

Correspondence.

"MY PROPHETIC SOUL, MY UNCLE!"

TO THE EDITOR.

I heard the following from a Chela; he holds a respectable post under the Government of Bengal, and is closely related to one of the leaders of Brahma Samaj. He is, however, not a Fellow of our Society, but belongs to a Secret Brotherhood, of which, by the way, there are many in India:—

"I was then a young man, one of the naughty students of Hare School, Calcutta. I and my uncle were great friends; we were of the same age, lived together and studied the same books. My uncle was then suffering from a disease which gradually developed into phthisis. The last physician who treated him was Dr. Mohendra Lal Sirkar, who advised us to remove ourselves with the patient to a house near his own, which we did. I was at last compelled to recognise the fact that my poor friend and relative had not many days to live; we then made a solemn compact that whoever of us should die first, would try his best to appear to his surviving friend and tell him, if possible, the state he found himself in after death.

A little more than a month after the above, my friend died, and we burnt his body to ashes as is our custom. About five days after the sad occurrence, I was lying alone in a room on the outer compartment of the house. The doors and windows were open, the room was well lighted by the moon. I was fast asleep on a sofa with the curtain drawn. Suddenly at about midnight I awoke and found my uncle just by the side of my bed, but outside the curtain. He appeared to me just as he looked a few hours before his death, and was naked. I thought I was dreaming; I closed my eyes, for a few seconds, looked again, then rubbed my eyes, then looked again, the figure was still there intently gazing at me with a dull, dazed stare. I then looked round, and with the help of the light of the moon which was nearly full, could well discern the articles of furniture of the room which were all in their proper places. I turned in my bed and was perfectly convinced that I was wide awake. Suddenly our solemn compact came into my mind; I felt no fear and accosted the apparition thus: 'Are you come uncle to fulfil the compact? All right; now let me hear what you have to say. Well, why do you not speak uncle?' The apparition raised the curtain a little, and by a motion which seemed to me like the leap of a monkey, sat on my bed. 'Well, my dear uncle, I am very anxious to hear from you, why do you not speak?' And I tried to catch hold of its hand, which was near mine; then by an exactly similar motion it regained its former place. 'Why do you stare, uncle, oh why can you not speak? Do speak pray.' At last I could endure it no longer; I raised myself and stretched my hands to catch hold of the apparition, when it vanished. I was filled with indescribable sorrow and began to pace the room to and fro. I have now learnt from my Master the reasons of the apparition's not being able to speak."

Yours truly,

K. P. MUKHERJI, F. T. S.

BERHAMPUR.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH;

[Family motto of the Maharajahs of Benares.]

THE OUTLOOK.

I SHALL never forget the inspiring effect upon my mind of a sermon I heard at New York on the Sunday after the Battle of Bull Run, in the first year of the Rebellion. Our army had been disastrously, disgracefully routed, and there was general gloom: the capture of Washington with the National archives and treasury seemed inevitable, and with it the overthrow of our Government. On the following Sunday the Rev. H. W. Bellows, one of our greatest pulpit and platform orators, preached the sermon in question to a great audience that hung upon his words. From that moment and throughout the four years of our titanic struggle I never despaired for the country. The eloquent preacher searched into the depths of the question of national life and strength and appealed to the calm judgment, faith and manhood of his hearers. A brave heart himself, he infused his courage into the heart of every sympathetic listener.

And now that I sit me down to survey the position of the Theosophical Society in the first half of its sixteenth year of activity, this old lesson comes back to me with force, and I feel the deepest regret that I lack the lofty power of Dr. Bellows to put into the hearts of all my colleagues the perfect confidence which many of us feel in the destiny of this remarkable movement. If there be faint heartedness in some quarters and doubt or despondency in others, it is merely because the movement is not considered as an entity, but only viewed in fragments. There are hosts of men who are myopic as regards broad questions, and can see only what is close to the mind's eye. Others become pessimistic when looking through smoky mental spectacles. From the very beginning I have had to listen to prophets

of evil crying: Woe to Theosophy! Woe to the Society! because A has resigned, B turned traitor, C reviled, or D died. Yet the Society grows stronger and stronger every year: new countries come under its influence, new Branches spring up, new books are published, and the public interest in Hindu, Buddhist, Zoroastrian, and other Eastern philosophies is ever deepening. What better proof is needed than the last year's record furnishes—my splendid success in Japan and Ceylon, my late tour throughout the United Kingdom, the year's returns of American work, the Pacific Seaboard Convention, the popular agitation in Great Britain following after Mrs. Besant's adhesion, the excellent Convention at Bombay, the doubling of our Permanent Fund, the joining of the Head-quarters Staff by Dr. Daly and Mr. Fawcett, the sale of our books, notably of the "Secret Doctrine" and "Key to Theosophy," the striking success of Mme. Blavatsky's Esoteric Section? These are facts that are culpably lost sight of, by timid friends and brothers. Full of the best intentions and thoroughly convinced of the truth of the old philosophy, they should not jump to false conclusions because they do not properly inform themselves as to the progress of our work, and perhaps because they lack the excellent quality of persistent pluck.

Viewing the Theosophical movement, then, as a whole, I must honestly express my great satisfaction with the outlook. If it were a mere question of local activity or inactivity, we might say that we deplore the temporary reaction observable in this or that country, or in this or the other town; we might grieve over the effects of petty personal quarrels and misunderstandings, the decease of masterful workers, the defection of individuals once prominently active. But this is no local movement, it is confined to no city or country, no creed or race: it is essentially cosmopolitan and internationally evolutionary. Its vitality, therefore, depends upon no one person, group or local organization. It is an influence provocative of a general stimulus of thought and awakening of conscience, the world over. It rests upon broad propositions not to be refuted or ignored. Yearly this fact comes into greater prominence; yearly our poor little personalities become more and more dwarfed, and our platform rises higher and higher. Look back fifteen years to the parlor coterie in New York who gave birth to the idea of such a Society as ours, and then glance at its outcome. Only thus may we estimate the progress achieved. What matters it, in making such a retrospect, that certain Branches or groups of Branches are for the moment lethargic, waiting like the Sleeping Princess for the kiss of the Delivering Rescuer? What matters it that the religious enthusiasm we created throughout India has been turned aside momentarily into the smoother and more flowery channel of politics? What matters it that, for want of helpers about me, I have to leave India and some other countries to learn self-help and do the best they can, while I travel to new and far lands where the soil is ready for the sower, and the call most urgent for pioneers to start new vortices of this force: this force, whose potentiality is the spread of truth and the salvation of mankind from the abyss dug by those twin delvers, Ignorance and Superstition? If my colleagues should check off our

register even scores of Branches which survive but in name—but do still survive so far as we have any official knowledge—and tell me that this or that remedy must instantly be applied, I can only admit the fact, while saying it is not vital since Theosophy stands. I can only point to the files of our Magazine and our official Annual Reports for evidence that I have said over and over again, in the strongest language, that, without means and men at my command, I cannot do what the simplest common sense shows to be indispensable. Take, as our nearest example, India, a vast country of 1,525,540 square miles in area, over which I have travelled several times, and organized Branches of our Society. What the Hindus need is constant overlooking, and what they most value is encouragement by representatives of the Head-quarters. We should have an Inspector to each Presidency, if possible an European, residing at the capital town, going periodically over the ground, stopping at least a week each time with each Branch, organizing courses of study, making new Branches and, himself outside caste, being a sympathetic friend, brother, good counsellor, and blameless exemplar to all his spiritual wards, so to say, irrespective of social or religious considerations. The ideal of such a man would have to possess the following qualifications: a good education; eloquence as a speaker; force as a writer; a thorough sympathy with Indian nature; appreciation of its sweeter and nobler qualities, and belief in his power to arouse its higher potentialities; a familiarity with Indian history, with the leading features of the various national creeds, and with the meaning and relative value of religious and caste observances; an inclination to be perfectly neutral in political, sectarian, and all other questions outside the three declared "Objects" of our Society; a sincere love for the Indian races, so sincere as to make him—when he remembers his Cleveland Streets, his Excise Revenues, and his Divorce Courts—prone to forgive them for the many and manifest defects in their characters—resulting from generations of national despiritualisation and the ever increasing struggle for life; and make him to set himself, with brotherly love, to bring out what is good, and noble, and admirable in these races. Above all, he should have the talent of organisation, and a great fund of patience and gentleness, accompanied with absolute unselfishness. I appeal to the whole body of enlightened Indians to say whether I have exaggerated in my description; whether this is not a portrait of the kind of man many expect me to supply. This granted, then, how am I to draw down from the sky five such persons? And where find the others of special adaptabilities who are this moment urgently demanded for Ceylon, Burmah, Siam and Japan?

All this, of course, applies to the ideal or, as one may almost say, the impossible man. But let no one imagine, because such gifted beings are as rare as the Udumbara flower, that this is an excuse for sitting idly by and doing nothing. Let us simply try to do as well as we can. Person after person has come out here to India and Ceylon, worked more or less well for a time, and retired in despair. Yet, all the same, each has done something, which is far better than never to have done anything. The one eternal,

imperative word taught the neophyte is TRY. And to Hindus I have only to say what I said in my first public address on Indian soil:—

“If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence, and give good example as well as good advice.”

“Here is material for a new school of Aryan philosophy which only waits the moulding hand of a master. We cannot hear his approaching footsteps, but he will come; as the man always does come when the hour of destiny strikes.”

“It will be the work not of years but of generations to re-ascend the steps of national greatness. But there must be a beginning. Those sons of Hindustan who are disposed to act rather than preach cannot commence a day too soon. This *hour* the country needs your help.”

This is explicit enough, and after eleven years in India I simply reiterate it. Many have heeded me, have worked hard and well, have set the good example. Bombay in particular, once as lifeless and sadly supine as Madras and Calcutta are now, has become an active centre whose influence reaches even America and Europe through the publications of our Branch. Mr. Tookaram and others have “tried” in sooth with all their hearts, and reaped blessed results. I ask and implore others to do likewise, to help themselves and help their countrymen without waiting for me to find the ideal personages above mentioned. I myself am full of imperfections, I have scarcely any money at my command, I have a host of obstacles and difficulties to overcome. The movement spreads so swiftly as to have outgrown my ability to do it full justice. Formerly I could stop in India year after year, but now I am wanted in all directions.

I go to a new country, a popular excitement follows, Branches spring up, books are enquired for, a manager is immediately needed to follow after me and organize the movement. Where can I find him? And, since I have nobody to travel, and superintend, and teach, and agitate during my absence, I may upon returning find Branches fallen into torpor, indifference prevailing here and there, contemptible personalities at work under false masks of public devotion, and “reform” and “resuscitation” made watch-cries by people who do nothing themselves. How cruelly unreasonable have not many been in their views of the situation and their strictures upon the Executive! The President’s mistakes, the President’s failures, the President’s this and that; as though the President ever pretended to be infallible like them, or were not the chief of the most incongruous and unprecedented association of personalities ever formed for the pursuit of the highest, most difficult ideal ever conceived of! To “command the Channel Fleet or perform the surgical operation for lithotomy,” Sydney Smith’s ideal difficulties would be child’s play in comparison with the successful performance of this other task.

But, though India has been instanced, I do not wish to draw any invidious comparisons. If there were as many difficulties to overcome in other countries, I doubt if the outlook there would be anything like as encouraging as it is here. I have, and have ever had, the most perfect confidence that the Hindus have the disposi-

tion and latent capability to redeem their national reputation. Other Europeans complain that they cannot get on with them: I never had the least difficulty. Perhaps my unwavering love for them may blind my eyes to their faults and deficiencies, but I think not. I believe they only want leaders—Native leaders. Nobody ever talked more plainly and boldly to them about this than I, because nobody ever had a more ardent desire to see them worthy of their ancestral renown. Let them help me to make a good working organization, and the moral and spiritual redemption of India will proceed swiftly and surely. Bombay and other towns have shown the way. With proper organization, the National Congress has sprung up; without it, it will crumble to pieces. Yet it is ten times more hard to find men to perfect the Theosophical scheme than to find others to carry on the Congress work; for politics are comparatively a paltry affair, and tend to personal demoralisation. An astute politician would serve for that work, while a sort of saint is needed for the first named! The Hindus are disposed to give a most filial and unquestioning obedience to leaders whom they respect and whom they think love them and their country. Let us try to find such.

Mr. Judge thinks the future centre of the theosophical movement will be America; it may be so, but that depends upon the help that comes to us to put the Indian branch of the general movement upon the best footing. Let us wait and see. We have just met two almost irreparable losses in the untimely deaths of Pandit Bhashyacharya and of Charles Francis Powell, my beloved American colleague. Who volunteers to step into the vacant places, to trample upon self, and assume the heavy duties and responsibilities of this unpaid and heart-trying work?

To sum up the Indian situation before turning our thought elsewhere, I may say that it is most encouraging as regards the persistent effect of our associated work upon the patriotic zeal and religious bias of the Indian peoples, and as to its tendency towards a coalescence of previously disunited castes and races. This tendency, begun by us, is now being enormously increased by the Congress movement. In the apathy of certain Branches, for example those of Calcutta, Madras, Poona, etc., etc., is shown the effect of insufficient leadership: which evil is remediable and, under the peculiar circumstances of Indian political administration, liable to be remedied at any given moment. It is as unsafe to predicate the collapse of our movement upon the momentary torpor of any given Branch or Branches, as it is to count upon the indefinite continuance of the useful activity now seen in others, when the local leader or leaders may tomorrow be ordered away to some other station by their official superiors, leaving no worthy substitutes behind.

And now as regards the United States of America I have little to say that has not been said. When the Founders left New York, in December 1878, there was but one Theosophical Society, the original body out of which every branch has since sprung. There followed several years of inactivity, due to the transfer of the centre to India; but in 1883, Mr. Judge and some others, co-operating

with Dr. Buck and Dr. Coues, began a new era. One after the other, ten Branches sprang up under the direction and authority of a Central Committee, called the Board of Control. We then altered the plan and formed the American Section, which still controls our affairs in that part of the world with great ability and success. By the latest returns it appears that, after striking off four which had died out, we now have 30 active Branches, scattered over the whole continent, with fresh ones forming. The movement is constantly gaining force and increasing in influence. To use an expressive Americanism, Theosophy has "come to stay" in the United States. To stay and to *grow*; because its practical ethics, its recognition of the principle of human equality on the super-social plane, its impregnable theory of man's origin, potentialities and destiny, its scientific view of the nature and origin of evil, and of the action of a cosmic law of Karma, its invigorating power over the moral nature, and its perfect harmony with the theory of the working of natural law—combine to make up a scheme of life and thought exactly suited to the American character. So far from there being any likelihood of the movement dying out in the United States, the probability seems much greater that the present leaders will soon find themselves, like the fabled Phæton, run away with by their team of blooded coursers. It takes a *very* strong personality to drive for any long time the chariot of American thought.

As regards Europe, the most active centre of the Theosophical movement is London, where the ground was prepared by Mr. Sinnett and the late Mr. Ward, and where Madame Blavatsky's ardent spirit is battling against her physical infirmities; like a lion flinging himself against the bars of his cage. Carp as a prejudiced public may about her indiosyncracies or shortcomings, nobody can deny that in actual vigour of intellect, persistence of purpose, exhaustlessness of resources and of enthusiasm, and capacity for sustained literary labour, she is ahead and shoulders above all competitors. She has also a unique faculty of winning, for a time at least, the enthusiastic devotion of helpers. This faculty, which we formerly saw filling Adyar with Hindu and European colleagues, has now gathered about her at London a band of men and women, educated and intellectual, and some of aristocratic social rank, who are causing the press of Great Britain to teem with discussions of the questions which specially interest ourselves. The unselfish devotion of Countess Wachtmeister and Messrs. Meade and Walter Old, of the faithful Keightleys and several others, is beyond all praise. The accession of Mrs. Annie Besant and Mr. Herbert Burrows has given us two precious allies and quadrupled the chances of our Theosophical movement penetrating to the bottom of British social strata. After enjoying the opportunity of a friendly relation with the lady in question extending over several months, I feel warranted in saying that not even the conversion of Mr. Sinnett and Mr. Hume, in the old Simla and Allahabad days, had a more important effect upon the destinies of our Society than hers is likely to have now. It is materialism, not any combination or conspiracy of Christian bigots or schemers, that has been the

greatest obstacle for us to overcome; and Mrs. Besant, formerly the beloved apostle of that school of thought in Great Britain, is best fitted to untie its cunningest knots of sophistry and pseudo science.

The British Section, which was formed in 1888, has recently been reorganised, with Revised Rules, and has begun work in dead earnest. One result of the London energy, particularly of Madame Wachtmeister's personal zeal, is the creation of active nuclei at the Hague (Holland) and Stockholm (Sweden). Over seventy of the best people in the Swedish capital are already registered as members of our local branch, and our publications are exposed for sale in the book-marts of Sweden and Norway. The interesting report of the Swedish Theosophical Society will be separately printed.

A branch has existed at the Hague since 1881, but the death of its Founder, the late Captain Adelberth de Bourbon, checked its career until lately, when a friend of Madame Wachtmeister's revived and greatly increased the local interest, and there is now the prospect of a large and useful Branch.

Late reports from Paris give us the impression that activity prevails in the Hermes Lodge as well as outside that body. The movement is not confining itself to our Eastern lines, but running also in the grooves of Egyptian, Christian and Masonic esotericism. We have no fewer than three Magazines publishing by our members, viz., *La Revue Theosophique*, of Countess D'Adhémar and Madame Blavatsky; *L'Aurore*, of the Duchesse de Pomar; and *L'Initiation*, of M. Encausse. Other colleagues contribute to the Magazines and Journals of France.

The Vienna Lodge continues its useful labors, aiming, as it has from the first, to encourage its members to put their spiritual ideals into the practice of daily life.

Dr. Barbieri d'Introini, formerly King's Physician at Mandalay, has, with a group of sympathetic friends, formed a branch at Milan (Italy) since the beginning of the present year, and translations of the *Buddhist Catechism* and other of our works have been made into the Italian language.

The Branches at Corfu and Odessa are inactive from natural causes, such as deaths of members and changes of residence, while those of Brisbane (Australia) and Queenstown (South Africa) are virtually extinct for similar reasons. The recent revolution in the Island of Hayti (West Indies) has, I fear, finished off the group the Bishop of Hayti was engaged in getting together, and that in New Zealand is much crippled by the removal of our dear friend Mr. Sturdy to England. Yet, despite these several misadventures, the reading of theosophical literature and discussion of theosophical topics was never so active as now, the world over.

Advices within the past fortnight from Japan encourage the belief that my tour of last year in that part of the world is producing remarkable results. It appears that all that was needed was that somebody should touch the heart and conscience of that grand nation to quicken into life its old love and reverence for Buddhism.

As for Ceylon, I may say that the force of our movement was never so great or so increasing as it is now. Eleven new Branches have been formed within the past year, our vernacular semi-weekly organ, the *Sandaresa*, is rapidly increasing its circulation, our English one, the *Buddhist*, more than holds its own, the Women's Education Society has enrolled 800 Sinhalese lady members, our English High Schools at Colombo and Kandy have each nearly 200 boy scholars, a girls' school has been opened by the W. E. S., at Wellawatte, about 30 other schools in other localities have been placed under our management, the Hindus and Buddhists of Trincomalee and, in fact, of the whole Island, are working together in full fraternal reciprocity, the Ceylon Section of the General Council has been formed and is now at work. Many shortcomings and defects are chargeable to the Sinhalese, but to me, who have worked with them since 1880, all the facts above enumerated seem full of bright promise for the future. The unflinching sympathy and aid of Sumangala Maha Thero make this promise all the more cheering.

The unanswerable logic of statistics will prove whether or not the views above expressed as to the general outlook of the Society's interests are too optimistic. With the single exception of 1883, when I was breaking new ground all over India, more Branches (29) were formed in 1889 than in any one year before. Commencing with 1876, the yearly increment has been as follows: 1, 0, 2, 7, 16, 24, 42, 11, 17, 15, 22, 21 and 29. Up to the close of the year 1889, we had issued 207 charters; and, deducting eleven officially extinguished, we had a total of 197 living charters at the close of last year. A process of weeding out is going on, but appearances indicate that at least as many new Branches will be annually enrolled as will suffice to fill the gaps thus made. I am making some important changes at the Head-quarters in the hope of increasing the effectiveness of the small working staff; and have been greatly touched by the home greetings that have poured in upon me from every quarter of India since my return from distant wanderings.

To sum up the situation in one sentence, I affirm that throughout the world the cause is prospering wherever there are self-helpful Branches and individual members, and languishing wherever there are not. So will it be to the end of our cycle, for so has it ever been with every cause from the very beginning of time.

H. S. OLCOTT, F. T. S.

A TALK WITH SUMANGALA.

IS SOUTHERN BUDDHISM MATERIALISTIC?

OF all the suggestions which Theosophy has been instrumental in impressing on public attention, there are few of more momentous import than that which accredits every great world-religion with two sides, an exoteric and an esoteric. Needless here to advert to the wealth of testimony forthcoming in support of these happy distinctions. The historic fact of the existence of secret lodges and hierarchies of Initiates side by side with the prevalence of popular legends and extravagances, the testimony of pictograph, symbol, tradition, and lastly that of the cultured occultist of to-day, unite in emphasising this truth. Of course it goes almost without saying that considerable reservations may be necessary when we seek to apply this principle of research to the case of any specific creed. There is, for instance, every reason to believe that a fair proportion of human religious beliefs are based on a simple nature or ghost-worship, innocent of any possible "occult" colouring. But in dealing with the various phases of religious thought grouped under the heads of Buddhism, Brahmanism, of Zoroastrianism and even Christianity, recourse must be had to a deeper and far more significant clue. It is, indeed, hopeless to account for the phenomena attendant on the mere ORIGINATION of all the great types of belief if we refuse to recognize the leading part played by the custodians of the Secret Science in the arena of human progress. All research points in fact to the existence of an Esoteric Doctrine, constituting that "unexplored remainder of theological controversy" over which the rationalists and the religionists have so long and so fiercely fought. And it is on the recognition of this fact that the hope of an eventual honourable compromise between the contending parties may be said mainly to depend.

Now among those types of exoteric creeds which have most closely approximated to what some of us hold to be the esoteric doctrine or "Wisdom Religion," Southern Buddhism occupies a prominent place. Nothing, indeed, is more impressive than the continual insistence of the *Pitakas* on that basal postulate of the occultists, viz., a Nirvana attainable by the "Ego" after innumerable "descents" into physical rebirth. In this particular respect its claims to consideration immeasurably outweigh those of the current western faiths whose faint tincture of esoteric lore—dimly discoverable amid a farrago of biblical trash—scarcely repays research. But despite its indubitably vivid esoteric impress, Southern Buddhism easily lends itself to misapprehension at the hands of the Western critic. On the one hand, we note the too hasty Theosophist who dubs it 'materialistic;' declaring that its modern representatives have entirely lost the key to its inner meaning. On the other, we confront the professional Orientalist, a worthy, to whom the bare notion of "esotericism" is repugnant, fathering on it the denial of a soul, Nirvanic annihilation, and

so forth.* So prevalent, indeed, are opinions of this sort that the expression "*materialism of the Southern Buddhist Church*" is rapidly becoming a stock household phrase. How utterly erroneous is this popular ascription of materialism to Sumangala and his school, will be speedily made apparent.

During our recent stay in Ceylon, Col. Olcott arranged for a discussion between the Right Rev. H. Sumangala and myself with a view to eliciting some definite pronouncements on the leading issues of the case. Though fully conscious ourselves of the absurdity of classing under the head of materialism a system which not only inculcates the anti-materialist idea of Reincarnation, but admits the reality of "gods," "devas," mystic knowledge, powers attainable by Dhyana, &c., &c., we were not altogether unprepared for a savour of modern rationalism. In view moreover of the assertions of those Orientalists who have so kindly consented to interpret Buddhism for the Buddhists, we had grounds for anticipating as our fare a maximum of "exotericism" and a minimum of "esotericism." Was it not the fact that the potent seigniors referred to had hurled at our heads their vast experience, gleaned in arm-chairs at home, and blandly dispelled the illusion that Buddhism and the "Secret Doctrine" had aught in common? Animated, however, by a lingering suspicion that possibly a High Priest of Buddhism might be the right person to apply to after all, we sallied forth one sunny afternoon on heckling designs intent to the Oriental College, and before long found ourselves ensconced in the roomy Library of that useful structure. There, in addition to the High Priest, was to be seen his Sub-Principal, Hiyeyentaduwe Devamitta Thero, together with a few yellow-robed monks. Mr. L. Corneille Wijesinha, Government translator of the "Mahawansa," accompanied us in the capacity of interpreter. This gentleman's complete mastery of English and Sinhalese served us in excellent stead, and it is no exaggeration to state that the highly successful issue of the discussion was in great part due to his singularly able mediation.

In opening the discussion I plunged at once *in medias res* by broaching the subject of "First Principles." Did Southern Buddhism admit a duality of spirit and matter as the essential groundwork of cosmic evolution? What was the relation of consciousness to its physical basis—the time-honoured problem known in the West as the 'relation of psychosis to neurosis?' The elucidation of these points involved a very complex and lengthy treatment which threatened, at one time, to mar our metaphysical joust, but finally drew the following purely esoteric and radically anti-materialist admissions from Sumangala Maha Thero:—

There are two co-existent but mutually dependent principles

* Outside the Orientalist world proper, there are many unbiassed European free-thinkers who labour under a similar delusion, probably owing to their want of ability to penetrate the intricacies and vermiculations of Eastern metaphysics. I find for instance a passage in the Appendix to Büchner's "Force and Matter," where the teaching of Gautama is described as initiating a "remarkable atheistic and materialistic religion"! Schopenhauer himself fell into the error of regarding the Nirvana as the absolute annihilation of subjectivity, and thus vitiated an important portion of his borrowings from Eastern thought.

underlying cosmic evolution. The first is NAMA, which may be said to correspond in a general way to the concept "Spirit," that is to say, to a formless subjective reality which both transcends, and yet lies at the root of, consciousness. NAMA is, in fine, the impersonal Spirit of the universe, while RUPA denotes the objective basis whence spring the varied differentiations of matter. Consciousness or Thought (*vinnāna*) supervenes when a ray of NAMA is conditioned in a material basis. There is thus no consciousness possible without NAMA and RUPA co-operating—the former as the source of the ray *which becomes* conscious, the latter as the vehicle in which that *process of becoming* is alone possible. An excellent illustration was then furnished us by the High Priest, who compared this relation of *vinnāna* to *rupa* with that subsisting between a crew and their vessel. Though the crew [*vinnāna*] direct and control the vessel [*rupa*], they could not be carried along or even exist as a crew in its absence. Its existence renders possible their aggregation in such a manner as to admit of their directing it. Similarly *vinnāna* 'informs' *rupa*, but is itself only possible through *rupa*. The bearing of these admissions on the esoteric view of the relations between the "Logos," or Purusha, and Mulaprakriti—the dual facets of the one Absolute Reality, is too apparent to call for comment. Furthermore the attitude taken up with regard to the foundation and conditions of consciousness is especially worthy of note; constituting as it does the only thinkable reconciliation of current physiological psychology in Europe with the spiritual philosophies of the East, and embodying one of the most fertile and suggestive of the results arrived at by the best schools of German metaphysics. It is now warmly championed, though under a slightly different aspect, by Edward von Hartmann in his popular "Philosophy of the Unconscious." Von Hartmann pictures the Absolute as bringing the *per se* "unconscious subjectivity" of the "Idea" to individual consciousness in certain of the atom-aggregates which it has evolved on the objective side of its manifestation. And if objection is raised to von Hartmann on the score of the speculative imaginings with which he has sought to deck his pessimistic creed, there remain distinguished writers in the sphere of positive psychology who have been forced into a very similar line of hypothesis. Witness, in this connection, one of the leading English thinkers of the present day, Dr. Romanes, F. R. S., the author of that justly celebrated work "Mental Evolution in Man." In the course of an article entitled "The World as an Eject" (*Contemporary Review*, July, 1886), he argues for the reality of a World Soul whose "level of psychical perfection may be higher than what we know as personality." In accordance with this line of thought, he further remarks that "if the ultimate constitution of all things is psychical, the Philosophy of the Cosmos becomes a 'Philosophy of the Unconscious' only because it is a *Philosophy of the Superconscious*." In citing these interesting parallelisms I am, of course, fully alive to the fact that the ontological stand-points occupied by these diverse schools conflict in no doubtful fashion. The esoteric Buddhist and Brahmanic teachings appear to me to emphasize the immanence of dualism in the stream of Cosmic phenomena.

The speculations of Fichte and Hegel rest, on the other hand, on a pantheistic idealism; while the pantheistic creed of von Hartmann embraces a transcendental realism and inculcates a Cosmic dualism based on his ascription to the Absolute of the two attributes of Will and Idea. Romanes again oscillates between an attachment to materialistic Monism in psychology, and the scarcely consistent desire to resolve all natural phenomena into a flux of veiled psychical processes. But those who aim at detecting similarity in difference will not fail to note their very important agreement anent a recognition of the transcendental impersonal subjectivity which finds its conditioned expression in our present individual consciousness. I lay great stress on this point as it lies at the root of the religious philosophy of the future. It stirs up, moreover, a whole hornet's nest of attendant questions, to the consideration of which I hope shortly to return at considerable length.

Nama and Rupa having been thus satisfactorily disposed of, the inevitable question of Nirvana—that pendant of all Buddhist controversies alike—came up for discussion. On this moot issue we found ourselves, like Milton's *dilettanti* demon philosophers in Hell—

“In wandering mazes lost:—”

the cause of which deadlock was subsequently apparent when, in answer to a not too premature inquiry, the High Priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brahmanical idea of the absorption of the ego into the Universal Spirit was, however, he declared, fallacious, as any such coalescence involved the idea, of Cause and Effect obtaining in Nirvana—a state pre-eminently *asankatha*, that is to say, not subject to the law of Causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyanic entities, in Nirvana; rejecting the most rarefied notion of the survival of any consciously acquired memories in that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the 4th degree of Dhyana or mystic development, and furthermore that the “true self,” *i. e.*, the transcendental subject—about which anon—actually entered Nirvana. The obscurity in which this avowal was veiled might be judged from the fact that, according to him, the refined phase assumed by the Ego on the confines of Nirvana cannot be described as one of either consciousness or unconsciousness; the problem as to its condition being thus altogether removed from the sphere of intellectual research. Ordinary empirical thought works piecemeal by establishing unreal relations between ideas, and is hence incompetent to seize upon the mystery.

Touching on the modes of “meditation,” he specified two main divisions—*Samartha*, the attenuation of passion by reflection, and *Vidarsana*, the attaining of supernormal wisdom by reflection; each of which embraced twenty aspects. Buddhism, be it understood, does not trouble itself much about *Vidarsana*, subordinating as it does all aims whatever to the supreme struggle towards freeing the ego from the misery of life by the eradication of all desire and passion. *En passant* it is as well to note that the wisdom

streaming in upon consciousness through the portals of *Vidarsana* was stated to be of an order transcending the purely empirical knowledge which constitutes the content of *Vinnāna*. It is independent of sensations and only to be described as clairvoyant and immediate realisation.

Questioned as to the possibility of a world-purpose, both the High Priest and his Vice-Principal replied that the resort to design was superfluous; objective nature being no more than the necessary succession of phenomena. Further queries elicited the remark that causation from the immaterial or subjective to the material or objective is, so far as regards the human body, an established fact. Is it not, indeed, implied in the bare statement of the law of Karma, one aspect of which ascribes to the re-forming skandhas of a past birth a positive modifying influence on the infant brain? Undoubtedly. Given, however, the actuality of a causation from subject to object in the case of the microcosm man, are we to deny the fact of a similar causation from the World Spirit (Nama) to the “universal Rupa” or objective Nature? Analogy brands this limitation as arbitrary. It cannot, moreover, be contended by the Southern Buddhist leaders that the world-process as a whole is necessarily stereotyped through the eternities, for they also hold to the doctrine of alternating *Maha-manvantaras* and *Maha-pralayas*. Obviously, during the re-objectivation of Matter after a Great *Pralaya*, there would exist every scope for the origination of a new (or modification of the old) cosmic order by the clairvoyant ideation of Nama. Under any supposition it appears strange first to posit Nama and then to deny it all share in the world-process, save that of furnishing the raw material of consciousness. Subsequently, be it stated, *Sumangala* did go so far as to admit to Colonel Olcott the possibility of the aggregate subjective Karma of one *Manvantara* re-acting on and modifying the “tendencies” of its successor. Why not go further and accept the esoteric teaching *en bloc*?

Perhaps it is feared that any such move might prove open to misconception, owing to the absurd old Christian fashion of running the “design” argument as a prop to the idea of a “personal designer.” The bare reference to the already mentioned work of von Hartmann, a philosopher who lays the strongest emphasis on the teleological ordering of phenomena while emptying the vials of his satire on the head of Theism, will suffice to dispose of any such illusion. There is, in truth, no connection between the two positions.

In all probability (as, indeed, our respected host seemed to intimate) the esoteric Buddhist priesthood has as yet paid little or no attention to this and kindred questions anent the origin and evolution of things. Gautama himself declared that all such inquiries were profitless, as from the standpoint of his vividly practical philosophy they undoubtedly are. The complexities of human, not of Cosmic Karma, rivet the attention of his followers. Altogether students of esoteric lore can well afford to “bide a wee” before expecting to hear the last word of Southern Buddhism on this issue. Intellectual negotiations ought not to commence with an ultimatum,

A curious side light was thrown on the anthropology of the "Secret Doctrine" by some stray utterances *à propos* of the primeval races. The first men, whose "Egos"—if the term is, Buddhistically speaking, permissible—descended into rebirth from the Brahma lokas, were stated to be ethereal, of great stature, and free from the physiological necessities consequent on the possession of an alimentary canal. Originally, they were highly spiritual and enjoyed a lengthy term of life, abandoning themselves, consequent on the gradual loss of their primal longevity, to those varied passions which constitute the *bête noire* of all respectable moralists. Intellect slowly became prominent as the flame of clairvoyant spirituality commenced to flicker, and has now attained its maximum degree of splendour coincidentally with the present almost total obscuration of the higher consciousness.

What must, I think, be regarded as a very valuable concession, accrued to us from the results of the ensuing relay of questions. Was there any ground for believing that the doctrine of the "Higher Self" or "Transcendental Subject" met with an express recognition in Southern Buddhism? I say "express," because it is pretty clear that the whole theory of Dhyana rests on the assumption that the four skhandas (*vedanā, saññā, sankhārā,* and *viññāna*) do not exhaust the totality of our inner subjective nature—that there is, in fact, an unexplored domain of the soul corresponding to what is treated of in theosophical literature as the *Buddhi*. How, otherwise, are we to account for the fact that Sakyamuni himself is said to have received "illumination," to have penetrated by a clairvoyant wisdom into the veriest arcana of being, and to have recovered the memories of those multitudinous prenatal experiences which had chequered his path up to Buddhahood? How are we to explain the bare *storing away* of such memories if the fluctuating mass of ideas and feelings summarised as the "four skandhas" represent the spiritual side of man in its entirety? How, again, are we to bridge the gulf between rebirths in the absence of a Higher or transcendental Self as a back ground to these skandhas, a sort of permanent basis in which the potentiality of their re-combination in some future birth must, in some way or other, inhere? It is because they have failed to detect the traces of the Higher Self doctrine in Buddhism, that the Orientalists have not unnaturally come to regard the whole law of Karma as a poetical and "airy nothing." Rhys Davids, in the course of his interesting and eloquent work on Buddhism, furnishes a typical instance of this blundering. Confronted with the uncompromising teaching of Buddha to the effect that personality, *i. e.*, the conditioned terrestrial subjectivity of man, is illusive and without permanent ground in reality, and lacking the true key to its interpretation, he very naturally fails to view aright what he terms the "stately bridge which Buddhism has tried to build over the river of the mysteries and sorrows of life." Hence we find him alluding in feeling language to the "many despairing earnest hearts" who have "been charmed, or awed perhaps, by the delicate or noble beauty of some of the several stones of which the arch is built; they have seen that the whole rests upon a more or less solid

foundation of fact; that on one side of the key-stone is the necessity of justice, on the other the law of causality. But they have failed to see that the very key-stone itself, the link between one life and another, is a mere word—this wonderful hypothesis, this airy nothing, the imaginary cause beyond the reach of Reason—the individualized and individualizing force of Karma."—(*Buddhism*, pp. 105-6.)

There can be no question as to the validity of this criticism in the event of a rejection by Buddhism of the aforesaid doctrine of a Transcendental Subject. It was therefore with no small sense of satisfaction that I was able to extract from the High Priest the admission (a) of the reality of this overshadowing Soul or "*True Self*," never realisable under the forms of the empirical consciousness, (b) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (c) of its direct manifestation as intuitive wisdom in the higher states of Dhyana, and (d) of its ultimate passage into Nirvana on the breakup of the groups of causally conditioned skandhas. It will now be seen that while the Southern Church does not attempt to deal with metaphysical niceties after the systematic fashion of the Esoteric Doctrine, it embodies nevertheless the vital truth at issue. If any one conclusion of modern psychology rests on a sound basis, it is that which affirms the content of experience to be drawn from sensations, and to develop simply by their association. Now Buddhism may accept this position without much demur—the derivation by its Founder of mental states from *Phassa* (contact) being itself a complete recognition of sensationalism,—but it must at the same time link this belief on to the concept of a Permanent Transcendental Self if it is concerned to preserve the theory of Karma from attacks. This position, as we have already seen, is practically conceded by Sumangala. How clear a light the acceptance of such a supplementary doctrine is calculated to throw on many obscure passages in the Pitakas, more especially on the celebrated verse regarding the "Maker of the Tabernacle," in the Dhammapada, the Orientalist would do well to determine for himself.

Apropos of the Karmic problem involved in animal suffering, the High Priest contended that the infliction of pain by a morally irresponsible creature carried with it a future retributive effect. Causation is, in fact, no respecter of persons. It matters not whether any specific "evil" thought or deed of a creature is traceable to ignorance, impulse or deliberate intention, a painful consequence either in the present or a future birth must ensue. Of course, it goes without saying that the *degree* of the Karmic suffering entailed by a vicious act depends on the intensity of the original disturbance set up in the Skandhas—a disturbance immeasurably greater in the case of a man than in that of some mere animal automaton, such as a tiger or snake. Nevertheless, this necessary reservation does not materially affect the contention. After all, it is an undeniable fact that a flame will burn the body of an incautious innocent child in the same way as that of a consciously heroic Mutius. It is simply an instance of the inexorable rule

of Cause and Effect, tempered, as always, by the subsequent compensatory action of the Karmic scales.

Further conversation resulted in the discovery of various other parallelisms between exoteric Buddhism and the Esoteric Doctrine. Among such, mention was made of the existence of several strata of matter tenanted by appropriate organisms and characterised by distinctive natural forces; of sakwalas, or groups of worlds, answering to the general notion of planetary chains; of the acquiescence of Buddhism in the so-called Firemist Doctrine of astronomy—subjects all replete with interest, but perhaps rather difficult to exploit in the course of a two or three hours' chat. However, having secured so fine a booty already, we were content to leave the remaining philosophical ideas of our venerable host un-pillaged. So, after heartily thanking him, the Vice Principal, and Mr. Wijeyesinha for their courtesy and kindness, we turned our steps homeward. And if our faces wore a look of unwonted hilarity that evening, was there not ample justification for our optimism? During those few hours we had succeeded in obtaining sufficient data to demolish for ever and for aye, the absurdly rotten indictments brought against Southern Buddhism. We had seen the accusations of Materialism and Nihilism crumble away before our gaze, as surely as ever did the spectre castle of King Arthur in Sir W. Scott's "Bridal of Triermain" to that of its would-be tenants. We had recognised that the religion, or rather philosophy, underlying Sinhalese Buddhism, is one of an essentially spiritual character, the bare formulation of which would send typical European materialists and nihilists, such as Büchner and Renouvier, into a fit. A further series of searching questions as to the esoteric teaching of the *Vissuddhi Magga* and *Abidharma* has now been submitted to the proper authorities, and when the results of this analysis put in an appearance, it will be possible to elaborate with more precision of detail the principles touched upon in the above-recorded conversation.

E. DOUGLAS FAWCETT.

A CLERICAL BOOBY-TRAP.

THE Editor of the *Christian College Magazine* is much to be pitied. He laid a nice little trap for Madame Blavatsky five years ago, and she refused to walk into it. He has kept it ready for her ever since, and now he complains that she is still unfeeling enough to avoid it. It is, in fact, to be feared that on the contrary she simply smiles at the Reverend gentleman in reply to his grim invitations to submit herself to legal vivisection for his amusement.

It shows a curiously constituted mind on the part of this "Man of God" to dream for one instant that by reiterated insult, however disgraceful and contemptible, he will provoke our respected Corresponding Secretary to deliver herself up to the tender mercies of his Christian College Inquisition. Whether rightly or wrongly, both she and her advisers are firmly persuaded that anything approaching to a fair trial of the points at issue in a Court of Law

would be absolutely impossible under the circumstances; and although Madame Blavatsky, herself, as all her friends know, would have dearly liked to publicly face the wretched woman upon whose sole testimony the Missionaries have built themselves so commodious a palace of slander—and, in fact, could scarcely be prevented from doing so—still her advisers preferred and still prefer that she should leave the little Christian bonfire before that palace door to die flickering out, instead of volunteering to furnish the only element wanting to make an *auto-da-fé* after the fine old pattern of the clergy in all ages.

As we said, the Editor of the *Christian College Magazine* is much to be pitied. He had spent a great deal of time, a large quantity of energy, and possibly much money, in preparing his case; and the amount of malice, hatred and uncharitableness which he has expended over it must have been a heavy drain even upon his extensive resources. That all this should have been thrown away upon the little circle of readers of his magazine is enough to make any zealous missionary feel somewhat unamiable.

But he is to be pitied for another and more painful reason also. The world discredits his story—it does not believe what he says.

Had it believed his story, what would have been the condition of our Society now? For five years every clerical organ, every sensation-loving or slander-mongering newspaper and periodical has reiterated his charges of fraud against Madame Blavatsky. There is hardly a man or woman in the whole "religious" world that is not now aware of the fact that Madame Coulomb says that Madame Blavatsky is a cheat, and that the Editor of the *Christian College Magazine* believes what Madame Coulomb says. These charges have been treated with contempt by that lady and by the Theosophical Society, or, as he puts it, "have never been disproved;" and during these five years the Society has grown and grown and grown, and Madame Blavatsky has put out work after work,—works which prove her, even by the confession of her enemies, the most learned woman and one of the most powerful writers of this century: while Theosophy, thanks chiefly to her wonderful energy and strength of character, is becoming the leading intellectual, as it has already become the leading spiritual, movement of the times.

Yes; in sober truth and reality Madame Blavatsky has met this Padri's charges and repelled them. Not, indeed, before an ignorant jury, a prejudiced judge, quibbling and unscrupulous lawyers with garbled evidence, suborned witnesses, and a body of laws inapplicable to the case; but in the great court of the World's opinion, a court in which the jury consists of the enlightened and fairminded, not only of this but all future ages, and whose verdict consists in the acceptance or rejection of the accused as a leader of thought and a teacher of truth. The rapid spread of Theosophy, the eagerness with which everything that comes from Madame Blavatsky's pen is devoured, her ever growing circle of devoted personal friends, are proofs positive that her witnesses are believed by the great JURY before which the case is being tried. For her witnesses are her life and her works, her disinterested sacrifice of her personality to the cause of humanity, her insensibility

alike to insult and to flattery, her devotion to her Master; and beside the testimony of these witnesses the accusations of a thousand malicious and ignorant ex-servants, were they even a thousand times more plausible, would be as so many feathers in the balance.

For another and perhaps even more painful reason is the Editor of the *Christian College Magazine* to be pitied. He is the victim of a delusion which seems to be becoming a fixed idea, that, if he be not warned in time, may end in softening of the brain. He fancies that the scandal he was once instrumental in creating has actually had the desired effect,—of “exposing” Madame Blavatsky, silencing Theosophists, and killing the Theosophical Society. Let any one read what the poor gentleman says on that score in the February number of his Magazine, and then look around him at the extraordinary spread of Theosophy in every quarter of the globe, and remember the “Resolution of Confidence and Thanks” passed at the Bombay Convention a couple of months ago, and think of the victory after victory Theosophy is gaining in the world of thought. If after this he is not filled with pity for the unfortunate man,—why, he ought to be.

For yet another reason, and the strongest of them all is the Editor of the *Christian College Magazine* deserving of our pity. He feels the ground beneath his feet trembling, and sees the house in which he lives tottering to its fall. He sees the leaders of thought one after another deserting his exoteric Christianity. He knows that the masses are following those leaders, and that *it is becoming as difficult to inveigle either the educated or uneducated into church as it is to entice Theosophists into court.* He knows that he is on the losing side. He knows that year by year his words and those of others like him, are becoming more like empty sounds for the multitude, their blessings more a matter of indifference, and their curses the cause of greater mirth. He knows that it is a mere question of time,—of a few decades,—when he and his kind will be as thoroughly discredited and despised as the ignorant and vicious pagan priests were in the days of the Church’s power. He knows all that, but, bitterer still, *he knows the reason*; and he has learned that reason not from the mouth of the infidel and the scoffer, but from that of friends, his own brothers in Christ; for there has now arisen in Christianity a body of men, small indeed as yet, but powerful in intellect, in virtue and in zeal, who have sworn to purge their religion of the toads and scorpions and sloths and monkeys that infest the great mausoleum which hypocrites have built over the bones of Jesus of Nazareth—the so-called “Christian Church.”

It is the knowledge of *that reason* which makes the clericals act like madmen; and well it might. For they know that reason to be that they have denied and betrayed their Master. Denied him, not momentarily and by word of mouth, as Peter did, but in their acts and during centuries. Betrayed him, not as Judas did, with bitter and immediate repentance, but with the brazen indifference of conscious hypocrisy. They know that they and a long line of predecessors have trampled the Sermon on the Mount under their feet, and have broken the Golden Rule into fragments and burned

it as an offering to the demon of hatred and cruelty, of slander, malignity and lies. They know all this, and they further know that retributive justice is knocking at their door, that KARMA will soon require from them an account of their stewardship. It is the despair of men who do not dare to look their judge in the face that makes them still cling to the ignoble methods that served them so well and so long. It is sheer desperation that makes them fire upon those who bring a warrant from the King for their arrest.

It is not pleasant to set a trap and be laughed at by the bird you want to catch. It is not pleasant to expend your energies in the cause of the Lord—even if it be the Lord of Flies—and meet neither with result nor with reward. It is not pleasant to think that you are in danger of becoming imbecile. It is not pleasant to find the world writing you down a malicious slanderer. It is not pleasant to find that the “rock” on which you stand is but clay after all, undermined by the waves of a rising tide. It is not pleasant to feel in your inmost heart that you have betrayed the Master you profess to serve. It is not pleasant to know that the hand of an inexorable KARMA is upon you.—Therefore we pity—sincerely pity—the Editor of the *Christian College Magazine*, and pray to the Powers That Be to soften his editorial heart and harden his editorial head!

R. H.

ELOHISTIC TEACHINGS.

V.

PSYCHOLOGICAL.—THROUGH THE HUMAN TO THE DIVINE.

(Continued from page 257.)

THE mind of man is seldom satisfied with a simple survey of his surroundings. The natural objects which attract his attention soon become subjects of reflection and stimulants to reason; the ordinary course of events insensibly guides him to the perception that every effect depends upon an antecedent cause and is produced by an intermediate process; and this perception gives its first impulse to true science, whose aim is the discovery of underlying causes through the processes they originate.

From this beginning advanced thinkers in every age have proceeded step by step, widening the field of research in their onward course, until—aided by a gradual accumulation of facts, stimulated by an increasing skill in the analysis of phenomena, and encouraged by a greater experience in the interpretation of results—they have persuaded themselves that the hidden cause of all must be ultimately reached. But their progress has been marked by the invariable result that what at first seemed to be at least an approach to an approximate cause, was presently resolved into a process, the primary cause of all still eluding investigation.

Amongst these advanced thinkers the Elohist takes an exceptional position: for, while others were seeking for their actuating cause in the produced effects, he, as the result of careful research and close and accurate reasoning, came to the conclusion that

this was not to be sought in these, but rather in that in which all lived, and moved, and had their being—Space.

To him space, the all-containing uncontained, was not a mere expanse in which all were, because they must be somewhere. He could not view it as a simple capacity for holding what was produced or placed in it. To him it was boundless, unmanifested Being—the one intellectually perceptible though unintelligible because inscrutable and incognizable manifestation of the therein hidden and thereby veiled source of manifested Being. Hence he regarded space as the transparent substance of this Divine source, as the vesture, the invisible Body, so to say, of the otherwise unembodied.

This Body, so absolutely without determinate limits, distinguishable parts or appreciable qualities, was not, according to his view, without organs. To him the heavenly bodies were the organs of this boundless Being—the organs by which its functional life was carried on.

These organs differed from the organs of subordinate or manifested beings in that they were detached from and formed no part of the Body in which they circulated. They were in it, most certainly. But as certainly was it not in them. They were not even constituents of the Body, in which they circulated like the cells or corpuscles of the vitalizing fluids of organized beings, though their function was in Its regard. As functioning organs they simply carried on Its functional life. But this functional life, even in the distinctive details of its workings, had a distinct relation to the hidden life, of which it was in reality the foundation.

The functional office of the functioning organs of Space is, like the functional office of the functioning organs of subordinate beings, depurative and renovating in its action. It bears the same relations to the unknown actualities of the hidden life, through the vehicle of that hidden life, Space, that organic function has to the activities of manifested life through its organized and animated bodies.

The observed tendency in Space is to the condensation, accumulation and aggregation of the elements scattered through and floating in it. These are products of the incognizable actualities of the hidden life of Space,—of the life hidden in and concealed by Space. They are the exhausted elements of the Divine substance, Space, consumed through these actualities in the regions in which they are actuated, and are virtually an excretion from that substance: and they are gathered together by its circulating organs, the heavenly bodies, that they may be submitted to the functioning processes of manifested life, in order, by the functional uses of that life, to be renewed or prepared and fitted for the uses of the actualities of the hidden life, and so restored to the Divine substance.

The observed tendency in organized and animated bodies is to the conversion of tissue through the uses of life. This conversion sets free certain elements of the tissues in which it takes place. These elements are products of the uses of active life. They are

the exhausted or devitalized constituents of the vitalized tissues of which they had previously formed a part, and are virtually an excretion from those tissues, from which they have to be removed as noxious elements: from which they are physiologically removed. But, though noxious to the lives of their functioning producers, they become a necessary pabulum to vegetal or inanimate orders of being. By these they are absorbed and assimilated and reconstituted as the proper nutriment of animated bodies. Through these they are ultimately restored to and functionally reappropriated by the animated life from which they had been previously sent forth.

The analogy here is so complete, the reasoning from it so conclusive and incontrovertible, that it seemed to the Elohist impossible that the functioning universe could have any other aim, as to its common function, than the functional renewal and restoration of the exhausted elements of the substance in which it is circulating. To him, seeking as he did the unknown through the known, actuation, viewed as incognizable action, was necessarily accompanied by conversion of some of the elements of the substance in which the actuating action was induced or by the mediation of which it was produced; and as this conversion of these elements rendered them unfit for the uses and caused them to be no longer constituents of the substance in which they were reduced to the condition of foreign bodies, their removal from that substance was absolutely necessary, that its normal condition might be maintained. Now this conversion was the first step in the process of making the previously unmanifested manifest. But this was a manifestation in the lowest order. A manifestation which rendered it imperative that the manifested if still invisible elements should be removed from the substance in which they were diffused. And this renewal, with a view to restoration by renovation through progressive advance in state or condition, was to be the work of the functioning universe.

Now the function of the universe under this view was two-fold.

In the first place it had a common function, which comprised the removal, renewal and restoration of the exhausted elements of space.

On to this a proper function was grafted—a function proper to certain of the heavenly bodies—a function which resulted in the production of the Divine human from a proportion of the renewing elements. This proper function was to the Elohist creative in character, and was regarded by him as a progressive evolution, the several successive phases of which he graphically delineated in their consecutive order in his kosmogony. Thus evolution was to him a veritable Creation.

He had come to the conclusion, always by reasoning from the known to the unknown, that just as the incomplete manifestation of the incomprehensible organic unity of the Divine in space was effected by a multiplicity of detached organs, all working in harmony together and so producing a harmonious whole, so would the complete manifestation of the unity of the divinized in the order of evolution be comprehensible in the Divine-human—the

divinized man and woman—as a unity in multiplicity, in which each unit would be a personal organ of the One—that One otherwise still remaining incognizable and incomprehensible—the harmonious working of these units as a whole constituting an organic unity, the sole comprehensible unity consistent with a manifold multiplicity. Hence harmony, or unity in multiplicity, was to him the only possible manifested unity.

The conception of a unity in which one absorbed all that all might become one with itself, that each might lose its own oneness—its own separate existence in the one-ness, the existence equivalent to non-existence of the One: might lose its own self, as an illusive unreality, in the self-hood of the only real self, the One—could only be realized by him as the loss, the annihilation of the all for the gain, the reintegration, the perpetuation of the One: for, if each unit disappears in the one unit, if each ceases to be as a unit, which its disappearance under the conditions stated demands, that disappearance must be complete and absolute—so complete and absolute that it must cease to exist, that the One may be alone in its solitary state. The unity must be actual and real, not aggregative and conditioned, or the unity of the One must cease. Hence each conscious unit in losing its separateness must lose its separate consciousness or the consciousness of the whole would cease to be one—must lose its power of enjoying even the simple enjoyment of rest, or the unity of enjoyment would cease; and so on of every other quality, faculty or attribute. Nothing of the absorbed units can remain in the separate state or the unity of the absorbing unit, of the solitary One would cease in the aggregation thus constituted.

But, though nothing of the all remains in the separate state, the whole of the all is included in the One, is added to the one, is a part of, or one with the one. In other words, the loss of the all has become the gain of the One—the whole has been sacrificed to, has been consumed by the One. Now what is this but the apotheosis of selfishness? For if all become one with the One, in the One, so as to be absolutely indistinguishable from it, in what does this absorption differ from the annihilation of the all by the One for the good of the One,—for its own self-seeking ends and selfish gain?

Moreover, kosmologically speaking, the One, in virtue of its isolation by the absorption and annihilation of the all, is itself annihilated or reduced to nothingness: for the manifested universe would cease to be were it dissolved into invisible Space—the manifested effect would be lost in its manifesting cause and, with it, become unknowable with an unknowableness indistinguishable from nothingness. That is to say, the inquirer in his search for the cause of the known ends by reducing all to the unknowable state of its unknown cause while professing, by returning it to the unknown state, to identify it with that cause.

But so to identify it is to admit the absolute failure of an inquiry which leaves the inquirer face to face with a manifested universe whose cause remains as profound a mystery as it has been from the beginning.

Nor does he draw nearer to the solution of the problem by unreflectingly calling the first cause "The Absolute," in contrast with which all else is relative, though he may thus speciously veil this failure even from himself and so conceal his own ignorance; for the so-called absolute cannot avoid being relative to that which is necessarily relative to itself, seeing that no effect can be without relation to its cause. To be absolute it must reduce all to its own state—a state which then could only be described as an absolute void.

Avoiding this fallacy, preserved from the mistake, the Elohist was led, during his search for an intelligible explanation of the origin of things in his endeavour to ascertain the meaning of life, to the conclusions set forth in his kosmogony. In this he demonstrated that, admitting the existence of certain subtle and gross elements diffused in space, and admitting that these were gathered together and functionally acted upon by the heavenly bodies, the reasonable conclusion was that in the earth to which his investigations were practically limited, these, by mutual interaction under control, gradually individualized the subtle element and progressively endowed it with consciousness, perception and intelligence through the instrumentality of the life uses of successive living embodiments of the subtle in the gross, by which it (the subtle) was progressively advanced from lower to higher states until, in its human incarnation, it gained a transient personality. This, at any rate, was the hypothesis on which he based his teachings.

Thus to the Elohist man was an embodiment, an incarnation of this developed subtle element, known later as Spirit.

But the Elohist could not bring himself to believe that a personality thus gained was doomed to an ultimate dissolution. So to believe would have been, according to his view, to declare that the development of life in the manifested universe was meaningless—to admit that his inquiry was a work of supererogation. He saw that to give its due significance to such an evolution its process must be carried further, the needed extension being conducted on the same lines.

The development of the body has so far been the instrumentality, the developed body the vehicle of the developing spirit.

Through the body the spirit gains that relative stability on which its individuality and personality depend,—for the one physical characteristic of spirit, as spirit, is instability.

But the stability it has so far gained, even in its human personality, is fleeting. To gain a relatively persistent stability it has itself to become a vehicle. It has to become a vehicle to that which is imparted to it functionally during its human embodiment, that carrying this something with it, in the closest union with itself, on its final separation from its human body by death, it may be enabled to retain its personality as the divinized human on entering the soul-state, and so become a duly constituted organ of the hitherto unknown but then, to and through it, manifested active Divine Life. And it was by viewing the closing stages of terrestrial evolution in this light that the Elohist came to the con-

clusion that man was a matrix in which, if the individual so lived as to induce this change, the human soul was created.

Thus, according to the Elohist teaching, the life of man was an opportunity. In it a choice was insensibly set before him. By it a divine possibility was placed within his reach. Through the uses he made of it was this possibility to be realized. But it only could be realized by his so using his passing earthly life as to be fitted at death for that phase of the Divine Life for which the terrestrial life should be a preparation; and this divine possibility was placed before him only as a possibility, and without any consciousness thereof on his part, that each human spirit might be free to act as it desired in the flesh, and so pass at death to the state it had practically chosen by the uses it had made of its incarnation.

Under such conditions only could all be endowed with free will—with the power of doing as they liked on earth, and the certainty that absolute justice would be rendered to them in the fruition of their successive embodiments: for the conversion of spirit into soul was a functional conversion and could only take place in those whose course of life placed them and kept them in harmony with the creative design.

This was necessary to bring all its phases into unison, for the terrestrial evolution had been selective from the outset, and therefore could not but be selective throughout—final substantiation or dissolution and resolution into their ultimate elements being reserved for those who failed to reach the Divine order. But, just as elemental spirit had required many embodiments in a progressively advancing series to gain individualization and personification, passing through the elemental to the inorganic, through the inorganic to the organic, through the organic to the animal, and through the animal to the human, so does evolved spirit require many incarnations to enable it to produce the Divine from and through the human.

In the course of this divinizing process, the evolving soul has to pass successively through every type of humanity, from the lowest to the highest, that it may have full opportunity of learning the value of the divine attributes and practically making them its own, assimilating them, incarnating them, so to say, in itself, that the intent of incarnation may be fulfilled, its aim attained, its end reached, and the Divine evolution thus completed.

The creative design, as the intent of the proper function of the heavenly bodies—to which its carrying out has been committed (which must be carefully distinguished from the common function of those bodies)—has been accomplished from the outset by the passage of evolving spirit through successive embodiments to the human, and then through successive incarnations, as evolving soul, to the Divine.

The functioning organs of the Divine are the initiating and promoting agents here.

The carrying out of this evolution and bringing it to its due conclusion is their proper function, their common function being the maintenance of the Divine substance, Space, in its normal state.

In the exercise of their common function they induce an interaction, under suitable conditions, between the subtle and gross elements extended from the Divine substance by the unknown process of the hidden life, carried on therein, after gathering them up and appropriating them to the uses for which they are required, by which they are prepared for restoration to that substance and then given back to it.

In the exercise of their proper function, comprised in and constituting the uses of their common function, they induce a change in the evolving spirit, which results in its conversion into the human soul as the divinized humanity.

The divinized human must not, however, be taken for God. It is not God. It is simply, viewed as a whole, the group of detached organs through which the divine attributes gain their expression. But though not God, they bear a very close relation to the Divine Being whose organs they are, as the media through which it acts. They are the active organs of the hidden Divine Life—of the Divine Life to be manifested through them, just as the heavenly bodies are the passive or functioning organs of that life; and the understanding of the relations of the one is a sure guide to the comprehension of the expectancies of the other. The through the human to the Divine now, will be the Divine through the human then—God acting as man that man may be as God.

This teaching was wholly repugnant to the Jehovist. The idea that the manifested universe was at once created and creative, that the terrestrial was an evolved life, that man was a created being, was intolerable to him. This hypothesis was based on the view that man, with God, had no beginning. That he was one with God in the unmanifested state, and that in the manifested state God was one with him, was hidden in him.

In accordance with this hypothesis he held that the incarnation of the Spirit in man so far from being a manifestation of God in the flesh, was the hiding of the ever concealed, the never to be revealed God.

This conception appears to have been that, owing to the infinity and inscrutableness of Deity and its being void of all attributes, the existence of God was indistinguishable from non-existence.

Starting from this condition he taught that, partially aroused from this torpor, this semblance of non-existence, God, as the heavenly man, betwixt sleeping and waking, so to say, gradually assumed the appearance of existence, clothing the Divine self in illusive forms in a universe of illusions.

In these forms the inner or heavenly man resumed his seemingly non-existent state, and the animated forms in which he was concealed, owing to their own illusory character and the illusive nature of their surroundings, were ignorant of the presence within them; and because of this ignorance and their own grossness and impurity, subjected it to all sorts of abasements.

Thinking their own illusive existence to be real, they lost sight of the only reality, because to them it was indistinguishable from non-existence: and thus perpetuated the reign of illusion.

Their ignorance of the presence in themselves—hence ignorance—was the cause of the perpetuation of the dominion of illusion in each, so that the way of escape for the imprisoned deity from the vile duration of its illusive veil was knowledge—the knowledge of self, of its own Divine nature—recognizing which they would, each and all, be freed from the illusions of manifested existence and, reunited with the higher self, the heavenly man, lose themselves once more in the seeming non-existence from which they had been delusively separated.

The basis of this doctrine is the view that God is boundless in his nature and, because inscrutable in his boundlessness, has neither consciousness, desire, thought, intention nor will, since these would be practical limitations to his boundlessness.

Its aim is the subversion of nature by inducing the severance of all natural ties, the subduing of all natural inclinations, and the overcoming of all natural demands.

Its theory of illusion is designed to supersede and do away with the natural idea of a created universe.

An asserted antagonism between the visible and the invisible, combined with the resolve at all costs to place the invisible above the visible lies at its root.

Hence the singular conception, drawn from the reason of unreason, of an unreal that seems to be real, which has to be transformed into a real which seems to be unreal.

Thus in manifested life a non-existence which simulates existence is believed to be possible, and in unmanifested life an existence which is accounted as non-existence.

This dissembling results from the endeavour to place the spiritual above the natural in the Divine order, and so supersede and exclude the view that the manifested is a functioning universe.

And yet the doctrine which affirms that, because Deity is boundless in its nature, inscrutable and incognizable, it has neither consciousness, desire, intention, thought nor will, and is, therefore, as a practical nullity, incapable of conscious or volitional action, while claiming that the manifested universe (whether an actuality or merely a kaleidoscopic phantasmagoria) did not always exist, unquestionably indicates that its production or creation was a functional act, for a first cause so defined could only functionally produce or create.

HENRY PRATT, M. D.

A CHAT ON THE ROOF.

(Continued from page 121.)

PROFESSOR PANTOUFLE (a visitor to Madras, with an introduction to Eastun):—I confess that I find much in your Theosophy which pleases me; not the new part, I must say, about double-sexed human beings who hatched out of eggs; or men of 160 feet high and loosely put together—whatever that may mean,—and so forth; but the old ideas with which I have long been familiar as Eastern theories, but of which I have never until lately seriously contemplated the possible truth.

HERMAN:—Such as?

PROF. P.:—Well, such as the doctrines of Karma and Reincarnation.

EASTUN:—It is a singular thing how differently the same teaching strikes the mind according as it is put forward as being a curious and interesting error or as a truth. Boys at school, for instance, learn all about the Greek and Roman gods and goddesses, but that does not convert them into little heathens. Still, the very same stories about those Divinities made ardent believers in them 2,000 years ago.

BABU X:—And our children in the missionary schools and so-called “Christian Colleges” learn Christianity in just the same way,—with very little greater chance of their taking to it seriously.

PROF. P.:—But surely the missionaries don't present it in—

BABU X:—Oh, they are serious enough about it; but the boys are taught at home to put no faith in what the missionaries say.

HERMAN:—And the missionaries, in revenge, do their best to undermine the children's faith in their own religion; and then everyone turns up his eyes and laments the decline of “spirituality,” and concludes that young India is becoming materialistic, because it is learning that water boils at 212 degrees Fahrenheit, and that ‘salt is nothing but sodium chloride.’

MISS PANNIKIN:—But, Professor, what do you believe in? I am sure I don't know how you learned men can find anything to believe in, for you know all the objections to everything!

PROF. P.:—My dear young lady, if you ask me seriously, I answer that I know but little and can think but feebly; still the more I learn and think, the less I am inclined to pin my faith to any system either of religion or philosophy. We all make guesses at the riddles of existence, but who is to tell us if our guesses are right? And until we have that information is not one guess about as valuable as another?

WESTUN:—We can verify our guesses to some extent.

PROF. P.:—You guess “Reincarnation and Karma,” can you verify those guesses? Would not satisfactory *verification* for you be irresistible *independent proof* for others, which would force everyone to believe in those things?

WESTUN:—If observation shows that the recurrence of periods of activity followed by periods of repose is a universal law in every department of nature, it strikes me that the *onus probandi* falls on those who would make Man an exception to that rule. As to

"Karma," it is our old friend Cause-and-Effect extended to other planes of being.

MISS PANNIKIN :—When I was at school we took our exercises to the Schoolmistress to see if they were right, or we looked at the "Answers" at the end of the book. Why cannot we do something of that kind in this instance ?

HERMAN :—Because we have found out that the Answers at the end of the book are wrong in some things, Miss Pannikin, and we very naturally have come to doubt them in others.

PROF. P. :—I fear we have got upon rather difficult ground now,—difficult, that is to say, for us to understand each other upon, even with the strongest wish to do so. I have had the pleasure of meeting several Theosophists and I see very clearly that although they disbelieve in the correctness of the old "Answers at the end of the book," they have substituted in their place other Answers of their own, which, for anyone not a Theosophist already, have the same fatal defect as the old ones,—they are only somebody else's guesses.

EASTUN :—But they are authoritative,—for us at least.

PROF. P. :—That is just it. Call it by what name you like, your Secret Doctrine is *for you* a revelation. If anyone refuses to accept it he is not a Theosophist ; if he does accept it I cannot see in what he differs from any sectarian. He does not, cannot, seriously question the truth of his doctrines ; all he can do is to endeavour to interpret them correctly and understand them rightly. Of course, like others who have found "The Truth," he rejoices, and desires to make his neighbours share his joy.

EASTUN :—I fancy you were somewhat unfortunate in the particular Theosophists you happen to have come across. Of course there are some in our Society as there are everywhere who can no more get along without an authority than the ivy could grow skyward without a support, but these are people who bring into Theosophy the mental habits of religions. One of our most frequently repeated declarations is that Theosophy demands no belief unless the reason is satisfied,—nothing on blind faith.

PANDIT :—It is curious to me to listen to your reasoning, gentlemen, because it shows me once more the great difficulty which the Western mind experiences in dealing with these subjects. You Westerners are novices in metaphysics. Your most advanced thinkers are but now arriving at the position which the Hindu intellect attained thousands of years ago. The Professor's contention is that we cannot trust the "Answers at the end of the book." It may be that those in *his* book are mere guesses, but we *do* trust the Answers at the end of *ours*, and assert that they are not guesses at all.

PROF. P. :—That is just what I say,—you regard them as revelations.

PANDIT :—Not quite in your sense of that word. They are revelations in the sense that a modern science text-book is a revelation to an ignorant schoolboy. The difference between us arises from this, that you deny that any one can do more than guess at what *you* can only guess at. This to us is as

if a ploughman asserted that no one could tell him whether his guess at the square roots of 144 was correct. He guesses 21 perhaps, and sees "12" in the end of the book, and as this does not agree with his guess he contemptuously throws the work away, declaring that the writer knew as little of mathematics as he does, and like himself only made guesses ; and that since, as the Professor says, "one guess is as valuable as another," 21 is quite as good a square root for 144 as 12 is.

HERMAN :—You do the ploughman a slight injustice, Pandit ; he is a little more reasonable than that ; for would he not be willing to allow that his "theory" of the square root of 144 is merely a "working hypothesis," provided always that you consented to regard the answer "12" in the same light,—which, of course, is eminently fair, from his point of view ?

MISS PINHOLE (*Miss Pannikin's aunt.*) :—I think it is the Rev. Mr. Spurgeon that has said, "We must believe in *something*."

HERMAN :—An eminently philosophical remark, Miss Pinhole, and withall quite professional.

MISS PINHOLE :—Yes indeed ; Mr. Spurgeon sometimes says extremely good things.

Enter R. R. R., and P. S. R., (they salaam and take seats).

MR. PLANTAGENET SMITH-BROWN (*who came with Professor P.*) :—I think it would be of interest to hear the gentleman who was speaking a moment ago express his views further regarding revelation.

PANDIT :—Me ? Oh, it is simple enough, but they are not *my* views in particular ; in one form or another they are pretty general in the East. We regard all inspiration as essentially of the nature of "teaching." You regard it as of the nature of commands, or of laws laid down. Teaching has to be understood. Commands have to be obeyed. A teacher explains and gives reasons. A commander does neither, but, instead, punishes disobedience. I think it is simple enough.

PROF. P. :—But who is the "teacher" ?

PANDIT :—Those who have preceded us, and have by this time climbed to higher rungs on the ladder.

PROF. P. :—But, my dear Sir, where is your ladder ? Have Jacob's effects been put up at auction ?

ONE OF THE STAFF :—Progressive development. The absence of "a ladder," and of climbers on it far above our level, would imply an arrest in a universal process in Nature ; and, as Herman said a minute ago of Reincarnation, the *onus probandi* should therefore fall on those who would make Man exception to the law.

MR. P. S-B. :—Are we to understand that your teachers are "the Mahatmas" ?

PANDIT :—"Mahatmas," if you like the name, but without the particularizing "the." We generally call them Rishis. Great souls, who are in a state far superior in every way to that of common humanity, and whose knowledge amounts to wisdom.

PROF. P. :—Where do they get their knowledge ? From others still higher on the ladder ?

PANDIT—:—Necessarily so, to a great extent; but, like us, they learn by experience, observation and experiment.

MR. P. S-B.:—May I ask, what guarantee have you that they are right,—conceding their existence for argument's sake?

PANDIT—:—There cannot be any absolute guarantee for us in our present state of consciousness concerning things that transcend it. If you cannot grasp the problem, how can you expect to understand the solution? The probability that they are right is always in its nature the same as the probability that the teacher knows more than his pupil. Those who teach us are necessarily the nearest to us in understanding,—those, namely, who have advanced a few rungs up the ladder, and who find themselves in the same relation to others who are still higher as we are to them. The series must necessarily be indefinite. We know but little of the celestial hierarchy, but between us mortals and “the Logos”—the first emanation from the Divine—there are certainly many steps, which the popular theology leaves out, making the gods themselves incarnate occasionally in order to reform the world.

PROF. P.:—You will pardon me, I hope, but after all it seems to me that whether your revelation comes at first hand from the font of wisdom or through a descending series of transmitters, what I said at the outset holds good. You Theosophists are no longer searchers after truth “wherever it may be found,” as your own writers profess; but persons who have found the Truth and need search for it no more. You are no longer free to examine your own doctrines except to satisfy yourselves of their truth; your or neighbour's doctrines except to show up their falsity.

HERMAN:—My dear Sir, would you say that the miner prospecting for gold, who had succeeded in locating the quartz reef he was searching for, had ceased to be a seeker after gold? Far from it, I think. It is then that his real task as a miner begins. I can candidly say that I am as little inclined now to fancy I have arrived at Truth as I was before I ever heard of Theosophy. I believe, however, that I have located the gold-bearing reef into which others who have gone before have sunk deep shafts and drawn out fortunes. If we pay the price, we may descend to the stratum where the gold is by means of the old shafts which these men have made.

EASTUN:—You might carry that simile further, and say that just as the same reef runs under your neighbours “claims,” so the same truths underlie all religious and philosophical speculations.

WESTUN:—Yes, and that is the reason why we say that whatever there is of truth in any or every philosophy or religion, *must* have come from the one underlying *Truth*, and *must* be found in Theosophy.

MRS. TAMARIND:—Just as all the gold must have come from the quartz reef.

WESTUN:—Exactly, Mrs. Tamarind, it could not have come from any other formation—from the granite or the sandstone, or the trap.

Mr. P. Š-R.:—It is curious that Professor Pantoufle and I were remarking the other day at the caves of Elephanta that the appa-

rent truth of any doctrine may perhaps depend entirely upon the character of our own brains, or intellects, or consciousness. The recurrence of the same legends and symbols at all ages and in all places seems to show that;—the Cross for instance, or the conception of Father, Mother, Child. This idea of ours has a certain similitude to yours—that all the gold *must* have come from the same reef.

PANDIT—:—And must have originally got into the quartz in the same way, and from the same, to us, unknown source.

HERMAN:—In fact, we spin our theories out of our own substance according to a law of Nature, as a spider does its web.

MISS PANNIKIN (*giggling*):—How very absurd you are, Mr. Herman!

MAJOR TAMARIND:—I don't think it absurd, Katie; the very same idea—about a spider spinning a web out of its own head, you know,—occurred to me last Sunday at church when I heard the Rev. Mr.—

MRS. TAMARIND (*interrupting with explosive severity*):—My dear!!!

PROF. P.:—I asked my Theosophical acquaintances another question which they did not answer satisfactorily; perhaps you could throw a little light on that point also. How do Theosophists get over the apparent contradiction involved in the teaching that the aim of life should be to escape from the cycle of rebirth in order, by a short cut, so to say, to reach Nirvana prematurely. Surely if eternity is divided into an endless series of periods of alternate activity, and repose as you say, and if in its periods of activity the “Ever-becoming” is progressively advancing in its onward course, and if furthermore this advance is attained through its successive reincarnations in manifested life, any and every attempt to evade reincarnation must interfere with, and in so far retard, the evolution actually in progress.

E. D. F.:—The wish to escape from material existence is a sign that the individual, if not already ripe, is ripening for the change.

BABU X.:—No one would wish to go to another condition of existence before he was prepared for it,—half-baked, so to say.

E. D. F.:—You must remember that nature provides for the requirements of the individual by general laws, which do not obligingly alter to meet the convenience of those who are abnormal in some particular. It is as if nature first determined the average, and then apportioned that much to each. A seed takes a definite and regular time to germinate, or an animal so long to be born, and the term of each life is also averaged. It is possible that the total period of man's reincarnations may likewise be determined by a general average, and that when the time is up he has a Nirvana corresponding to the actual condition he has then attained to.

PANDIT P. M. K.:—We cannot tell by what we see of a man in any particular reincarnation what his spiritual condition really is. Just as the polisher of a gem applies only one facet at a time to the grinding stone, so do we return to earth in order to work out some particular Karma; the stupid beggar of this incarnation may have

safely stored away at home, so to say, a multifold experience of the most valuable kind,—a large capital of good Karma.

PROF. P. :—Whether it is possible for man to reach the condition called Emancipation is a different question. I asked how it can be considered expedient—a good or virtuous thing, in fact,—to try to escape from incarnations known to be educational and disciplinary, or incite others to do so; and Theosophists seem to agree with the Easterns in recommending that course to everyone, quite irrespective of any guarantee that he is fit for Moksha or Nirvana, or even of any consideration at all of his fitness.

MISS PANNIKIN :—I never could understand why people are so discontented with this world; it seems to me that they actually *try* to make themselves unhappy very often.

HERMAN :—It is sympathy, Miss Pannikin, that makes most people pessimistic. No one confesses to being so selfish or so weak as not to be able to put up with the world's inconveniences himself, but when we see the sufferings of others all our generous feelings are called forth and we immediately wish for the bliss of Nirvana, where no misery will exist to wound our altruistic susceptibilities; then at least the world's miseries will for us be out of sight, and therefore out of mind.

PROF. P. :—I do not think my question has been answered. E. D. F.'s reply is a mere assumption. He argues that the occurrence of the desire for Emancipation is a proof of fitness for it. In the absence of disturbing causes this might be true, just as the fall of the fruit from the tree is considered a proof of ripeness. But we know that there are fifty causes, storms, insects, disease, accident, which make the fruit fall from the tree before it is ripe, and what guarantee have we that disgust at terrestrial existence and impatience at our earthly schooling is not of the nature of a disease?

PANDIT :—I do not think that it is fair to refuse to accept our postulates, because we cannot demonstrate their *truth*, and then substitute postulates of your own which we are called upon to accept if we cannot demonstrate their *falsity*.

PROF. P. :—Excuse me; I do not do that.

PANDIT :—Is it not your argument that we should look upon the desire for Emancipation as premature and therefore a disease, unless we can prove the falsity of that supposition?

MR. P. S-B :—Permit me a remark. If you knew the Professor as well as I do, you would understand that, he only wishes to discuss these matters from different points of view, allowing due weight to every side. But "dispassion" is so rare a thing in the world that one generally finds one's philosophic "objections" treated as attacks which have to be met and repelled. I can assure our friend the Pandit that neither of us would wish to gain a merely argumentative victory, or see our own ideas triumph in this assembly at the expense of truth.

PANDIT :—I have no doubt of that, and it is only in the shape of an unintentional bias that I can imagine any logical unfairness finding admission to your minds.

MISS PINHOLE (in a whisper to Miss Pannikin) :—Are they quarrelling?

MISS PANNIKIN—(whispering back) :—I don't know; you had better ask Mr. Eastun.

BABU X. :—I think that if you look upon the matter as partly a question of growth, and partly of inclination, you will arrive at clearer ideas. By successive reincarnations we become fitted for a higher condition of existence, but we may not necessarily be aware of the fact that we are so.

HERMAN :—There is no use in a little boy trying to play billiards until he can at least get his nose over the top of the table. Until then he must content himself with marbles. But if you see a lanky youth down on his knees shooting alleys and taws with a lot of children, you naturally feel inclined to tell him he ought to be ashamed of himself, as he is quite big enough to play billiards instead, and that billiards, not marbles, is the proper game for an adult. Similarly, the Theosophist tries to point out to those who are engrossed in material things, beginning and ending with this life and full of vanities and sorrows, that they should put away these trifling and ephemeral considerations belonging to a lower stage of development, and turn their attention to a higher and happier state of existence which they can attain to, if they choose. Of course, so long as they have not grown mentally and spiritually to the necessary stature, a desire to do this, however ardent, must be inoperative.

EASTUN :—The exhortation of Theosophy seems to me to consist of two things. Do nothing which will throw you back in your progress; and do everything which will help you on. What these things respectively are it is left to us to find out for ourselves, with the assistance of those who are able and willing to teach us. If you analyse all religions and systems of morality, you will find that this holds good of them too; but, of course, you will discover also that the mass of mankind are treated by the leaders of thought as we treat children, and necessarily so. Morality and beliefs have to be instilled into uneducated people didactically and dogmatically, it is only when intuition, reason, sympathy and self control have developed, that our teachers begin to explain, point out, and give reasons; and therein, I think, lies the fundamental difference between exotericism and esotericism, of which we hear so much.

H. S. O. (breathing heavily and sniffing with great satisfaction) :—Oh, what beautiful air there is here! How I do love to get back to Adyar! Such an atmosphere of peace and rest after all that constant travelling and the turmoil of the outside world.

R. R. R. :—I think it would be very interesting to hear some of the Colonel's experiences in England.

OMNES :—Oh yes, *do*, dear Colonel!

H. S. O. :—Nothing would please me more were it not so late. Come again soon and I will tell you something about it, if I happen to have no more than seven urgent things to think about at once.

MAJOR TAMARIND (looking at his watch) :—Well my dear?

(*Exeunt omnes.*)

THE TEMPERANCE MOVEMENT IN JAPAN.

I SINCERELY believe that I am not qualified to present in writing the state of the Temperance movement in our country; but upholding as I do the cause of Temperance, my earnest endeavour has always been to induce the people to lead pure and healthy lives, and thus to raise society to a higher stage. If any excuse is needed in offering this paper, it is this, that my strong feeling in the matter does not allow me to remain in silence.

In order to give an account of temperance in our country, I believe it is first necessary to give that of intemperance therein; and even before giving this, it is important to investigate what drinks have from olden times been used among the people. The general name for Japanese drinks is Sâké. Sâké is brewed from rice, and tastes somewhat like Malaga wine. It contains less alcohol than strong beer, and the kinds most commonly used are called ITAMI, NISHI-NO-MIYA, MEI-SHU, (or HOMEI-SHU, MEIRIN, &c.)—an analysis of which, according to Professor Atkinson, of the Imperial University, Tokyo, is as follows:—

| | Itami. | Nishi-nomiya. | Mei-shu. |
|-----------------------------------|-----------|---------------|-----------|
| Alcohol | 12.42500 | 12.4520 | 12.981250 |
| Dextrine | .21025 | .3900 | 4.165000 |
| Dextrose | .48550 | .3948 | 21.04000 |
| Glycerine, ashes, and albuminoids | 1.74925 | 1.6926 | — |
| Non-free acid | .17950 | .1906 | .018000 |
| Free acid | .02425 | .0134 | .000625 |
| Water | 84.92625 | 84.8666 | 61.795125 |
| Total... | 100.00000 | 100.0000 | 100.00000 |

Sâké, not being a very violent drink, as is evident from the above table, the people's relish for it gradually grew, while its improved manufacture has, in recent times, tended to increase its strength. As, in the mediæval times, Japan used to borrow its literature, arts, science, &c., almost wholly from China, so all its customs took more or less a like turn, and at festivals,—marriage, funeral, parting, meeting, rejoicing and mourning—Sâké was invariably used to celebrate the occasion. Men of whatever rank, whether they were poets, soldiers, merchants, or farmers, nay, day laborers even, have resorted to Sâké for their highest pleasure.

During the past twelve years, the average annual quantity of Sâké manufactured is estimated at 3,238,423 koku (a koku equal to 40 gallons, so this amounts to about 129,536,920 gallons), and by taking the average population during these years at 37,000,000 (in 1889, 39,069,070), the annual consumption per head is, according to *Tokei Nenkan*, an official annual statistical publication, as follows:—

| | | | | |
|---------|-----|-----|---------------------------|----|
| In 1875 | ... | ... | for one person, 3 gallons | 5— |
| „ 1876 | ... | ... | „ „ 2 „ | 9+ |
| „ 1877 | ... | ... | „ „ 3 „ | 3— |
| „ 1878 | ... | ... | „ „ 4 „ | 3— |

| | | | | |
|---------|-----|-----|---------------------------|----|
| In 1879 | ... | ... | for one person, 5 gallons | 6— |
| „ 1880 | ... | ... | „ „ 5 „ | 1+ |
| „ 1881 | ... | ... | „ „ 5 „ | 5+ |
| „ 1882 | ... | ... | „ „ 5 „ | 3— |
| „ 1883 | ... | ... | „ „ 3 „ | 2— |
| „ 1884 | ... | ... | „ „ 3 „ | 4— |
| „ 1885 | ... | ... | „ „ 3 „ | 3+ |
| „ 1886 | ... | ... | „ „ 3 „ | 3— |
| „ 1887 | ... | ... | „ „ 3 „ | 3— |

According to the above figures, it seems that in 1878 and the three succeeding years, the consumption was very great, and then it gradually decreased. These four years may be accounted for by the fact that the people were given up to luxury by reason of abundant harvest and from other causes. Although it was thought at one time that more than 5 gallons of consumption per head per year might be taken as correct, yet in 1883 the amount suddenly fell, and, accordingly, the quantity manufactured greatly decreased. We give the following figures showing Sâké manufactured, expressed in gallons, according to a reliable statistical report.

| Year. | The manufacturing places. | The manufactures. | Sâké. | Spirit. |
|----------|---------------------------|-------------------|---------------|-------------|
| 1885 ... | 21,824 | 21,133 | 244,794,900G. | 2,567,000G. |
| 1886 ... | 18,381 | 18,153 | 149,960,500 „ | 2,399,600 „ |
| 1887 .. | 16,425 | 16,184 | 128,839,150 „ | 2,140,700 „ |

But Beer-houses and Sâké shops are in number 114,294, and one half of these are Beer-houses.

By the above table it appears that the amount has annually decreased. If such were really the fact, both the consumption and the supply would have fallen and we should have much cause to rejoice. On inquiry into the real cause of such an anomaly, we discover a very discouraging fact. It is not the efforts of teetotallers, the failure of Sâké manufactures, nor indeed the religious education that has helped materially towards the gradual decrease of Sâké manufacture as figured in the table, but the so-called CIVILIZING INFLUENCE OF FOREIGN COUNTRIES. The Japanese, allured by the false glare of the more civilized countries, have been increasingly accustomed to indulge in *beer* and *wine* instead of their own national drink. Although the home manufacture of Sâké has decreased, yet the intemperance of the natives has not a bit abated, but, on the contrary, has taken a still more odious turn. It is a fact that the manufacturers of Itami-sâké and Nishi-no-miya-sâké have almost daily decreased, but it is also a fact that the beer manufacturers of Germany and America regarded our country as a good customer of their products. This is indeed lamentable. Now if we turn to the increase of the beer shops, it is quite alarming.

In 1886, there were only 13 beer shops in Osaka, one of the great cities of Japan, but in 1888 they numbered 490. Thus the importation of *beer* and *wine* is increasing daily, and their consumption is multiplying accordingly; we find also, as might be expected, that the

home manufacture of Sâké bears an inverse proportion to the foreign importation, the numerous breweries of foreign liquor are fast increasing day by day and month by month, but space forbids me to give figures about them. How can our champions of temperance, without zeal and with power, counteract this growing evil influence? Oh Lord, Buddha! Let us be thy humble servants! Our delight is in the Law set down for our guidance; and in the cause of Buddhistic temperance, we are ready to sacrifice ourselves in order to extirpate the immorality of intemperance, which is becoming more deeply rooted in the bosom of the Japanese. But, alas! our young Abstainers' Union is alike a tree standing alone on the bank of a river, so it is difficult to meet with good success. However, I hope that our efforts will bring forth their beautiful fruit in its season.

The spread of temperance on political grounds has never been attempted; almost all results so far have been the outcome of attempts to ameliorate society on either religious or educational lines. There are many associations devoted to temperance, but I shall here give only the history of our Temperance Union, which is most prominent and hopeful association in the Temperance work.

THE HANSEI-KWAI (THE BUDDHIST TEMPERANCE ASSOCIATION.)

Origin of the Association.

The Hansei-kwai was organized in 1886 by the students of the College, Futsu Kyoco, under the West Houganj. They met for the first time at the western room of this College on the evening of January 10, and came to an agreement to form themselves into a society to be known as "Hansei-kwai," (meant to be only a Union of the Students) intending to make it a mere fraternal organization. But when the public was notified, applications for membership came from all quarters of this country, so that it became necessary, when a meeting was again held on the evening of February 10, to amend the constitution adopted at the previous meeting, in order to make it a public organization, and so our union was opened for membership.

The Name.

We understand that "*Temperance is the moderate use of good things and total abstinence from bad things.*" So we select the name HANSEI-KWAI, for it bears in Japanese the mentioned meaning. And we used for English the name of "The Buddhist Temperance Association."

Progress.

In March of the same year it consisted only of 89 totally abstinent persons, besides 200 members of the College.

In August 1887, *Temperance*, a monthly magazine, was published, which in May of the year 1888 attained its 6th number, and the members amounted to 600. Its success has been so great that of its 10th number 3,000 copies were sold to those who are not members; the members were at that time numbering 2,500.

The members were as follows in February 1889:—

| | |
|-----------------------------------|-------|
| The members in the College | 300 |
| The special members | 971 |
| The common members | 1,805 |
| Supporters | 72 |

Total... 3,148

Although this number is insignificant in comparison with other great bodies, yet, when the difficulties for conducting a Temperance movement in Japan are taken into consideration, this may be acknowledged to be a good success, fairly proving the quickening of the Buddhist morality; and it is evident that the monthly increase is from 150 to 250 members.

Of all the temperance associations of this country, this is doubtless the most influential. Its founders are mainly Buddhists; but its object is not limited to the Buddhist movement; it intends to take a part in political affairs in future. In other words, the object of this Association is for appealing to the public to support total abstinence from alcoholic drinks, on moral, economical and hygienic ground; and through the influence of our religion, it aims at leading the people to a good and healthy life.

How we act.

By the aid of temperance our Association hopes to help moral and physical education, to diminish crime, to keep society in perfect order, to ameliorate the customs of the people, and to consolidate the independence of the "Empire of the Rising Sun." It hopes to correspond with all the Theosophical Societies of the world, and also it hopes to correspond with the Temperance readers of either Buddhistical and political literature, and by the united efforts thus obtained to bring their thoughts into harmony. Thus far many Theosophical and Temperance Societies have corresponded with us and have presented us with their magazines. Besides these there are now many foreigners contributing their articles on Temperance or Buddhism and sending books, being in sympathy with the movement of our Buddhists. When there are in this country more people than at present who understand English, a magazine in English will be started, thus giving a wider range to foreign communications.

The ordinary members of this Union have to contribute \$ 1.50 per year, and the magazines are to be given away freely; while a periodical in English, called "The Bijou of Asia," is now presented to foreigners.

The special supporters are these worthy gentlemen who counselled the formation of this Union, and who contribute their writings or their money; to them the two magazines above mentioned are given. The members are found everywhere in Japan, and the main office is in the College, Futsu Kyoco, West Houganj, Kyoto, other branch offices being in various parts of the empire. The leading members are almost all concerned also in the Buddhist Propagation Society.

The other meaning of HANSEI-KWAI is this: "Beware of the first and slight departure from truth, of the least endeavour to

deceive, and even of the desire to have others believe what is not so," in other words: Not to commit any sin and to purify one's own thought. This being one meaning of Hausei-kwai, let our motto be, "The Truth, the whole Truth, and nothing but the Truth."

Buddhism and Temperance.

Buddhism was introduced 2,000 years ago, and has served for the amelioration of society and of the civilization of the country. After many waves of the religious tide, it divided itself into numerous sects, and now it has 30 millions of believers. That the priests themselves abstained from drinking intoxicating liquors and persuaded others to follow their example, is manifested by the sentence "Allium and alcoholic liquors are prohibited from entering the gate," engraved on the stone monument standing before the gate of every old temple. Temperance, as you know, is one of the five commandments of our Buddha, and there are numberless documents concerning temperance or prohibition in the Buddhist Scriptures of more than 7,000 volumes; thus, for example:

"Do not drink Sâké (alcoholic drinks); do not lick it; do not smell it; do not sell it. Let not others drink it; let not others use it for medical purposes. Do not go to Sâké dealers; do not converse with drunkards.

"It is a poisonous drink; it is a noxious liquid; it is a pernicious miasma. It is the source of many mischiefs, the basis of all the vices. It injures the wise, corrupts sages, destroys morality. It is a fountain of misfortune, disgrace and diseases. The four elements (earth, water, fire, wind or air, which are said to compose the human body) decay by it. Deviation from happiness and progress to crime are caused by it. Better to drink melted copper rather than Sâké. Why? Because it causes man to lose sight of his aim, and leads him to perplexity and to ruin. It insures to man the afflictions of hell. Nothing is more injurious to mind and body. Hence, whoever himself abstains from alcoholics and endeavours to repress drunkenness, follows the principles of our Lord Buddha, and forms the basis for harmony."

Another example from a sermon by a high priest:—

"Once a man wanted to take some alcoholic drink, but his pecuniary condition did not permit him, so he stole his friend's money with which he ministered to his vulgar want. And besides he committed some debauch.

"But he did not tell the truth about his crime when he was arrested by Police officers. He, while waiting for trial, suddenly seized the sword of the Policeman, and struck at his head, wounding him, so that he died in a few days.

"The criminal, after becoming sober, was submitted to the proper punishment, but his punishment was not so severe as if he had committed the crime when sober.

"Thus we see a man who commits various crimes at the same time, robbery, debauch, falsehood and murder; and the causes of these crimes is simply the use of alcoholic drinks. It is indeed the principal agent of human calamity, and of numberless crimes. By it the pleasures and regularity of family affairs and social life are

destroyed, and the welfare of the whole nation is affected by it. Buddhism strictly prohibits intoxicating drinks; we, the followers of Buddhism, must obey the law of temperance."

Thus the examples of the prohibition of alcoholic drink are numerous in the sacred book of Buddhism; in fact, Buddhism positively prohibits alcoholic drinks; and also it is said that Gautama Buddha during his long life, used for food to take only some rice and vegetable, and his drink was some honey water and he never used the juice of grape.

Not only these, but the most common commandments of the Doctrine are the prohibition of alcoholic drink. That we have so many Japanese who sink into habits of intemperance, is chiefly attributable to the decline of Buddhism or to the corrupt use of the Doctrine in our society, and so at this time the new propounders of True Buddhism, or the members of the Shin-shú Sect, must perform their duty in regard to the improvement of morality in the nation; and at present, the proposers of our Temperance Associations mostly consists of the followers of the Lord Buddha, and we believe that to them is chiefly due the progress of temperance in this country.

Before closing I must say something about the difficulty of making temperance general among our people, and I humbly request all thoughtful men not to pass over this subject as trifling. The chief difficulty comes from the daily multiplication of consumers of the *beer* and *wine* imported from foreign civilized countries; and although most of the Japanese know about the prevalence of intemperance among the civilized nations, still they do not know there are also earnest advocates of temperance among them. The Japanese honour and respect the Europeans and Americans for many reasons, and follow after them in various points, but unfortunately we are liable to copy the foreigners in evil customs, such as the use of wine and beer. Hence, what we request of the supporters of temperance in foreign countries, is to let the Japanese know about the earnestness of the advocates of Temperance, and to inform them of the action they are taking throughout the world.

We hope and we wish that all philanthropists will hear our voice crying in the wilderness and give countenance and support to our as yet small Union.

Thanks be to Buddha! How great the blessings of our Lord Buddha!

F. SAWAI.

CHRISTIAN THEOSOPHY.

IT is at all times interesting to compare "diverging species," and trace the action of the natural law by which those most widely differentiated tend to be perpetuated, owing to the fact that the more they differ the less they come into competition; for, going different ways, each finds undisturbed conditions and ample nourishment suited to its altering peculiarities;—the less distinctly marked varieties dying out, partly through destructive competition for the necessities of life, partly through feebleness inherent in, or concomitant to, the absence of distinguishing characteristics.

A lecture given in Cole Abbey, London, in November last, by the Rev. G. W. Allen, upon "The Relation of Christianity to Theosophy," and subsequently published in the *Kensington Churchman*, illustrates in an admirable manner the conformity to this law of divergence and differentiation on the part of the two extreme genera of the same species,—genera which have already separated from each other so widely in almost every particular that it is not easy always to bear in mind that they came from the same original stock. Mr. Allen's lecture exemplifies the progressive, ascending spiritual, Christianity, which has lately made its appearance in Christendom, side by side with the old mechanical ceremonial Christianity of the churches; and although in its manifestation it is as yet but as a sprinkling of grateful raindrops upon the arid wastes of ritual and dogma, still these drops are falling more thickly every day, and they come from a sky that is heavily charged with rain clouds,—thunder clouds for many a priest and parson,—and are the sure presages of a storm which will not only give life to all the little seeds of good that now lie shrivelled in the parched and dreary garden of the Lord, but will sweep away in a cleaning flood the foul and hypocritical rubbish that now chokes up the channels of spirituality among so-called Christian nations.

There is no need to insist here upon the contrast between the Neo-Christianity of which Mr. Allen's is an example and able exponent, and the Christianity that is known to the natives of India, the ordinary Missionary Christianity, the only kind that hitherto has been presented to "the Heathen," and which has so effectually set on edge alike the teeth of Hindu, Buddhist, Parsee and Mahomedan, and made the name of "Christian Missionary" a by-word throughout the world. This contrast our readers can very well draw for themselves, for the ways of the Missionary are known in India, and the contrast is so startling and complete, that a five years' old child could perceive it without help, the moment the better form of hristianity, Chitherto unknown to it, is presented for comparison.

Of the nature of Theosophy Mr. Allen says:—

"Theosophy is the advance guard of human perception in the march in search of divine truth. Creeds and formulas express a view of truth suited to the faculties of the general mass of mortals. Theosophists do not impugn their relative truth or necessary value for the time in which they obtain. They afford a basis of operation, as it were, which makes practicable the Theosophist's advance, and they are as crutches and invalid chairs to the many who

as yet cannot stand or go alone; but just because they are fit instruments for the religious education and discipline of the general body, they are demonstrably not the full truth, and therefore do not satisfy or content earnest truth-seekers."

Of this "general body" he says:—

"We may divide religious persons—I purposely use the vaguest term I can find—up into three classes. First, those who are satisfied both with their belief and their practice. . . . Secondly, there are those who are satisfied with their belief, but are not satisfied with their life. Thirdly, there are those who are satisfied about neither. The great majority of earnest Christians belong undoubtedly to the second of these divisions. They are zealous for the faith once and (they interpolate) for all delivered to the saints; they strongly deprecate meddling with great matters which are too high for their—or, in other words (as they put it) for the human—intellect. Faith is with them an act of submission of intellect. To see and to believe are to them two opposite and contradictory principles."

With Theosophists on the contrary to see is to believe, but this power of seeing is not confined to material things as it is in the case of science, for which seeing and believing are also synonymous; for Theosophists are possessed of inner perceptions, that to those in the "general body" are as if they did not exist, since they are undeveloped and their existence unrecognized. This possession of inner senses Mr. Allen believes to justify Theosophists in their claim to see more than can the ordinarily "religious person." He says:—

"The Theosophist seems to be open to the charge of practically condemning all who do not see as he sees, as being blind. It seems, indeed, a very unpleasant and egotistical thing to say, and yet it must be said because it is true. As far as bodily senses go, indeed, the Theosophist is no better off than others, but in him is opened, or beginning to be opened, an inner faculty which is wholly closed in ordinary men and women, and he does see what they see not. Of course, it is perfectly natural that they should call this sight which he asserts that he possesses—illusion, imagination; often they call it by a much more offensive name, such as hypocrisy or deception. . . . The believer, little as he sometimes is aware of it, believes all that he can see, all that commends itself to him as rational and desirable. . . . If then the Theosophist believes more than the ordinary Christian, it is because he can see more. His intelligence is more open, his faculties are more developed. By this, I mean not that his outer faculties are more fully developed, but that his inner faculties have begun to unfold, and are capable of some amount of perception. Now this is the great distinguishing mark between the Theosophist and others, this recognition of having more possibilities in him than he once suspected."

The Theosophist is in reality God's witness of things which the "general body" is unable to perceive:—

"Throughout the ages God has provided himself with witnesses, seers and prophets, who have been elected not to enjoy delightful privileges and blessings denied to less-favoured men, but ever and always to endure, to battle, to suffer, bearing the ignorance and blindness of others as a burden sometimes well-nigh too heavy to be borne, and always that through them the rest may be enabled to make one step in advance, and stand one point nearer to the perfect end where all shall see, and all seeming differences shall have passed away for ever."

This high claim for Theosophist, as teachers, and in so far, revelators of the Divine, is justified by their view of "the true nature of man." Mr. Allen says:—

"The Theosophist's belief in the existence of these transcendental faculties follows necessarily from his view of the true nature of man. At present, we call ourselves men, and have, indeed, the outer semblance of humanity, but we

are yet very undeveloped men ; for man is the image and glory of God. God is his father, and therefore, man, in his true being, is son of God. As such, he must partake of the Divine nature, and therefore of the Divine prerogatives and powers. It is his right, by virtue of His sonship, to be all-powerful and all-wise ; and passage after passage of Scripture could be quoted where it is plainly asserted that man shall, when he is perfected, be free from the limitations and conditionings which are the properties not of his true nature, but of his fall ; man as he seems to be here and now, is not full and perfect man, but only in an elementary stage of the evolution, which evolution, as it progresses, and carries him nearer and nearer to fuller perfection, must necessarily unfold in him many faculties now latent and unsuspected."

This development may take place merely on the "astral plane," and then it is self-centered and impedes rather than assists spiritual development, and is not stimulative to unselfish work for others and for the progress of humanity,—or, as we would say, it tends to Black Magic. Mr. Allen puts it thus :—

"It seems to me that this distinction is one ever to be kept in mind by all those who desire to press on in the stages of development that lie before them. We ought most seriously to consider whether the plane we are in contact with is a plane of marvels, or of power for good, or, in more accurate language, whether its power is manifested externally or internally."

This is a point of paramount importance, and as, unfortunately, too many of our Fellows are liable to overlook this distinction between development on the astral and development on the spiritual planes, it is well to give careful consideration to Mr. Allen's words on this subject. He says :—

"These stages of evolution are sometimes divided by the Theosophists into certain *planes*, which are distinguished by name and definition from one another. The commonest of all these divisions is into what is called the Astral plane, and the plane of the Spirit or Pneuma, or Sophia. The lowest plane of course is the material, that plane on which we all at present live, and to which our outer senses and exterior faculties are adapted. It has its degrees and gradations of lower and higher. The former being the condition of the ignorant and uncultivated, who has no power at all beyond his mere physical muscular strength, the latter ranging up through all the conditions which follow upon the attainment of knowledge and intelligence to that of the most learned and clever scientist who can do what seems miraculous to the man of the lower planes ; can bridle the lightning ; emasculate the power of epidemics ; analyse the stars and describe their periods and distances. The second or Astral plane is the plane where soulic faculties come into play. It is a commonplace of the Theosophists that just as body is the habitation of soul, and its senses are really soulic—though called in ignorance bodily—so soul is the body of spirit, and its senses are really spiritual, though called spiritual in a sense which means soulic rather than spiritual. The difference between the material and the Astral may, perhaps, be expressed thus : that whereas on the material plane, results are the consequences of processes, all the stages of which are known, and are quite independent of character or being, so that a wicked man can by proper manipulation produce just the same phenomena as a good man, on the Astral plane, soul-property or soul-character is distinctly involved, and results are obtained not by material processes, but by soulic. The phenomenon of mediumship is the best and readiest example of the works of the Astral plane. They are phenomena which in a true sense are external to my being. Whereas on the highest plane, the spiritual, the phenomena are all wrought in my being, and consist not of wonders that I can show outside of my being, such as table turning, automatic writing, and materialisation, but of wonders which God shows through and in me, whereby I prove myself able to trample on selfishness, to view with indifference the nature of my external environment, and of the circumstances which befall me, to be utterly sympathetic, feeling not my own pri-

vate joys and sorrows, but those of all my brethren, and living absolutely regardless of everything save the effort to manifest my love to God and to all the brethren of the great family of the one Father. The wonders of the Astral plane create astonishment, the wonders of the spiritual plane create love and joy—the former make those who witness them regard me (the doer of them) as wonderful beyond what they had thought, the latter make those who witness them regard themselves as more wonderful, that is, more divine than they had thought. In a word, the Astral astonishes the spiritual blesses ; the Astral may sometimes delight and comfort me, but the spiritual delights and comforts others, from and out of which, of course, accrues the truest delight and joy to me, for no one can help another without feeling joy. Theosophists and mystics, speaking and writing of this spiritual plane, which they sometimes call the luminous ground within, seem to speak of the opening of it in themselves as the greatest personal delight and blessing, and so it is, but it never ends in personal delight, it invariably issues in good, self-sacrifice, healing, and help for world woes, and the lifting up and strengthening of some who were weary wellnigh to despair, and weak wellnigh to abandonment of struggle."

Mr. Allen sees very clearly that the effect of Theosophy on the mind *must* manifest itself in the lives of Theosophists, in the shape of a power which impels them to good acts. He says :—

"Let no one go away with the idea that Theosophy is a mere theorising, a mere talking about matters which are difficult to understand. It is the pursuit of the highest knowledge, but the end of the pursuit is not the mere knowledge but the power which the knowledge will bring—a power, in the potency of which we shall become more, we shall know ourselves to be what we truly are—possessors of all things in heaven and earth. More than this words cannot define. Experience and experiment must acquaint us with the rest."

Although it appears to be chiefly the ideas of the old Theosophists that Mr. Allen has studied what he says of Theosophy in general is perfectly applicable to the Theosophy of to-day, and, indeed, is so intended by him. He states the theosophical idea as follows :—

"All that appears,—the Theosophist would urge,—is, and must necessarily be, a compound made up of the Spiritual Actuality minimised by being apprehended by faculties which are not perfect instruments of cognition. That is limitation, not actuality—appearance. So far, the Theosophist and the Transcendental Philosopher say the same thing ; but beyond this point they each follow their own lines, and the Theosophist tries to apprehend as much as he can of these two tremendous problems. The nature of the substance, the inner reality of all things, which is God, and the origin and purpose of the limitation whereby God, as it were, differentiates Himself and becomes phenomena. . . . The original of this idea is probably to be found in the writings of Eastern Theosophists contained in the Upanishads : "In the beginning there was that only which is ;" one only and without a second. It thought, "May I be many ! May I grow forth !" It sent forth fire. That fire thought, "May I be many ! May I grow forth !" It sent forth water. Water thought, "May I be many ! May I grow forth !" It sent forth food, and so on.

"In whatever phraseology the Theosophist of any time expresses the truest that he can think about God, it is not difficult for the thoughtful student to discern a very general consensus upon the fundamental matter. All Theosophists are anti-materialist. For them phenomena must be explained and accounted for, not by things which are still phenomenal, but by that which is not phenomenal. . . . They all agree, too, that man is as to essence divine. As to present consciousness, he falls short of divinity, being limited on every side, fallen from his rightful state, deprived of his rightful glory, robbed of his rightful power. The reason or purpose of this state of things no one can feel confident that he sees in all its bearings, but we may suppose that it is in some way a necessity of the divine nature that things would be

as they are, just as it is a necessity of the divine nature that God should be good....It seems, then, to be a principle of truth that good can only reach its highest development and possibility through the instrumentality of evil. In other words, that good which has not proved its power, has done nothing, does not know how good it is; but good which has vanquished evil is twice itself from the glory and sweetness of the manifestation and consciousness of its power.

"Thus, according to the Theosophist conception in man, God has self-limited Himself, subjected Himself to ignorance and blindness for the greater exaltation of His glory and the providing for Himself a cause for joy."

These beliefs and ideas of Theosophists do not, he says, amount to a creed:—

"Of course in saying Theosophy has no creed, I do not mean that it does not believe anything, but that it has no authoritative formulation of dogmas to be accepted by those who desire to be Theosophists. Each Theosophist speaks for himself only, and no one believes anything which they themselves do not see."

Having in these and other passages presented Theosophy to his audience, Mr. Allen then proceeds:—

"What has Christianity to say to all this? I can only tell you what seems to me is true. Each must judge for himself. Is it not to be feared, says the ordinary believer, that if we get on to these Theosophical lines of thought we shall soon be landed in confusion. If, for instance, evil is, as you say, essential to good, does that not make evil itself good? Besides, if you are going to reduce God to such a vague generalization as that you have expressed, is that not danger that the essential distinction and superiority of the Christian religion over all heathen religions, Mohammedanism, Buddhism, Brahmanism, may disappear, and we be reduced to admit that these treat equally with ours of the one true God, and are distinguished only by the different nature of the minds of the worshippers, each expressing what he can best conceive of the one great truth.

"To them we must reply: Yes, it is probable that Theosophists would be led to some such point of view as this. But is this a thing to be feared? Do you really honour God by asserting that only a minority of the creatures he has created worshipped him? Is it not much more to his honour to believe that He is the light lightening not every Christian man, but every man; that in every nation the man who fears his God and works righteousness is accepted? And, just as it is not necessary to be a Churchman to denounce dissent, so it is not necessary, in order to be a Christian, to denounce Buddhism, Brahminism, &c.

"The one thing a Christian must denounce is evil and wrong. The one atheism with which he can never make terms, is self-worship. Pride, vain glory, hypocrisy, envy, hatred, malice, and all uncharitableness—those who live in these are the heathen to whom missionaries need to be sent, and the society that sends them need go to no expense for passage money and ship dues.

"If a person denies my apprehension of God, that is little, so long as he himself has some apprehension of God. My apprehension is certainly not the full truth, and I care not about his denial of my apprehension of God so long as he denies not God; denies, that is, that anyone ought to have any apprehension of God. The work of the Christian is, as I take it, not to be ever disputing and contending with those who will not say Amen to his individual view of truth, but much rather to set himself to understand and know ever more and more of the power of Christ, and cultivate practically the spirit of Christ. And the power and the spirit of Christ is the power that makes a man free from the blunders of his outer nature, and ever more and more capable of cognising things as they are. Our sins are born of our ignorance, and they are the one thing that seems to separate between us and God. Transcend ignorance, conquer sin, which is done, not of direct choice, but from habit, and you will be no more separated from God, but consciously one with Him, and with all creation. This is the promise of

Christianity, and it has one further word, and it is one of assurance. This is being done in you, whether you know it or not, by the power of God. Life is an evolution, whose course is inexorable, and not to be hastened or hindered by anything. Jesus is to us—our brother in whom this evolution has reached its point of completion—at once an example of what we ought to be, and a proof that there is available power to bring us to be it. If this sounds like Theosophy, that is because that Christianity and Theosophy are one. There may be Christians who are not yet Theosophists. There are no Theosophists, truly so called, who are not in the true sense of the word Christians, that is owning the ideal of Christ as the true ideal for man, and striving to conform themselves thereto."

Personally, Mr. Allen is a Christian; he could hardly be anything else since he is a clergyman of the Established Church. But he is a Theosophical Christian, or a Christian Theosophist, and, Oh, how different is such a Christian as that to the Christians that have diverged in the direction opposite to Theosophy, to most of the Christian Missionaries for example that are known to the people of India, followers of what might with propriety be called "the left hand path of Christianity." Of his personal experiences and actual position Mr. Allen says:—

"The great practical question which remained for me long after I was intellectually convinced that higher planes did exist and might be reached and ought to be reached was, "What means am I to take to win entrance to them." Even now I cannot answer the question fully, but for myself I am certain that the way begins in earnestness and desire. Before we know the new we are certain that the old is false. Act then on that first and readiest knowledge. You know you cannot doubt that your old view of life is false to the core, that your purpose here is not to get all you can for yourself to enjoy personally, and to win the prizes offered by this material plane on which we now are; prizes which are of value only so long as we remain on this plane. You know you cannot doubt that what you are and what external things you have is the all-important question. Here then is enough to begin with. Let us make Christ our example; trying to apprehend more and more clearly what *is* His Spirit, and even more closely to live up to it; and for the rest try to hear a voice in yourself, the deepest voice, whose utterance you feel to be true beyond power of contradiction."

"Cultivate intuition and introspection; read if you will of what the wise who have gone before us have written; and above all things endeavour day by day to lift your life up above the lives of those who yet believe the old spirit to be the true one, translating to the utmost of your power every new truth which comes to you into life, and disregarding as unessential any concept which does not admit of being translated into life; do this and you may rest satisfied that by the time you have begun to attain any measure of success, aye, and long before it, many new perceptions will be opened within you; and truth, and life, and God will take new meaning and new power."

It is not necessary to make any remarks upon this last extract, or indeed upon the ideas of Mr. Allen generally. They speak for themselves, and demonstrate the possibility of an intimate union between Theosophy and the higher Christianity or *true religion of Jesus*. That it should be so is but natural, for, as far as we can tell, the religion of Jesus was Theosophy. The little that has come down to us of his teaching consists of his ethical maxims. We know however that he had a "secret doctrine," which he taught only to his more intimate disciples, and it would be strange indeed if that secret doctrine should not have been Theosophy in its philosophical fulness; for Theosophy alone is compatible with the morality of Jesus of Nazareth.

THE PROPHECY OF THE BHÁGAVATA AS TO
THE FUTURE RULERS OF INDIA.

THE Bhágavata is a Mahápurána. It is devoted chiefly to the glorification of Vishnu, as he incarnates on our earth to help mankind out of the meshes of bad Karma which they weave for themselves. It purports to have been recited before King Parikshit, the grandson of Arjuna, and the successor of King Yudhishtira. In the IXth and XIIth books of this Purana, we find a notice of the kings who, it is said, will rule in India after Parikshit, in the Kaliyuga.

Before attempting an explanation of this prophecy, I give here, in a tabular form, the names of kings and dynasties, together with the period of their reigns as given in the Bhágavata.

I. The family of Yudhishtira—1,000 years.

1. Yudhishtira. 2. Parikshit. 3. Janamejaya. 4. Shatanika, 5. Sahasránika. 6. Ashwamedhaja. 7. Asún Krishna. 8. Muni-chakra. 9. Chitraratha. 10. Kaviratha. 11. Vrishtiman. 12. Sushena. 13. Sanítha. 14. Neichakshu. 15. Nala. 16. Pariplava. 17. Sunaya. 18. Medhavo. 19. Nripanjaya. 20. Durva. 21. Timi. 22. Vrihadratha. 23. Sudása. 24. Shatanika. 25. Dur-damana. 26. Vahivara. 27. Dandapani. 28. Kshemaka.

II. The Mágadha family—1,000 years (partly contemporary with the former).

1. Vrihadratha. 2. Jarásandha. 3. Sahadeva. 4. Márjári. 5. Shrutahshraváh. 6. Yutáyu. 7. Niramitra. 8. Sunakshatra. 9. Vrihatswa. 10. Karmajit. 11. Sritanjaya. 12. Vipra. 13. Shuchi. 14. Kshema. 15. Suvrata. 16. Dharmasutra. 17. Shama. 18. Dyumatsena. 19. Sumate. 20. Subala. 21. Sunítha. 22. Satyajit. 23. Vishwajit. 24. Ripunjaya or Nripanjaya.

III. The Pradyotas—138 years.

1. Pradyota. 2. Pálaka. 3. Vishákhayúpa. 4. Rajaka. 5. Nandivardhana.

IV. The Shishunága family—360 years.

1. Shishunága. 2. Kúkavarma. 3. Kshemadharma. 4. Kshe-trajna. 5. Vidhisára. 6. Ajatashatru. 7. Durbhaka. 8. Ajaya. 9. Nandivardhana. 10. Mahanandi.

V. The Nanda family—100 years.

1. Mahápadmapatenanda. 2. Supalya, and seven others.

VI. The Mauryan family—137 years.

1. Chandragupta. 2. Varesára. 3. Ashokavardhana. 4. Suyashú. 5. Sangata. 6. Suyasháh. 7. Shalishoka. 8. Somasharmá. 9. Shatadharmá. 10. Vrihadratha.

VII. The Shunga family—110 years.

1. Shunga. 2. Agnimitra. 3. Sujyeshtha. 4. Vasumitra. 5. Bhadraka. 6. Pulinda. 7. Ghosha. 8. Vajramitra. 9. Bhága-vata. 10. Devabhuti.

VIII. The Kámváyanas—345 years.

1. Kamva Vasudeva. 2. Mahámati. 3. Bhumitra. 4. Naráyana and others.

IX. The Andhra family—456 years.

1. Andhra. 2. Krishna. 3. Shántakarmá. 4. Paurnamása.

5. Lambodara. 6. Chibilika. 7. Meghaswate. 8. Atamána. 9. Haliya. 10. Talaka. 11. Purishbhiru. 12. Sunandava. 13. Chakra. 14. Bhava. Six more after him. 21. Shivaswáte. 22. Arindama. 23. Gomatiputra. 24. Purimán. 25. Medashirah. 26. Shivakandu. 27. Yajnashiráh. 28. Vijaya. 29. Chandra Vijna. 30. Sulomadhi.

| | | |
|---------------------------|----------|-----------------|
| X. The Abhira family, | 7 kings | } —1,099 years. |
| XI. The Gardabhin family, | 10 kings | |
| XII. The Kanka family, | 16 kings | |
| XIII. The Yavanas, | 8 kings | |
| XIV. The Turushkas, | 14 kings | |
| XV. The Gurundas, | 10 kings | |

(or 13, according to a different reading.)

XVI. The Mannas. 11 kings—300 years.

XVII. The *Kilakila* family (KILAKALA being the name of their capital)—106 years.

1. Bhutananda. 2. Vangari. 3. Shishunandi. 4. Yashonandi. 5. Praviraka.

XVIII. The Bahlika kings descended from the above 13 kings of the name of Bahlika. 14. Pushpametra. 15. Durmitra.

XIX, XX, XXI, XXII. The four contemporaneous families of The Andhras, 7 kings.

The Kanshalas, 7 kings.

The Vidurapatis.

The Vishadhas.

XXIII. The Mágadha kings. 1. Vishuvaspurji. 2. Puranjaya.

It is said of this king that करिब्यत्परान्वणोन् पुलिन्द्यदुमद्रकान् प्रजाश्चात्रह्मभिष्टाः स्थापयिष्यतिदुंतिः or according to another reading करिब्यति अपरोवणोन् &c.

His capital will be Padmavate. He will rule on the banks of the Ganges (from its source) up to the Prayága (Allahabád). Then will follow the contemporaneous kings.

1. Suráshtras. 2. Ávantyas. 3. The Shurus. 4. The Arvudas. 5. The Malavas. The Kings of Sindhu. 7. The Kings of Chandrabhága. 8. The Kings of Kaunti. 9. The Kings of Kashmir.

* * * *

After this the prophecy becomes general, and mentions no names either of families or of individual rulers.

And now I shall examine the prophecy, and see how far has it proved true up to the present time.

Alexander came to India in 327 B. C. At that time was ruling in Magadha, one of the nine Nandas. Seleucus, the successor of Alexander in Bactria, found Chandragupta in the same place. We might therefore put the beginning of the Mauryan family in 320 B. C., allowing seven years for the intrigues of Chanakya, and the struggles of Nanda and his minister Rákshasa to retain their power.

Now the ten families from the Mauryans to the Gurundas, both inclusive, are said to have ruled for $137+110+345+456+1099=2,147$ years. This brings us to the year $2147-320=1827$ A. C.

Let us take them family by family. The Mauryan family of Chandragupta is said to have ruled for 137 years. This brings us to $320-137=183$ B. C. Then comes the Shunga family, which brings us down to $183-110=73$ B. C. Then follow the Kanwas for 345 years, and they bring us to $345-73=272$ A. C. The Andhra family brings us down to $272+456=728$ A. C. The next six families, the Bhágavata Purana, groups into one long period of 1,099 years, but the Bhavishya Purana gives separate periods to each, and some of these might be accepted. Thus it gives 100 years to the Abhiras. This brings us to 828 A. C. The next family—the Gardabhins—are said to have ruled, in the same Purana, for a period of 98 years. We thus come to 926 A. C. The next two centuries the same Purana gives to the Kankas, and thus brings us to 1126 A. C.

Out of 1,099 years, 398 years are thus disposed of. There yet remains a period of 701 years to be apportioned to the remaining families. The Bhavishya Purana can no longer be relied on, because it introduces during this period the two celebrated kings—Vikramáditya and Saliváhana. It says that after the Kankas came Vikramáditya for 135 years, and after him beginning from 1261 Saliváhana for 100 years. This is an interpolation on the very face of it. The years 1126 A. C. and 1261 A. C. are too recent for these two kings, even if we disbelieve the tradition, which puts them respectively in 56 B. C. and 78 A. C. These two kings can have no place here, and the 235 years which the Bhavishya Purana gives to these two kings, must be brought back to the account of the Yavanas, the Turushkas, and the Gurundas, from whose periods they have apparently been extracted.

These three families then—the Yavanas, the Turushkas, and the Gurundas—ruled India from 1126 to 1827.

It is evident from this that the Gurundas are the Moguls. Now if we put the beginning of the Mogul reign in 1526 A. C., we get for them a period of $1827-1526=301$ years.

Before the Moguls reigned the Turushkas and the Yavanas for $701-301=400$ years.

And $1526-400=1126$ A. C. Now the word *Turushka* is evidently the same as Turki, and the dynasty of the Turkish slaves of the Sultans of Ghor began in 1194 A. C. after the defeat of Prithi Raj at Thaneshwara. According to the Bhágavata therefore the Turushkas ruled from 1124 to 1526. The Slaves, the Khiljis, the Sayyids, and the Lodis are all grouped here under the appellation Turushka. The reason for this is that all these families had their origin in members of the Turkish Empire, and also that the only foreign conquerors after the Turushkas were the Gurundas (see further on). The remaining period of 68 years, from 1126 to 1194, must be given to the Yavanas, who, in all probability, are the Ghazvani kings of Lahore. They were the only foreign rulers of India about this time.

As to the empire of the Gurundas terminating in 1827, we find that in that year was made by Lord Amherst the formal declaration of the English having then become the paramount power in India.

We see thus that the period allotted to the Mahomedan rulers of India is correct. Let us now see if the number of kings for each family is correct. It will be observed, as a general rule, that in enumerating the individual rulers our Purána never takes into account mere nominal kings. If we leave out of calculation those names, which come between two real kings only as it were to cover the interval, who are not known by the inauguration or even the execution of any bold policy in the departments either of War, Education, Trade or Public Works, who might be called kings only by allowance, and because they are the descendants of kings, then we shall find the number of rulers given to each of these families to be correct.

Thus it is said that the kings of the Gurunda family will be thirteen in number, or, according to another reading, ten. Now History tells us of the following Mogul kings.

1. Baber (1526—1530); 2. Humayun (1530—1556); 3. Akbar (1556—1605); 4. Jehangir (1605—1627); 5. Shah Jehan (1627—1658); 6. Aurangzib Alamgir (1658—1707); 7. Bahadur Shah (1707—1712); 8. Jahandar Shah (1712—1713); 9. Farrakh Siyar (1713—1719); 10. Rapinddaulah. 11. Rapinddarajat (both 1719); 12. Mahomad Shah (1719—1748); 13. Ahmad Shah (1748—1754); 14. Alamgir II (1754—1759); 15. Shah Alam II (1759—1827).

It will hardly be denied that the 10th and the 11th in the above list were no emperors whatever. Eliminating these two, we have thirteen Mogul emperors left. All these obtained, lost, and tried to maintain their empire by war and bloodshed. Nothing of the sort was, however, done by Rapinddaulah and Rapinddarajat. They were mere attempts at the creation of a king and were miserable failures.

But another reading of the Bhágavata as we have seen, and the Bhavishya Purana, speak only of ten *Gurundas*. In that case we shall have to eliminate three more, and who should they be but the last one and the first two. The real Mogul empire only begins with Akbar. Baber and Humayun attempted to establish an empire, but the Suris were too much for them. The last, Sháh Alam, was only a nominal emperor, and real power had long before 1827 passed into other hands. Thus we see that the rulers of the period, when one empire is disintegrating and another establishing, are left out of reckoning in both cases. The period of desintegration, however, is added to the falling empire. Hence it is that the Mogul (Gurunda) empire is made to terminate in 1827, though real power had passed out of their hands, long before, and Sháh Alam was little better than a puppet in the hands of the Mahrattas and the English.

Every man and every nation has different ways of thought. Nay, the same man and the same nation might have different ways of thought at different periods of his or its life. If we would understand rightly and appreciate truly an author, belonging to a

particular nation and a particular age, we must begin with thoroughly entering into his peculiarities.

Now the Hindu mind is nothing, if not metaphysical, even in modern times, and the one great cause of the popularity of the Bhāgavata Purana is, that its line of thought runs parallel to that of the national mind. The Bhāgavata Purana never looks upon things from an *external* point of view. The department of political government is, to it, represented by an ever-present Mighty Power in the hidden universe which functions the phenomenal. This Ruling Power of the functioning universe has its own ways of manifestation. In given cycles of time it puts forth a certain amount of political force of a certain character. This cyclic political force, whose character corresponds to the national Karma of the previous cycles, manifests itself in the shape of a *Ruling Family*. And each family of rulers is made up of a certain number of *individualities*. But the *individualities* which the Bhāgavata Purana has in view are those of the occult plane of the functioning universe, and they do not always coincide with the gross personalities of the rulers of the earth. Many a so-called king is nothing more than a mere attempt of nature at incarnating the next ruling individuality. If the ruling force of the previous individuality has attained the physical body of the monad which it had connected itself, this attempt is sure to fail. The result is many a characterless reign of short existence. What, for example, was there of true kingship in the three sons and one grandson of the Slave King Altamsh, who came to the throne of Delhi after his daughter Raziah? Absolutely nothing.

Looking from this point of view, the Bhāgavata is perfectly right in giving thirteen kings to the Gurundas. A critical examination of the rulers of the previous families from the slaves of the Sadis—will show us that out of twenty-eight names, 14 only deserve the name of king. The remaining fourteen represented simply the residual force of the previous RULING PERSONALITIES.

I shall now leave this subject to treat of other parts of the prophecy.

RAMA PRASAD.

(To be continued.)

DIED AT HIS POST.

THE instability of human life has just been forcibly illustrated to us: Mr. Charles Francis Powell, F. T. S., of the Executive Staff, is dead. Without premonition, without the friends around him having had even one moment's sign of warning, without the time to send a farewell message to his friends, he sighed, gave one low moan and—was dead.

He had been doing excellent work in Ceylon during the past six months, within which time he founded seven new Branches of our Society and travelled widely throughout the Island. Upon my return to Colombo from my British tour and after viewing the general situation of affairs, I decided that it would be best to transfer Mr. Powell to South India, and he accordingly left for Tuticorin on the 27th of January, in excellent spirits and, as it seemed, health also. The ten days we passed together were most pleasant, as they brought us into more intimate and brotherly relations with each other, and gave me bright hopes as to his future usefulness. I myself arrived at Madras on the 5th February, and received his first confidential report of his work the next day, the 6th. On the 9th came the following telegram: "*Brother Powell died peacefully, ten hours ago, of bilious diarrhæa.*" Dead? He dead, who had seemed so boiling over with intense vitality but a few days before! Yes, dead; passed behind the veil, gone one stage farther forward along the cyclic arc of this manvantara.

His death was the greater shock to us at Adyar in that we did not know he was ill. On this score, our veteran colleague Mr. V. Coop-poo-sawmy Iyer, now District Munsiff (Judge) of Ambasamudram, in the Tinnevely District of Madras Presidency, reports under date of the 9th February.

"As he said it was owing to excess of bile in his system and as he did not wish that we should alarm you by informing you of his illness, and we ourselves had no reasons to fear any fatal termination, we did not write to Headquarters about the matter. He continued in much the same state from Tuesday to Friday last. His physical wants were as carefully attended to by us as was possible under the circumstances. Yesterday we all thought him in a fair way to recovery; and from his calling for and taking a reasonable quantity of food, we thought he had no more than weakness to contend against."

He further reports as follows:—

"Last night, at a few minutes after 8 o'clock, Mr. Powell called for and took a small dose of medicine, which seemed to do him good. He then threw himself on his couch, and while he was telling the Civil Apothecary, our Brother C. Parthasarathy Naidu, who had carefully attended him during his illness of the past few days, how to make for him a vegetable soup, the palm of his left hand was seen to tremble. His eyes and mouth opened. There were two or three hard breathings accompanied by a low moan or sigh, and that proved to be the last of his life, though none of us could or would believe it. We thought him merely in a state of trance, but ere long we found he had drawn his last breath. Neither he nor any of us suspected he was so near his death. Thus quietly and without a pang did a good soul put off its mortal coil. There was no distortion whatever in the face. On the contrary, there was an air of serene calm which made a deep impression on us all.

"In the course of general conversation we had learnt that he wished to die in India and to have his body cremated.

"All who have come into relations with Mr. Powell grieve for his untimely end. It would have been well if he had been spared a few years longer to continue his good work for the cause of Humanity in general and that of the Theosophical Society in particular. We all found in his daily exemplary life a good practical lesson in Theosophy. This is the first Branch founded by him in India. He used to call it his 'first-born.' His personal influence upon all the members has been so powerful that it is sure to continue throughout life."

My permission having been given by telegraph, the cremation was duly performed in the Hindu fashion on the evening of the 9th, and Mr. P. R. Venkatarama Iyer gives me the following particulars :

"The body was washed and clothed in his usual dress, Mr. Parthasarthy Naidu assisting us greatly in this. About thirty Brahmans—members and non-members of our Branch—assembled in the Reading Room, where the body was lying. Persons offered their services to carry the corpse on a cot to the burning ground, thus showing how universally Mr. Powell was liked and respected here. The Taluq Magistrate and other respectable Brahmans walked in the procession, thus giving the event almost the character of a Brahman ceremony. As he had asked for pomegranates and vegetable cooked food five minutes before his death, these articles, duly prepared, were placed beside the body on the pyre, agreeably to our custom to scrupulously gratify the last yearning desire of the dying person, and thus prevent any unsatisfied bodily desire to follow the astral man after death. The cremation was scrupulously effected, and this morning (February 10th) the Civil Apothecary himself gathered together the ashes and unconsumed portions of bones; the former to be sent to you for disposal, the latter being put into an earthen jar, and buried under the channel of the sacred river Tambraparni, as is the custom among Brahmaus."

Mr. Cooposawmy adds in a subsequent letter that it is the intention of the Branch to plant a teak or some other tree on the spot where the cremation took place, so as to secure it from possible pollution in the future. The Branch has also, at a special meeting, adopted Resolutions expressive of their love for Mr. Powell and regret for his loss, and requesting to be furnished with a photograph or other portrait of him to be hung upon the wall of their Meeting-hall. In a word, these Hindu gentlemen have done everything possible to testify their regard for our lamented colleague, and given him the highest marks of respect which their religion prescribes. Needless to say how deeply grateful all of us at Headquarters are for this touching kindness.

Charles Francis Powell was born at Philadelphia, U. S. A., about the year 1843, and was a patriotic American to his fingertips. His father seems to have had eccentric notions as to his responsibility to his children, for out of a fortune of some 6 or 7 millions of dollars, he left but \$10 to this son and nothing at all to another, also by a first marriage. Charles, however, was so self-helpful that he worked his way through life without asking the paternal favour, and, I judge from his talk, without rancour to those who had shown him so little kindness or generosity. He served faithfully in the Cavalry throughout the American Rebellion and had a fund of anecdotes about his perils and adventures which he loved to recount. In religion he was a Buddhist, and held in the strongest reprobation all of his co-religionists whom he found neglectful of duty and false to their professions. His personal habits were ascetic in the extreme, dangerously so as I pointed out to him and as the sequel proved. A handful or two of wheat with curds a day, a few fruits,

and tea as a beverage, formed a diet not half nourishing enough to sustain a body constantly drawn upon by a mental temperament of consuming intensity. The disorder of which he died had seriously attacked him, like most of us, in the army, and had recurred from time to time. At last, when subjected to the heat and physical exhaustion of the Tropics, his underfed body succumbed to a final attack of the old disease, and his life went out like the flame whose wick has drawn the last drop of oil from the lamp. So sweet a death may all good men be blessed with!

After his death the following verse was found on his table in a basket in which he kept his letters, written apparently quite recently on a scrap of paper:—

"All things are transient;
They being born must die,
And being born are dead;
And being dead are glad
To be at rest."

And now this experience leads me to say a word or two upon a subject that has long been in my mind. I think there should be on our premises a small crematorium; and a cinerarium, or room with niches in the wall for the reception of the ashes of such of our Fellows in different parts of the world as may provide for their being sent here for sepulture. Why should we not have our Westminster Abbey for the enshrinement of the ashes of our heroes? I fancy the whole cost would not exceed a few hundred pounds. For my part, I hope that my ashes will be deposited here on Indian soil, if they are not strewn upon the sea; and the sacredest spot to me is our Adyar, the centre and soul of the Theosophical movement. A friend who sympathises with this idea, bids me put him down for Rs. 77 to open the subscription-list for the Crematorium. If a sufficient amount is offered I shall lay off the land, plant it about with trees, and put up the building. Meanwhile I shall temporarily bury Mr. Powell's ashes to await the turn of events.

H. S. OLCOTT, P. T. S.

Reviews.

THE "GUIDE OF THE PERPLEXED" OF MAIMONIDES.*

"From Moses to Moses there was none like Moses" ran the popular Jewish saying anent the merits of that most highly respected of the Hebrew thinkers of the Middle Ages—Moses Ben Maimon—otherwise known as Maimonides. Nor has modern European thought any cause to look askance at this enthusiastic verdict of his fellows. Though it is, of course, out of the question for the critic to endorse that sweeping statement in its entirety, there exists no question that the honesty and independence, no less than the ability of the distinguished pupil of Averroes, have unquestionably entitled him to a prominent niche in the temple of Philosophy. Messrs. Trübner have, therefore, done well, in our opinion, to include his "Guide" in their well-known English and Foreign Philosophical Library, in which collection it will take a worthy place alongside of the tomes of Schopenhauer, von Hartmann, Mill, Giordano Bruno, Spinoza, Leopardi, and others of scarcely lesser note.

Born at Cordova in Spain, March 30, 1135, into a family of some standing among the Jewish community of that city,—then an important seat of Arabic learning,—Maimonides received a good education, to which he certainly did ample justice. Hardly, indeed, had he reached the age of manhood, then he was recognised as an accomplished mathematician, philosopher and theologian, while he boasted also of no mean acquirements in the domain of astronomy, medicine and the Hebrew and Arabic tongues. It was during this period of his studies that he was fortunate enough to gain the friendship of Averroes, last but not least of the series of those Mahommedan thinkers who trod in the footsteps of Aristotle. Subsequently, owing to the persecution of Jews, Christians and sectarian Mahommedans by the Almohades dynasty in Cordova, he sought fresh fields and pastures new in North-west Africa, finally passing on to Egypt, Acre, and Jerusalem. Consequent on the death of his father at the latter place, he once more changed his quarters, this time pitching his tent in Mitza, Old Cairo, where his genius was destined to find a free and prominent vent. His scientific acquirements secured his appointment to the post of Court physician to the Sultan, a "berth" which he filled with great éclat through two successive reigns. Meanwhile, however, he was also to the fore in the capacity of rabbi of the Jewish congregation at Cairo, and speedily succeeded in attracting numerous pupils from all quarters of the East and West, who flocked to his lectures, animated partly by the report of his fame as a theologian, partly by his no less signal reputation for piety and benevolence. But it was mainly owing to his Arabic writings that the foundations of his celebrity were laid on so durable a basis. Hebrew translators vied with one another in flooding the Jewish world, scattered in all quarters as it necessarily was, with versions of his works. The outcome of this activity on their part was the practical elevation of Maimonides to the position of the "second law-giver," and the inauguration of a period of brilliance in the departments of literature and philosophy which has justly been regarded ever since as the golden age of the Jews in exile. That there were to be found here and there among Western rabbis some savage opponents of his "advanced" views, goes of course almost without saying, but their attacks never

* Trübner and Co., Ludgate Hill, London. Translated from the original and annotated by M. Friedlander, Ph. D.

had more than an ephemeral and local significance, and are devoid of all interest whatever to the historian of philosophy. Among his works, many of the original MSS. of which are extant in the libraries of Oxford, Parma and elsewhere, are comprised the *Perush Hammishnah* or Commentary on the Mishna, together with an ethical treatise yclept the "Eight Chapters;" the *Sefer Hamitzvoth* or Book of the Commandments; *Sefer Hahiggayon* the "Book of Logic;" *Mishneh Torah* the "Copy of the Law," a general Code of Jewish observances originally written in Hebrew; and last, but not least, the essay which now comes under our immediate survey, the *Moreh Nebukhim* or Guide of the erring or perplexed. Maimonides died at Cairo in 1204 at the ripe age of 69 years, leaving behind him the spotless memory of "one who never sought or derived any benefit from his services to the community, or from his correspondence or from the works he wrote for the instruction of his brethren; the satisfaction of being of service to his fellow-creatures was for him a sufficient reward."

Regarded in the light of a contribution to general philosophic thought as well as that of a most potent factor in the evolution of Jewish science and metaphysic, the "Guide of the Perplexed" is in every sense the most noteworthy of Maimonides' works. The title of this quasi-theological book speaks for itself. It is intended for the use of those "thinkers whose studies have brought them into collision with religion" (p. 21) men "who have studied philosophy and have acquired sound knowledge, and who, while firm in religious matters, are perplexed and bewildered on account of the ambiguous and figurative expressions employed in the holy writings." (p. 13). A typical victim of such misapprehension is furnished to the reader in the person of Joseph, the son of Jehudah ibn Akinin, a disciple of Maimonides, who is made to serve as the foil for educing the superior wisdom of his master. It seems, however, that the said Joseph, ever awake to the traditional antagonism between Faith and Science, drew less satisfaction from the work than did the majority of his contemporaries. His scepticism was too pronounced to yield to the logic of any theologian, charm he never so wisely. Happily the shortcomings of perverse Joseph are very much of the nature of a '*quantité négligeable*,' and need not occasion us much concern.

In the course of the dedicatory letter prefacing the Introduction, Maimonides commences with an exposition of some esoteric ideas enshrined in the books of the prophets. This provender stimulates the metaphysical appetite of Joseph, who forthwith begs his instructor to treat of metaphysical themes and to expound the system of the Kalam or Mahommedan theology. Hence the body of the work, which may be conveniently divided into four parts:—

1. On Homonymous, figurative and hybrid terms.
2. On the Supreme Being and His Relation to the Universe according to the Kalam.
3. On the Primal Cause and its relation to the Universe according to the Philosophers.
4. Esoteric exposition of portions of the Bible, including (a) *Maaseh bereshith* or the History of the Creation (Genesis ch. i—iv), (b) Prophecy, and (c) a description of that divine chariot in Ezekiel which has so long been the delight of the imaginative biblical mystic.

Proceeding to deal with the first of these heads, Maimonides points out that the scientific Scepticism of his day originated mainly through the misinterpretations of the Old Testament anthropomorphisms. That the expressions in question had given rise to no end of confusion among

would-be spiritualist commentators and Jewish philosophers generally was natural enough. Even after the lapse of centuries since the epoch of our rationalistic thinker, the Christian clergy are, as a whole, hopelessly entangled in the superstitions based upon the idea of a physical ruler and creator, competent both to "materialise" on appropriate occasions and to occupy specially luxurious quarters in a palatial abode "in the heavens." Whether the real meaning at the root of the Old Testament literature is in actual fact anthropomorphic or not is a question not readily to be settled. It is not to be disputed that some Kabalists and other Christian mystics have made out a fair case for the view that certain parts of the old volumes embody a sprinkling of esoteric lore. On the other hand, with regard to specific renderings of such passages, the aphorism *quod homines tot sententiae* holds valid after a very suggestive fashion,—so suggestive in fact as to have inclined some of us to think that the original writers themselves would be utterly at a loss to understand the interpretations put upon their often ignorant imaginings. Unfortunately, these said writers have so long ago crossed that bourne whence no traveller returns, that not even their "shells" are any longer available for exploitation by some enterprising medium. In the absence, therefore, of any Cæsar to whom to appeal in the matter, theologians and students of mythology are all alike given a free hand to ventilate their various peculiar fads. "Scriptural interpretation" has, also, become the happy hunting ground of freethinking mystics, and confusion accordingly reigns supreme. That some analogous medley of opinion existed in Maimonides' time is only too apparent, although it has to be conceded that the extraordinary variety of hypothesis characteristic of our present day critical and apologetic literature was conspicuously absent. Logomachy, however, was everywhere to the fore. "Maimonides," says Dr. Friedlander in the course of his excellent analysis, "appears to be the first who distinguished in the interpretation of Bible anthropomorphisms between perfect homonyms, *i. e.*, terms which denote two or more absolutely different things, and imperfect homonyms or hybrid terms. It is true that some of his predecessors had enunciated and demonstrated the Unity and the Incorporeality of the Divine Being, and they had translated Scriptural metaphors on the principle that 'the law speaks in the language of man;' but our author adopted a new and altogether original method. The Commentator, when treating of anthropomorphisms, generally contented themselves with the statement that the term under consideration must not be taken in a literal sense, or they paraphrased the passage in expressions which implied a lesser degree of materiality. The Talmud, the Midrashim, and the Tarquim abound in paraphrases of this kind. The Jewish philosophers anterior to Maimonides, as Saadiah in 'Emunoth bedcoth,' Bachya in his 'Chobboth ha-lebhabboth' and Jehudah há-levi in the 'Cusari' insist on the appropriateness of such interpretations. Saadiah enumerates ten terms which primarily denote organs of the human body and are figuratively employed with reference to God..... The correctness of this method was held to be so obvious that some author found it necessary to apologise to the reader for introducing such well-known subjects. From R. Abraham ben David's strictures on the Yad ha-chazakah it is, however, evident that in the days of Maimonides persons were not wanting who defended the literal interpretation of certain antropomorphism." (p. xlv.) Now Maimonides, anxious to import accuracy and clearness of thought into this vexed question, addressed himself to discover "the meaning of each term when applied to God, and to identify it with some transcendental and metaphysical term." Similarly when attempting to unfold similes and allegories, he rises altogether

out of the crude associations of the text and endeavours to induce his readers to discard the mere verbal husk for the interior kernel of metaphysical truth. Similes he divides into two classes—the simple and compound, that in which each part represents a separate idea demanding a separate interpretation, and that in which only one idea is represented, and it is unnecessary to assign to each part a metaphorical significance. Obviously, however, this method admits of a very convenient application in the hands of dexterous commentators. It would also appear to lead some investigators altogether away from the apparent implications of the text. Witness, for instance, the explanation of "Adam's Fall" which, according to our author, is an allegory representing the relation existing between sensation, moral faculty and intellect!

In connection with the discussion regarding "Divine Attributes," Maimonides comes boldly forward with the telling assertion that faith consists in thought and conviction as opposed to mere utterances and empty profession. This attitude is stoutly maintained throughout. Man is to believe nothing but what he can grasp with his intellectual faculties, perceive with his senses or accept on trustworthy authority. In view of these tenets always consistently battled for, it is not surprising to find Maimonides adopting the distinctly advanced view to the effect that God has no attributes. Attributists, he argues, cannot logically posit the unity and incorporeality of God in the event of their ascription to him of qualities. "It is necessary to demonstrate by proof that nothing can be predicated of God that implies any of the following four things: corporeality, emotion or change, non-existence, *e. g.*, that something would be potential at one time and real at another—and similarity with any of His creatures. In this respect our knowledge of God is aided by the study of Natural Science. For he who is ignorant of the latter cannot understand *the defect implied in emotions*, the difference between potentiality and reality, the non-existence implied in all potentiality, the inferiority of a thing that exists *in potentia* to that which moves in order to cause its transition from potentiality into reality, and the inferiority of that which moves to that for the sake of whose realisation it moves."—(Chapter lv).

And again:—

"It is known that existence is an accident appertaining to all things and therefore an element superadded to their essence. This must evidently be the case as regards everything the existence of which is due to some cause; its existence is an element superadded to its essence. But as regards a Being whose existence is not due to any cause—God alone is that being, for His existence, as we have said, is absolute—existence and essence are perfectly identical. He is not a substance to which existence is joined as an accident, as an additional element. His existence is always absolute, and has never been a new element or an accident in Him. Consequently God exists without possessing the attribute of existence. Similarly *He lives without possessing the attribute of life; knows without possessing the attribute of knowledge; is omnipotent without possessing the attribute of omnipotence; is wise without possessing the attribute of wisdom; all this reduces itself to one and the same entity; there is no Plurality in him...*In the same way as number is not the substance of the things numbered, so is unity not the substance of the thing which has the attribute of unity, for unity and plurality are accidents belonging to the category of discrete quantity and supervening to such objects as are capable of receiving them."—(Chapter lvii).

According to Maimonides there exists no possibility of obtaining any *real* knowledge of the true essence of God, all foreshadowings of the sort being confined to piling up of *negative assertions*. This attitude is pretty

much of a piece with that taken up by Theists of the type of Sir William Hamilton and his distinguished pupil Dr. Mansel, both of whom first proceeded to demonstrate the utter inconceivability of Deity, and subsequently re-affirmed their allegiance to the idea on the ground of an intuition based on the deliverances of the moral and emotional consciousness. They did not appear to realise the fact that it is lost labour to canvass a general acceptance of a "Deity" after that concept has been emptied for human intelligence of all possible significance. Naturally enough, modern Agnosticism has made a considerable amount of capital out of this *dernière ressource* of the philosophic advocates of Theism. The opportunity was, indeed, too tempting to forego. Similarly it would have been highly feasible for some critical opponent of Maimonides to have charged him with rejecting all the essentials of a belief in God while professedly retaining it in words. His ultimate is not a *Knower* but rather *Absolute Knowledge*—it is certainly not Deity in the crude Christian sense of the term. Incorporeal and stripped of attributes, the "God" of the "Guide of the Perplexed" resembles a Being

"That shrouded in his lonely light
Rests utterly apart,
From all the vast creations of his might,
From Nature, Man, and Art,"

and as such constitutes about as signal a metamorphosis of the barbaric Jahveh as could well be imagined. Despite, however, this spiritualisation of the old anthropomorphic notions, Maimonides expresses his belief in a *creatio ex nihilo*, though he takes good care to read his own interpretation into the cosmogony given in the Old Testament. Never was clay more plastic in the hands of the potter than matter-of-fact accounts in the metaphysical imagination of our author.

The following extract from Dr. Friedlander's analysis will serve as a specimen of the sweeping system of interpretation adopted:—

"In the history of the first son of man, Adam, Eve and the serpent represent the intellect [reason?], the body and the imagination. In order to complete the imagery, *Samael* or *Satan*, mentioned in the Midrash in connection with this account, is added as representing man's appetitive faculties. Imagination, the source of error, is directly aided by the appetitive faculty, and the two are intimately connected with the body, to which man generally gives paramount attention, and for the sake of which he indulges in sins; in the end, however, they subdue the intellect and weaken its power. Instead of obtaining pure and real knowledge, man forms false conceptions; in consequence, the body is subject to suffering, whilst the imagination, instead of being guided by the intellect and attaining a higher development, becomes debased and depraved. In the three sons of Adam, Kain, Abel, and Seth, Maimonides finds an allusion to the three elements in man; the vegetable, the animal, and the intellectual. First the animal element (Abel) becomes extinct, then the vegetable elements (Kain) are dissolved: only the third element, the intellect (Seth) survives and forms the basis of mankind."

It is perhaps worthy of note that at this juncture Maimonides remarks, that while elucidating much, he could not disclose everything. Mystics will perhaps incline to scent the reserve of an initiated occultist. There are, however, no indications in this work which tell with any degree of force in favour of this supposition. On the other hand, there is a great deal of matter which goes to confirm the more workaday and practical view to the effect that he was simply a natural born metaphysician, liable indeed to many errors, but in some respects almost abreast of the

best critics of theology which these latter days have produced. Consider him from what standpoint we may, the brilliancy of his career is indisputable. But it would be a mistake to call him an occultist. He is a great Jewish theologian saturated with Aristotelianism. *Voilàt out*,

Prophecy, according to our author, is the highest degree of mental development, and can only be attained through training and study. It may be regarded as an emanation proceeding from the Almighty into the intellect and imagination of thoroughly qualified persons, and is to be distinguished from the intellectual illumination of wise men equally as from the inspiration of those diviners and dreamers whose imaginations have alone been thus influenced. Prophets proper are divisible into two groups, those who receive inspiration in a dream and those who receive it in a vision. In the first class are comprised "Those who see symbolic figures; 2. Those who hear a voice addressing them without perceiving the speaker; 3. Those who see a man and hear him addressing them; 4. Those who hear and see an angel addressing them; 5. Those who see God and hear His voice." Obviously in harmony with the general tone of Maimonides' teaching, the reality attaching to this last type of experience is to hold as of subjective and symbolical validity only. Imagination is, we are assured, an essential element in the perceptions of a prophet. In view of the now dawning "Hypnotic theory" of religion, this concession ought to give some of our modern advanced Jewish rabbis pause. To say the least, it is suggestive, and that too in a very rationalistic direction.

The cautious attempt in Part III to penetrate into the mysteries of "Ezekiel's chariot"—contrary to the injunction of the Mishna—must prove seductive in the extreme for those bent on unravelling such time-honoured knots.

In conclusion, we have great pleasure in recommending these volumes to the attention of the student of philosophy and mysticism. Their publication in the "English and Foreign Philosophical Series" is, indeed, in itself ample testimony to their merits. How thoroughly the character of their contents corroborates the truth of this anticipation we must now leave our readers to determine for themselves in the future.

E. D. F.

THE DANISH WEST INDIES.*

Dr. C. E. Taylor, F. T. S., of St. Thomas, the representative of our Society in the Danish West Indies, has written a book which is full of valuable information about that out-of-way tropical island-gem on the bosom of the Caribbean Sea. One may get from it a picture of the country and its people almost photographically accurate. The Island is altogether lovely, which is more than can be said of the inhabitants, who are exasperatingly conservative and behind the times, without any of that splendid intellectuality which one sees in the Hindu races among which our own lot is cast. Dr. Taylor is one of the most earnest and persevering men and authors with whom we have ever been brought into contact, and as the saying is, "will go far." He has already won the confidence and affection of the public about him, gained a seat in the Colonial Council of St. Thomas and St. John, and has honors still in reserve for him. His work is illustrated with many engravings, cut on wood by his own hand in the absence of skilled engravers in St. Thomas: a fact in itself illustrative of the resources of this "self-made" man's genius.

H. S. O.

* *Leaflets from the Danish West Indies.* By CHARLES EDWIN TAYLOR, M. D., F. R. G. S., F. I. S., etc., etc. Published by the Author at St. Thomas, D. W. I. 1888.

“RE-INCARNATION; A STUDY OF FORGOTTEN TRUTH.”*

It is by common consent recognized that the doctrine of Re-incarnation together with its corollary, the law of Karma, constitutes the core of Eastern esoteric philosophy. Needless, therefore, to lay emphasis on the importance for the tyro of prefacing his occult studies with a thorough grasp of the evidences tending to establish the validity of this great central truth, on the due appreciation of which the future spiritual welfare of the world must be said so largely to depend.

Even in those cases where persons prefer to base their convictions “on the bedrock of intuition” and affect to sneer at the whole armoury of so-called intellectual evidences, some such study is indispensable, for, after all, there is the “bitter cry” of an inquiring if sceptical public to be reckoned with. To all those in search of a reason for the faith that is in them, Mr. Walker’s book will come as a veritable boon and blessing. In no sense is it a work of the metaphysical depth requisite to appeal to the typical “advanced” sceptic, still it is an eminently readable presentation of the case for Re-incarnation, enshrining as it does all the familiar *pros* and *cons* in a singularly compact and lucid style. In the course of an excellent chapter on “the Western evidence of Re-incarnation” the author formulates the brief for metempsychosis under seven heads:—

1. That the idea of *immortality* demands it,
2. That *analogy* makes it the most probable,
3. That *science* confirms it,
4. That the *nature of the soul* requires it,
5. That it most completely *answers* the *theological questions* of “original sin” and “future punishment.”
6. That it *explains* many *mysterious experiences*,
7. That it alone *solves* the problem of *injustice and misery* which broods over our world.

Following on this comes a reply to “Western objections to Re-incarnation,” “Western Authors upon Re-incarnation” comprising extracts from the prose writings of men such as Schopenhauer, Fichte, Emerson, Hume and many other notable European and American thinkers.

In addition to this the intuitive glimpses of Western poets—American, British, Continental and “Platonic,” about 43 in all—as embodied in lengthy excerpts from their warblings are also laid before the reader.

Ensuing on this are chapters on “Re-incarnation among the ancients,” Re-incarnation in early Christendom and “Re-incarnation in East to-day” and “Eastern poetry of Re-incarnation.” After which the theory of Esoteric Oriental Re-incarnation is expounded at some length, but the anthropological portion of the essay is marred by the same confused blending of Darwinism and esoteric evolution which rendered “Man”—apparently the source from which the author derived his present information—so unintelligible. The book concludes with a valuable Bibliography of the literature relating to the subject of Karma and Re-incarnation.

We have no hesitation in saying that Mr. Walker’s work is one which ought to be in the hands of all students of occultism desirous of supplementing their verbal propaganda with the loan of a really serviceable and popular volume. Occasionally, indeed, we meet with strange mistakes. Agnostics, for instance, would smile at the following passage: “The conception of an Infinite Personality overwhelms (?) all the narrow groovethinking of every mechanical school and rises supremely in the

* RE-INCARNATION, a Study of Forgotten Truth. By E. D. WALKER. Houghton, Mifflin & Co., Boston and New York, 1888. 8vo, pp. 350.

strongest philosophy of all time—that of Herbert Spencer (!!!) Strangest of all, Evolution, the cornerstone of Spencerian philosophy, is a mere paraphrase of re-incarnation” (p. 19). Considering that an “Infinite personality” is an expression involving a contradiction in terms, and as such is rapidly losing all hold on men of culture, considering also that Spencer himself is radically opposed to any such notion, this statement is perhaps somewhat injudicious. To say, moreover, that Mr. Spencer’s system of evolution,—a system the prominent feature of which is the entire subordination of mind to molecular physics in the animal or human brain—is a paraphrase for Re-incarnation (!) is simply to trade on the ignorance of the general public. It must, however, be conceded that errors such as these are few and far between, and in no way militate against the high tone elsewhere characteristic of this highly interesting volume.

E. D. F.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our regular London Correspondent.]

WE notice a very marked access of energy in the Theosophic field since the visit of our respected President to England. Letters of enquiry are now constantly appearing in provincial newspapers—notably those in Newcastle, Birmingham and Manchester in the North, and Bristol in the South—not to mention the London *Pall Mall* and the *Agnostic Journal*, both which well known journals deign to open their columns for the discussion of matters Theosophic. The Colonel’s lectures seem to have stirred up a wholesome spirit of enquiry and interest throughout the Kingdom, which augurs well for the future of the Theosophical Society. In Dublin most animated discussions have been carried on in the columns of the *Freeman’s Journal*, the people’s paper *par excellence*. Nor is current literature behindhand in evidencing these significant signs of the times. Robert Lewis Stevenson’s latest novel, “The Master of Ballantrae,” published in 1889, having a stirring finale on the most approved occult lines. The hero—the “Master” himself—is buried alive *à la* Yogi by an Indian servant, in order to mislead his enemies; but upon being dug up again and resuscitated in 7 days (note the mystic number), the result is only an apparently galvanic action, followed by collapse and death. Whereupon the Indian philosophically remarks that England is evidently too cold a country for the successful carrying out of Yogi practices, and withdraws himself in silent sorrow, “to be seen no more!” Another most notable book—published in Nov. 1889—is J. Maclaren Cobban’s “Master of his Fate,” which he dedicates to Dr. Z. Mennell! our beloved H. P. Blavatsky’s most skilful and trusted physician. In this weird tale, the hero has hit upon a process by which he can, undiscovered, live on by absorbing the “nervous force” (*i. e.*, vital principle, *Prana*, of course) of others, whom he deliberately sets himself to hypnotize and vampirize. Much in Mr. Cobban’s story recalls vividly to the reader Bulwer Lytton’s power-

ful and well-known "Zanoni,"* especially the piano incident. But for our present purpose the most significant episode in the book is that on which the doctor (the good genius of the tale), in order to restore life to one of the hero's victims, who has been brought into a London Hospital in an apparently dying condition, manages to transfer some of his own "nervous force" to the patient, and so excite a more rapid circulation of the same in her system, thus reviving her, when every other known expedient had been tried and failed. This singular operation he conducts by means of the usual apparatus, electric battery, etc.; but, on making the circle, he sets the whole thing going by sound! (i. e., vibration—occult again). A tuning fork is sounded,—by *mirabile dictu*—a violin bow, and the former at once applied, in a state of intense vibration, to the electric apparatus:—When, hey presto! the thing is done, and the patient revives! *Chambers' Journal* discusses the *Divining Rod* again, and Max Müller, in the December 1889 number of *The New Review*, is the writer of an article which he entitles "What to do with our old people," giving an account of a Brahmin's mode of life at the remote period of history, when social life in India was regulated by the laws of Manu; the point emphasized is the retirement of old people into places apart from the cares of worldly life for silent meditation, and final assumption of the station of Sannyasi ("one who is free from all fetters which bind him to earth"). As a modern instance of this ancient custom, the writer cites the case of Gaorishankar Udayashankar, c. s. i., late Prime Minister of Kathiawar, who, after a life of hard and most important work as administrator and politician, retired into solitude of meditation, subsequently becoming a Sannyasi. He writes thus to Prof. Max Müller:—"My health is failing, and I have made up my mind to enter into the fourth order, or Asrama. Thereby I shall attain that stage in life when I shall be free from all the cares and anxieties of this world, and shall have nothing to do with my present circumstances. After leading a public life for more than 60 years, I think there is nothing left for me to desire, except that life, which will enable my Atma to be one with Paramâtam, as shown by the enlightened sages of old. When this is accomplished, a man is free from births and rebirths, and what can I wish more than what will free me from them, and give me the means to attain Moksha?"....."My learned friend," he continues, "I shall be a Sannyasi in a few days, and thus there will be a total change of life. I shall no more be able to address you, and I send you this letter to convey my best wishes for your success in life, and my regards, which you so well deserve." Truly we may say, what a complete and striking contrast to the Western ideal—"to die in harness"!

Lectures on Theosophic subjects attract large and attentive audiences, more particularly when Mrs. Besant speaks. The *Leicester Post* of Jan. 27th gives a most interesting report of a lecture by that lady—well-known as one of the most eloquent and gifted speakers of modern times. She took at the outset the axiom of Feuerbach, that "Only that which is real is sensible." Space forbids a full account of the lecture, but the reporter concludes by saying that "Mrs. Besant closed with a most eloquent peroration, and at the termination of the lecture answered a large number of questions from persons in the audience."

A. L. C.

* A. C. apparently meant to say "Strange Story."—Ed.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SUMANGALA MAHA NAYAKA.

OUR illustrious friend and colleague, H. Sumangala Thera, has just had conferred upon him by the Chief Priest of Malwatta Vihara, Kandy, the distinction and authority of "High Priest (Maha Nayaka) of the Low Country of Ceylon." In the time of the Kandyan king, the incumbents of the two great monasteries at Kandy, the Malwatta and Asgiri, were Royal priests, outranking all others in the order, as the Archbishop of Canterbury does all others in the Church of England. To them, all questions affecting the discipline of the monks and the interpretation of the Buddhist Scriptures went on final appeal, the king alone having the right to override their orders.

In the Buddhist Monastic Order rank goes by seniority, and in all associations of priests, say in walking along the roads, partaking of food, assemblages for ordination, instruction or preaching, and public functions of every sort, this rule of precedence is strictly observed. It is not any question of superior ecclesiastical or personal sanctity or merit, but only that of seniority in the universal brotherhood of the Bhikshus. In the Pali language the chief of a monastery is called Nayaka; the chief of a sect is Maha Nayaka. In Sumangala Thera's case, he was already the Nayaka of the Monastery of Adam's Peak (the Ceylon Holy Mountain), and of the Priests' Normal College (*Parivena*) at Colombo; by Government commission, he was also High Priest of Galle as well as of Adam's Peak. But now the High Priest of the Royal Malwatta Vihara of Kandy has appointed him to the long vacant dignity of Maha Nayaka of all the low country (the Maritime Provinces, as