of the lower classes eventually reacts upon the higher, marring the harmony and welfare of the whole body-politic.

If we are really sincere in our profession of faith in Universal Brotherhood, we shall act in accordance with it, for, "Faith without works is dead."

We have in India millions of children of the lower classes who are growing up in ignorance, totally neglected and uncared for as far as their intellectual and spiritual unfoldment is concerned. Foreign Missionaries have done much good work in this educational field, but Theosophists, as a body, have done nothing. It is true that our President, Col. Olcott, has set us a noble example by starting one school, but can we reasonably expect him to carry all this load? Is there not just as much need of a thousand—yes, ten thousand—more? The courage of the missionary who can go out to foreign countries to disseminate the principles of a gospel which is saddled with the incubus of a vicarious atonement, an angry God, a personal devil and an endless hell, is certainly marvellous, and worthy of a better faith. But why should the minds of the children of India be impregnated with theories so utterly stultifying to reason, to justice, to truth? Let Theosophists realize their responsibilities in this matter, and unite in the performance of duty—the duty of helping to educate the neglected children of India, those of the *Panchama*, or fifth class. As a means for the furtherance of this object, an educational fund is *urgently needed*, and the nucleus of this fund has just been started.

We earnestly appeal to Theosophists and others in distant lands to help on this humanitarian movement by sending what they feel moved to give for the purpose to the Treasurer of the Theosophical Society, Adyar, Madras, India; and also to Theosophists in India and friends of the movement, to unite in this educational work and start schools for the lower classes, in their several localities. All remittances will be acknowledged in the *Theosophist* Supplement.

W. A. E.