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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XXVI.

IT had been originally intended to erect a separate kiosk to contain the pictures of our two Mahatma patrons painted by Schmiechen, but as the building of the Library and Convention Hall proceeded, it became evident that it would be better in every way to house them in a special annex to the Library, which was done. The superbly carved screen which H. P. B. had had made to go in her own big room, was of just the right size to serve as a partition in the arch between the Library and Picture Room, and was finished in due course and set up in its place. The black and white marble flooring-tiles which were in the verandahs when we bought the property, were now taken up and utilised for paving the Library and its approach, while new tiles were presented by Mr. C. Ramiah, of Madras, for the floor of the Picture Annex. Building operations were being pushed as energetically as possible, under the professional superintendence of the good Mr. C. Sambiah; our aim being to have everything finished in time for the next Convention. The want of money hampered us greatly, but somehow it all came out right in the long run, as it always does.

On the 17th May I left for the lovely hill station of Bangalore, at the invitation of a number of influential men, to come and lecture and form a Branch of the Society. A century ago the Battle of Seringapatam crushed the power of Tippoo Sultan, the warlike ruler of Mysore, and under the protection of the British brought the old Hindu dynasty to the throne. Since then the affairs of this state have been so well administered that it has been made one of the most prosperous and progressive in the Empire. Its advancement within the past fifteen years especially, under the management of Sir K. Seahdri Iyer, the

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

Dewan (Prime Minister), has been astounding ; its wealth increasing by leaps and bounds, its taxation lightened, its mineral resources opened up, and its education policy for both sexes made a model to copy after. When it is stated that the Dewan has been an avowed member of our Society since the time of the visit I am now mentioning, it will be seen that we have reason for a just pride in seeing how the welfare of a people is promoted under the rule of a statesman who practices theosophical principles.

I was received on arrival at Bangalore by a large number of people, who escorted me to a fine house in the Cantonment, where the customary address was read and then handed to me in a carved sandal-wood box, having inside the cover a silver plate appropriately inscribed.

Drives through the wide tree-bordered avenues to points of interest, visits to important personages, receipts of their return visits, private and public discussions on philosophy, metaphysics and science, filled in the time between my hours of reception and made the visit a charming one throughout. On the day after my arrival I had a two-hours' talk with the Dewan upon Yoga, Advaita and Theosophy, and found him one of the most enlightened and attractive men I had ever met. He consented to take the Chair at my first lecture, on the 20th. It was given at the Central College, in a great pillared hall with galleries, which was packed to overflowing. A crowd equally as large stood outside the building. The subject given me was, "Theosophy and the T. S.," and certainly I never faced a more enthusiastic assemblage. The Dewan's remarks went right to the point and were both lucid and benevolent. One result of the meeting was to send me a stream of visitors the next day and to cause thirteen persons to enter the Society. Nine more offered themselves the next day and on the third day there were twenty-eight names on the roll. My second lecture was on "Brahma Vidya," and the audience was a large one, although to prevent such an uncomfortable crowding as before, the Committee sold tickets of admission. The next evening there was a lecture on "Mesmerism," with experimental demonstrations for the instruction of the new members only ; and earlier in the day one to school boys, of whom hundreds were present.

Bangalore City spreads over a large area, and is divided into two parts ; the Cantonment, where Europeans and the highest officials live, and the City proper, the more ancient quarter. My third lecture was given there, upon the distinctly Hindu subject of "Vayuloka and its Inhabitants," the term being almost the equivalent of the Purgatory of the Roman Catholics. The popular beliefs in India about this post-sepulchral state of existence, are very interesting and, on the whole, identical. The student of this branch of folklore and occultism will profit much by reading D'Assier's excellent work on the state of man after death.* At the time of my Bangalore visit I was engaged

* "Posthumous Humanity," English Trans., London, 1887, George Redway.

in compiling information about Vayuloka, and some of the matter in my lecture had been obtained from two Mysorean gentlemen of the place. The natural term of the soul's sojourn in this purgatorial region, this half-way house between earth and Swarga, people differ about: in Mysore they fix it at from ten to sixteen days, and the ceremony of Shradha takes place only after that. Soldiers killed in battle pass on at once to Swarga—a belief singularly like that of the Scandinavians and other ancient nations of Europe; but their rulers have to pay a heavy karmic penalty if their cause was not just. Suicides and the victims of accident have to linger in Vayuloka as many years as they would have lingered on earth had they lived out their natural life-terms. The Mysoreans say that after the Vayuloka, the transitive state, come Naraka and Swarga—hell and heaven, and the soul, cut adrift from its earth-anchorage, so to express it, is drawn to the one or the other state according to the preponderating attractions which it has created in itself. After it has exhausted all the effects of the karma of its last preceding incarnation it comes again into earth-life, obedient to its unexhausted *trishna*, and so the wheel of birth and death keeps on revolving, ever revolving until the extinction of desire gives release. I am giving here an outline of the popular belief in this hilly state and, to a great extent, among primitive people, as it was told me during the delightful visit I am now describing.

At the house of Sir K. Seshadri Iyer, the Dewan, I was having a most interesting talk about Vedanta with him and his Guru, a venerable and learned Brahman pandit, when the harmonious spiritual atmosphere that we were engendering about us was suddenly thrown into turbulence and confusion by an inrush of the aura of political cunning and selfishness in the person of the late Sir T. Madhava Row, K.C.S.I., ex-Dewan of Baroda. The whole life of this gifted statesman had been devoted to worldly affairs, and what he liked best was to realise the schemes for increase of wealth, industrial progress, and mental shrewdness, which his fertile brain planned and which he did his best to put into operation within the several States of which he had been Prime Minister, *vis.*, Travancore, Indore, Baroda. His model was the British administrative policy, and his success had always been remarkable: at London, as at Simla, Bombay and Madras, he was *persona grata*. A man like this would not be expected to care for the philosophical and metaphysical excursions along the higher levels of Indian thought, and so, when he joined our little party in the Dewan's drawing-room, Advaita flew out of the window when Mr. World-Wisdom came in by the door. To say that we were satisfied would not be true, we were quite the contrary, but there was nothing for us but to let him lead the conversation along his own "practical" level. Now, whether, because of my boldness in uttering heterodox and unworldly opinions, or because my experience in the management of public affairs at home had taught me how to meet such minds as his, I can't say, but the fact is I had no better friend in India in a certain way, than Sir T. Madhava

Row, wide apart as we were on religious points. Shortly before his death he organised a public subscription to get my bust modelled by Mr. Havell, Director of the Madras School of Arts—a pretty good sign of his friendly regard. But on the occasion under notice he—as my diary records—disputed with me in favour of giving Hindus what he called “a belly education,” and drawing them away from their ancestral philosophies which, he contended, had only reduced them to political national subjection. Poor man! he died rich but scarcely happy, I fear, for he once offered Mme. Blavatsky to give the Society Rs. 1,00,000 and devote the rest of his life to its work if she would “show him some miracles going to prove the existence and survival of the soul.” How many, alas! are ready to barter wealth for spiritual knowledge, if it can be conveyed to them without interfering with their business engagements.

Lectures, nightly, to an ever-increasing group of new members, at my lodgings, and publicly on general subjects; together with visits and drives, took up all my time. I was interested much in a lecture given by special request of the “Queen’s Own Sappers and Miners,” in the schoolroom of their battalion, this being my first experience of an address to an exclusively military audience. I was most kindly received and treated by the Committee throughout and, of course, garlanded on leaving.

The Dewan of Mysore joined our Society on the 1st August, as many of his principal colleagues had previously done, and I was able to form two large Branches in the city and the cantonment before returning to Madras, after farewell addresses from committees of both, on my departure—at 7 P.M. on the 1st August. This visit was one of the pleasantest I ever made, and after the lapse of thirteen years, I am happy to say the friendships then formed are still alive.

I got to Adyar on my birthday (August 2) and spent its hours, as usual, at my desk until far into the night.

When H. P. B. left us for Europe she particularly requested me to shift over from my own quarters in the riverside bungalow, to her new room, which Coulomb had built for her in 1884, while we were abroad and he and his *cara sposa* were still in charge of the house-keeping. I did so, but when the rainy season came there was not a spot in the chamber where I could keep my bed dry; the terraced roof leaking like a sieve. So I had to tear down and rebuild, and while I was about it, I extended the Northern end and opened windows at the East and West sides, so as to give H. P. B. a chance for currents of air and pretty views of the river when she should come back to her beloved Indian home. Poor thing! she never had the chance to enjoy it again, and so I am sleeping in the room where she lay twice dying in 1885, with some of her own furniture, pictures and knick-knacks about me as perpetual reminders of her dear old self. As usual, she mixed up the Society’s practical business when she put her finger into the pie. The Overland Mail of August 12th brought me the consoling news that (of course

without the shadow of constitutional authority) she had cabled our people in New York to dissolve the American Board of Control, to pacify Coues, I presume, and she also offered to turn over her share of the *Theosophist* to Judge and make him her (two or three dozens), successor. What a pity that one cannot collect into one letter-file the many similar offers she made to men and women from first to last. To offer any one the successorship, was as liberal and practical as to offer him a farm in the Moon, for she never could have a real successor for the excellent reason that nobody was ever likely to be born just like her and so fill her place. At the same time the case of Mrs. Besant has proved that it is possible for another to create as commanding a place as hers was, and to do as much as she to spread Theosophy throughout the world. Still, "there is one glory of the Sun and another glory of the Moon, and another glory of the stars," and so, while there can be no more than one Sun or H. P. B., nor one Moon or Annie Besant, there are places in our sky for hosts of stars which, certainly, differ from each other in glory. If Judge had only realised that!

Work tumbled in upon me on my return as Oakley went away for a change and recuperation, and I had to take over the whole editorial work.

Among the clever Hindus whose languid patriotism was stirred up by contact with us was the late R. Sivasankara Pandiyaji, an assistant teacher in Pachaiappa's College. He was an eloquent and intense man, with a clarion voice and the capacity for great enthusiasm, so that, when he turned his nervous force into the channel of work he moved with power. He founded the Hindu Theological High School at Madras and gathered into it hundreds of boys. His leisure was employed in compiling readers, tracts and leaflets, full of high moral teachings culled from the Hindu scriptures, and he trained a number of children of both sexes to recite Sanskrit slokas in a charming manner. His lectures and their recitations at several of our annual gatherings are remembered with pleasure. His first exhibition of the children to me was made at the time above specified.

The growth of the library making it expedient that the Oriental and Western books should be kept separate, I fitted up H. P. B.'s first bed-room at Adyar,—the large one upstairs where many recorded phenomena occurred—as a Western Section, and we moved the books into it in September, put in a huge table, and utilised the place for Council meetings as well. As fate would have it, the room could only be got ready by the 7th of the month, despite my desperate attempts to hurry on the carpenters so, when I was struck by the coincidence, I myself carried in "Isis Unveiled" as the first book and put it on its shelf. H. P. B., as the readers of Mr. Sinnett's "Incidents" may recollect, being born in the seventh month of the year went by the name of *Sedmitchka*, she who is connected with the number seven. Moreover, she was married on the 7th July (1848), reached America on the 7th July (1873), and died in the seventh month of the seventeenth year of

our theosophical collaboration; and when it is seen that the number seven has played and is playing a similar important part in the history of my own life, we find ourselves in a pretty tangle of fateful numerical relationships.

We saw a good deal of T. Subbarow at Headquarters at this period, and enjoyed many opportunities to profit by his instructive occult teachings. I have a diary note to the effect that he told us that fully "one-third of his life is passed in a world of which his own mother has no idea." How few parents do know what are the nightly occupations of the entities to whom they have furnished the present facility for re-incarnation! And how few of the entities themselves bring back recollections of those transcorporeal activities!

H. S. OLCOTT.

THE AURAS OF METALS.

(Concluded from p. 475.)

A FURTHER comparison of the higher aural forms of metals brings out another singular fact in connection with the excellent—so far as it goes—modern classification of chemical elements, known as the Mendeleef Table of Septenary Periodicity. By this system, all the now-accepted "simple" elements have been grouped into twelve families of *seven* or *three* metals each, through which the fact becomes apparent that the evolution of "elements" is carried on according to a spiral of $7 + 3 + 7$ or 17 , in which the elements are sequentially negative, neuter and positive. While the various metals of each family differ in their atomic weights, according to definite proportions, they also clearly resemble each other in all their chemical properties, which get very gradually modified from family to family.

Now, the metallic auras show that the *same* generic type of characteristic aural form is found in each one of the metals belonging to any one of the direct families—the *horizontal* line or group, in Mendeleef's Table—while it is also united by another common aural form with all its neighbours of the corresponding *vertical* family. Thus, we find one peculiar clover-leaf form, slightly modified from one member to the others, in all the metals of the Copper family, horizontally: Cu. Zn. Ga. Ge. As. Ce. and Br.; while another special tendency to a striated olive-like sphere is found in the vertical column, between H. Li. Na. K. Cu. Rb. Ag. Cs. and Au., every metal being thus linked to those similar to itself by at least two different systems of atomic forms. And this fact may be taken by the student of Theosophy, as one more proof of the well-grounded basis of Mendeleef's septenary classification, —although it may yet be incomplete or faulty in some of its details,—since the aural atomic forms or figures show this intimate resemblance between precisely the same elements—or nearly all—that are brought together in his families.

But another confirmation of the same fact has been unexpectedly furnished through the above mentioned researches of Professor Russel, in which he verified that, among the metals whose auras impress the photographic plate, the most active are : Zinc, Magnesium, Aluminium, Nickel, Lead, and Bismuth : after which come Cobalt, Tin and Antimony, less active ; while Copper, Iron and pure Mercury—which might have been expected to be among the most active and powerful—are absolutely inert. Nothing in the atomic weights or valencies, chemical properties, magnetic values, or even family classification of these metals can scientifically account for these curious differences in their power of impressing the sensitive film, which must be understood as properly sensitized by salts of silver. But here, if the student applies to the problem the knowledge of the metallic auras, he will notice that, in the higher or atomic aura is contained at least one characteristic figure, peculiar to each metal, through which all metals are shown to be connected with, or as said herein above, submitted to, the influence of one, or more, of the finer forces or elements of nature, now known, through our Theosophical literature, as the Tatwas. Now, it is a very striking fact that, from the comparison of their various atomic figures, all the above-mentioned active metals, including silver, belong to the circular designs of the A'kasa, Vayu and Apas classes, i.e., similar or sympathetic to each other ; while the inert metals belong to the triangular classes of Tejas and Prithivi, unsympathetic to the other three* whereby it would seem probable that the metals inert to those of the three above-mentioned classes (as represented by the sensitive salts of silver), would not be so to the metals of the same classes as themselves, but would be able to impress plates sensitized by salts of their own categories. This remark, of course, is given here only for what it may be worth, for it may be merely a simple " coincidence," as Proctor used to say whenever he found a fact disturbing his theories or refusing to be accounted for by them. Yet, if correct, this would merely be, in the chemical world, another instance of the law " similia similibus," whereby the various metallic auras would naturally influence more readily and more intensely other auras of similar nature. Dr. Russel might usefully extend his researches in this direction ; and it would be interesting if he would, at any rate, try the action of the inert Copper and Mercury, and other Tejasic and Prithivic metals, on ferrotypes, and on plates sensitized by other salts than the silver ones.

One remark about a certain form ever present in the atomic auras of all metallic substances without exception. This is a very tiny ethereal yellow dot, imprisoned within each material atom, though in various positions, generally against one side of its periphery. This has been hinted at as being an Hydrogen embryo or " witness," or negative principle, necessary to the existence of the metallic atom. Observations further tend to indicate that according to the position, to the right or to

* This is corroborated by the astrological notions on the sympathies between the various cardinal Elements and the so-called Triplicities.

the left of this speck, in the metallic atom, the resulting metal has positive or negative properties, while it is neutral if the yellow speck is found against the central upper part. We register this idea for what further researches may prove it worth. But it certainly cannot be merely put aside by empty derision, since even our Teacher, H. P. B., said that "Hydrogen was one of the first born sons" (S. D., I., 113, 623, 626, 638); also, that since a star is formed by the condensation of a Nebula, "even the metals themselves on earth are formed owing to the condensation of Hydrogen or of some other primitive matter (some ancestral cousin to Helium, perhaps), or some other yet unknown stuff" (S. D., I., 595, 596); then, again, that in Alchemy, Hydrogen is "Spiritual Fire" (S. D., II., 111.), and, consequently, *exists within every atom*.....After this, it will only be necessary to further note: 1st, that, in metallurgic operations, Hydrogen is always liberated from all minerals; and 2nd, that in every mineralogical blow-pipe experiment, Hydrogen is always detected by its yellow tint in the pyrocone.

We now come to another recent advance of science—that of the transmutation of metals—in connection with which the study of metallic auras will also lead to some very unexpected and interesting developments. Our Teacher boldly asserted, at a time when the very idea seemed preposterous or idiotic: "No doubt there is such a thing as transmutation of the baser metals into the nobler.....for we sense logically the same process taking place in the bowels of the earth" (Glossary, p. 15). It is now no longer a fact to be denied or sneered at by the most conservative scientist, that the transformation of Silver into Gold is perfectly possible, and that even it will be done as a commercial venture.* As theosophical writers assert, it was done by the old Atlantians. This amazing transformation, which capsizes the late chemical disdain for the alchemical efforts of old, has been successfully obtained by an American scientist, Dr. Emmens, and by a well-known French chemist, Mr. Tiffereau, both working independently, and their results have been verified by no less an authority than Professor Crookes. Dr. Emmens has established, on Staten Island, a special laboratory, called the Argentaurum, devoted to this transmutation, and he has publicly challenged the old official science and defied its adherents to contradict his results, while Mr. Tiffereau claims to be even more successful than Dr. Emmens. To the theosophical student of metallic auras, these facts are not in any way surprising, for they are only a consequence and a confirmation of the above mentioned occult assertion, sustained by the new chemistry, that every substance on this earth is only a compound from *one*, unique, primary substance or atom, the body of the Absolute; but this assertion is also confirmed by the very character of the higher metallic auras. For instance, by referring to our table of aural figures, we see that the atoms of both Silver and Gold belong to the same Akasic class of spherical figures, the difference

* So far, \$4'60 is the cost of transmuting 1 ounce of silver (whose value is 50 cents), producing three-fifths of an ounce of gold, worth \$7'20.

between the two being merely in their striations and in the shape of the sphere,—Silver being more oblong with longitudinal lines only,—while Gold is more round, with cross striations. These very differences of aural forms show the atom of Gold to be more compact than that of Silver; and this again agrees perfectly with the assertions of Dr. Emmens, that the transmutation is obtained by submitting Silver to intense pressure coupled with intense cold.

But this transmutation, of Silver into Gold cannot be an exception; and, if we once admit the principle that metals of similar aural figures ought to be readily transformed into one another, provided we only know the proper "modus-operandi," we might infer that Lead, for instance, whose aural form is also distinctly akasic, could be easily transmuted into Silver; and this is precisely an assertion made, about forty years ago, by some French chemists, and reported to the Academie des Sciences. The same thing might also be expected of Cadmium. Then, by going a little step further, what is possible for one class of metals must also be possible for all; therefore, taking the tejasic metals, like Copper, Mercury and Iron, whose aural forms are so closely allied, they ought to be easily transmuted one into the other, (as Edison has already nearly done by stumbling on a new form of copper); while the mysterious Tin might be found composed of two parts, gravitating one towards the akasic and the other towards the tejasic classes. Finally, by going a little further, it would not seem impossible that, through an adequate change of the "modus-operandi," even the metals of classes now antagonistic might be made to transmute from one into another.

All this, however, only brings us back to the so-called "extravagant" notions of the old Alchemist-Astrologers, who conceived that "each metal was engendered in the earth by or through the influence of the corresponding planets: then, as one planet was supposed to be more developed and powerful than another, the metal produced by the weaker was gradually converted, in the earth, into another metal by the influence of the stronger planet." Thus, "Lead, considered as only a half-metal through the languid and slow action of Saturn, which left it imperfect, is gradually converted into Tin under the aspects of Jupiter, into Copper through the action of Venus, and at last into Gold, under some peculiar aspects of the Sun" (Boyse, "Pantheon," p. 210); but, as these natural changes proceed only with manvantaric slowness, the scope of the alchemist was to find out the means of artificially hastening them. Now, judging from what Dr. Emmens has already been able to accomplish, it behoves the science of the future to settle how much truth there may have been in the recondite alchemical assertions.

However, it does certainly seem, so far, that the study, by direct or psychic faculties, of metallic auras must help to lead science, through the application of our theosophical principles, to new and unbounded fields of research, in which the chemist of the future will dive into occult chemistry, as predicted by H. P. B.:

"Every year, chemistry, above all other sciences, approaches nearer and nearer the realm of the occult in Nature; it is assimilating the very truths taught by the occult science for ages, but hitherto bitterly derided" (S. D., I., 595, new edn.).

"Chemistry and physiology are the two great magicians of the future" (Ibid., I., 281).

"If chemistry desires to find itself on the right path, it will have to correct its (chemical) tabular arrangement (of elements) by that of the occultist" (Ibid., I., 239)...."Occult Science adds that not one of the elements, regarded by chemistry as such, really deserves the name...." (Ibid., 638).

"Outside the boundaries of our solar system, other suns and especially the mysterious 'Central Sun'.....determine the motion of (other planetary) bodies and their direction; and that motion serves also to *differentiate* the homogeneous matter around and between the various (starry) bodies, into elements and sub-elements unknown to our earth; whereas those which are regarded by modern science as distinct elements, are merely temporary appearances, changing with every small cycle within the Manvantara; some esoteric works calling them 'Kalpio' mask's" (Ibid., I., 736).

"Nature is never stationary, but ever becoming (Ibid., I., 278), and there are many other (elements) there (in the sun) which have either not reached, or not as yet been *discovered* (or not developed) on our globe."* (Ibid., I., 638).

"The elements not known have arrived at their present state of permanency in this Fourth Round and Fifth Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution, when the 'living fire of Orcus' will dissociate the most irresolvable, and scatter them into the primordial ONE again" (Ibid., I., 625).

Therefore, among the wonders of the near future we may confidently expect,—through the magic of alchemy renamed hyper-chemistry,—not only to be able to change any metal into any other, but other forms of "simple elements"—possibilities of evolution for which our globe is not yet ripe in its natural condition—will be discovered or artificially produced by the divine powers latent in man's intelligence, through the knowledge of how to combine and manipulate the atoms of the great ONE: and the study of the theosophical "Secret Doctrine" will lead the scientists on the higher path, if they will only take to it.

And here, before closing, it may be advisable to suggest that a very interesting study, at present, would be to connect the chemical proper-

* How correct H. P. B. was in her assertion, has been shown, not only by the struggling "elements" discovered from time to time since the days in which she wrote her book, but also by the more startling fact that, within the last year only,—according to Prof. Crookes' Presidential Address for 1898,—no less than six new elements have been discovered, viz., Krypton, Neon and Metargon by Prof. Ramsay, the fortunate discoverer of Argon; Coronium by Prof. Nasini; Polonium by Mr. and Mrs. Currie; and Monium by Prof. Crookes himself—with still others in view.

ties of metals, and especially Mendeleef's classification, with a comparison :

(A) of their higher auras and aural forms and colors :

(B) of the blow-pipe forms and colors :

(C) of the lines and colors of the spectrum of every metal, these last especially being intimately connected with the lower aural effluvia :

(D) of the typical crystalline forms and colors found in the various salts and combinations of each metal ; and it would be particularly interesting and useful to verify whether the specific, individual forms of the higher mineral auras, which are clearly only a reflection of their atomic constitution, do not constitute the basis—the expression—of the geometrical law governing the formation of the crystals thereof ; or, in other words, whether these forms are not the part of the metals' Etheric Doubles on which the crystals start their growth ? (*) This would appear all the more plausible, if one reflects on the tenacity of crystalline forms. Take, for example, a piece of marble, in which the microscope reveals the existence of a natural triangular crystallization ; let then this marble be crushed into the most impalpable powder : each particle of this powder will be found, under the magnifying power, to still retain the imprint of the original triangular model, which, therefore, must depend on a force acting on what are, in the mineral, its higher principles.

Some curious, and perhaps unexpected, connections will most probably be found between all these manifestations, showing the existence of a chemical Geometry yet unsuspected, except by Theosophy. And it cannot seem presumptuous to predict that such a study would, without doubt, bring us on the threshold of new fields, through the discovery of chemical laws, well known to occult wisdom, but hardly surmised, so far, in the wildest dream of our materialistic scientists.

[A. MARQUES, D. Sc., F. T. S.

THEOSOPIICAL AXIOMS ILLUSTRATED.

VII.

The Source and Foundation of the Arts and Sciences.

THE series of papers of which the present is the concluding one, was undertaken for the purpose of illustrating the principles and axioms of Theosophy ; the chief ends aimed at being ethical and practical. The writer lays no claim to the high position of a teacher, his being the humbler task of taking the material which these supply and showing its value and bearing on the inner and spiritual, and the outer and

* The students who are interested in the subject, more especially under its geometrical aspect, will find food for thought in the remarkable work lately published in Madrid, by Don Soria y Mata, on the "Polyhedric Origin of all Things," a French translation of which has already been made, together with a lengthy account given in both *Sophia* of Madrid, and *The Theosophical Review* of London, while an English translation is in preparation.

physical life, and their varied activities. He conceives that there is a call at the present juncture of the movement, for this branch of work. Many will give some attention to the messages of the Divine Wisdom religion, in their more diluted form, in their bearing on the objects and the outward aims of life, and also, in their more immediate relation to the needs of the inner life and soul, who for various reasons are not prepared to take up the more abstruse and occult teachings and mystical studies connected therewith. It is to such our message is directed, and it is their edification we seek.

The first three of these articles treat of the aspects of the spiritual life in relation to the individual. We commenced with an examination of the "basis of religious faith;" and we next passed on to the varied problems of the inner life, giving attention to the tabulation of "the religious consciousness." Having laid the foundation, we then dealt with "the pathway of the soul" from darkness into light; from nature's "bondage" into "the liberty of God's son's;" from "hell" and "purgatory" into the heavenly "paradise." Having illustrated the value of Theosophy as a teacher and guide to the individual in his inner spiritual life, the three papers following, comprising the second series, are devoted to man's outside relationships. We first deal with an ever-pressing question—too often relegated to the background—the unpleasant subject of "social vices," and the "remedies" which our philosophy offers, and which if applied will certainly work their cure. We next pass on to the very important subject of "family relationships and their duties." Another extended aspect of our environment is taken up in our sixth article, which commences with a brief review of some social and political aspects of contemporary evolution, from which we proceed to lay down the necessity for, and endeavour to establish the fact of, "the spiritual foundation of politics and government." This concluding paper briefly seeks to synthesize those preceding, to show the harmonious character of the "sciences" and "arts," and their value to us in all conditions and relationships, in every phase of internal and external, of spiritual and physical life.

The divine idea underlying the arts and sciences, the philosophy of science and art, is susceptible of very wide generalisation, and of almost infinite application. We sometimes meet with the phrase, 'the exact sciences,' which infers that there are those which cannot be so defined. Is not this a mistake, and does not the term 'science' and its adjective 'scientific' always convey to the mind the idea of exactitude and precision? We think that if in any case they do not, they certainly should; it is the scientist who is limited and inexact, science *in itself* being of mathematical exactitude and of divine perfection; and, consequently, its principles are capable of universal application. And the arts have an intimate connection and correlation with science, being its plastic formulation and its beautiful handmaidens, ever beckoning onward to greater and higher beauties and sublimities.

It is of great significance that the sciences, and a scientific treatment of subjects covering so wide a field of human thought and action have received such an immense impetus during the past fifty years; indicative, we believe, of the time being at hand when its principles will be more fully carried into regions of the human consciousness where the emotional element has its field of action. It is at present too frequently the case that the emotional side of our nature is governed by irresponsible, and frequently irrepressible impulses, which blindly lead into courses of action of an injurious and regrettable nature. Let science be regarded as the *Law of Life*, on every plane of its manifestation, and the arts as interpreting, illustrating and embellishing the *Harmonies of Life*, and a forward step will be gained, and an impetus given to the development of the spiritual side of life and nature, of incalculable value to mankind.

It is probable that many, meeting the statement which we have ventured to place at the head of the present paper, that Theosophy taken in its widest interpretation, is the veritable source of the universal 'science' of life developing through the intellectual faculty; and that 'the arts' as giving play to, and realising the upward tide of the æsthetic, the emotional and the spiritual side of our nature, also have their foundation in the divine aspect of the religious element which is summed up in the comprehensive phrase 'Theosophy'; would consider it an unwarrantable assumption. That music and painting, that geology and biology, architecture, astronomy, &c., should have any special relation to the system of religious speculation known as Theosophy, may even be considered by many as grotesque and absurd. But we venture a statement of a still more pretentious character—that Theosophy furnishes the key note to a true knowledge of each and all of them: that it is the kernel, that it supplies the life and root from whence they all spring. As the mighty oak of the forest which has outlived the storms of a thousand winters has sprung from a single acorn, so also, each and all of the arts and sciences are related to, and derive their reality and potentiality from, the Divine Wisdom and the Infinite Life which is postulated by Theosophy.

Let us *first*, trace in a general way the relation of Theosophy to the sciences, and *secondly*, to the fine arts of music, painting, architecture, &c.

We will for a moment turn our enquiry in another direction: we would draw attention to the current ideas as to the origin of those facts in nature we classify as astronomical, geological and biological. As is so well known, the ordinary idea in the minds of many is that they are the work, the product of a Creator who is a personal God, who has a life and being and who is the fountain of spiritual energies which are distinct and separate from His works. In common with the ordinary scientist we join issue with the clear cut dual aspect of manifestation as indicated above. It is from this limited conception of God and Nature; this

antithetic and dualistic presentation, that spring those conclusions which lead to the drawing of a line of severance between the secular and the religious, between what is termed the spiritual and the natural, between the things seen and known to the physical senses, and the unseen. There is no such duality, all the parts have one root, all arise from and are related to a spiritual source. The scientist, who is a scientist only, as the appellation has unfortunately been understood, has for the most part looked on nature's productions as the manifestation of what he postulates as *force*, an unknown and unknowable factor. The position of the latter is certainly the most tenable; but it has the disadvantage of leaving us in doubt and perplexity on what is to us, the most important of all problems, that of our own origin and destiny.

And it is just here that Theosophy steps in, and in its deeper teachings gives us to see, lifts for us the veil which hides from us the secret of life and being. It tells us that life and its varied manifestations are a *Unity*; that astronomy with its unsounded and unknowable immensities; that geology with its untold ages of rock-formation; that biology with its infinite ramifications of development in plant life, insect life, animal varieties, and instinct, are but the *biography of man*; are the story of his origin, the record of his thoughts and doings,—had he not been, neither had these—all being of him and finding their crown of being in him. That the sum total of his potentialities is inscribed in the star-bespangled skies; that those mighty orbs which fill the unfathomed depths of space are all related to him in the bonds of an undying life. That all the records of the rocks throughout all their series, from the primordial to the latest stratas, are an historic record of his life and activities. That the marvels and variety in development of the vegetable kingdom, tabulate the various stages of his organic growth in all the earlier ages and stages of his physical development. And again, that the animal kingdoms in their immense varieties, in their turn tabulate the various stages through which the potentialities of his physical and sensuous nature were still further developed and matured. In a word, Theosophy postulates that all that is, above, around and below in infinite *space* and *time*—the *all-containers*—all the galaxies in the heaven of heavens, all the suns and the solar systems, all the 'heavens' and all the 'hells,' are related to, yea, are summed up in the puny creature man. *Man*, who now crawls the earth for a brief period in this confined, limited, decrepit, miserable and diseased tenement—the physical body.

And by the way, are we not all at times painfully conscious of the limitations of our present mortal, physical life; of its continuous and extreme dependence on outside help and support. With us Westerns it requires to be liberally supplied with fuel two or three times within each twenty-four hours; and also in the same brief period it needs six or seven hours abstention from all activity, of complete

oblivion in unconscious sleep. Then, further, we must be constantly immersed in a solution of gases composed of a certain proportion of Nitrogen, Oxygen and Carbonic Acid, or we will entirely collapse in a few minutes. The very idea of the possibility of deliverance, of freedom from these conditions should be welcome to us. The body is indeed a prison house, a corrupt and decaying tenement needing constant attention, watchfulness and care, to keep it habitable—as one sometimes thinks, out of all proportion to its utility. But we must return from this digression, to our more immediate subject.

What, we ask, and whence are the sciences which the most diligent and painstaking students of their several branches know so little about, as they so keenly feel, and humiliatingly confess? We answer, *They are ourselves, and our records*, come out of the eternity of the past, travelling into the eternal future: Man, his biography written large. Well may we exclaim with the ancient injunction,—‘Man know thyself.’ Just as the sciences in all their correlations give us the facts and history of man physical, so also do the fine arts supply us with the key to a knowledge of the spiritual aspects and potentialities of our wonderfully complex nature. There is a sense in which man is material in all the essences of his nature; and in another view there is also a sense in which all the parts of his complex being, the ethereal, the subtle and the more gross, are spiritual, and have a spiritual origin and destiny. Just as mathematics, the science of numbers, and geometry, the science of form, synthesize the arts and sciences, belonging equally to each; so also what we name material and spiritual parts and qualities are synthesized in man's nature. How profound are the ideas embodied in mathematics and geometry; in one aspect we may look on them as the formulas through which the thoughts of Deity reach objectivity, and are realized in the wonderful creations of form, order, variety, beauty, each and all finding their expression by them, in an infinite variety of combinations of number, form and colour.

And as the perfectly developed human form is the highest physical expression which we know of the divine science summed up and expressed in *geometrical numbers*; so also is it through the same formula that the various ‘arts’ which are so intimately related to our spiritual nature, find their realisation and expression. Why does music so affect us, touching the deepest chords of our nature? Why are our souls so stirred by its symphonies,—is it not because both have the same origin? Why does poetry, true poetry, with a soul in it, seem to whisper to us unuttered and unutterable thoughts; thoughts far deeper and more profound than the words and cadences in which they are clothed? I venture to assert, it is because our souls are, in their inner essence, a universal poetry set to a perfect melody.

What a charm there is, what a beautiful blending of nature, love, poetry, music and spiritual science, in the following lines from ‘The

Merchant of Venice.' They concisely sum up the idea of harmonious unity which I wish to convey.

"How sweet the moonlight sleeps upon this bank.
 Here will we sit and let the sounds of music
 Creep in our ears; soft stillness and the night
 Become the touches of sweet harmony.
 Sit, Jessica. Look how the floor of heaven
 Is thick inlaid with patines of bright gold.
 There's not the smallest orb which thou behold'st
 But in his motion like an angel sings,
 Still quiring to the young-eyed cherubins —
 Such harmony is in immortal souls;
 But while this muddy vesture of decay
 Doth grossly shut it in, we cannot hear it."

And do we not also see, through the medium of the outward eye, the unseen and the spiritual in the varied and diverse harmonies of colour and form in the divine art of the painter; and we instinctively feel that it is not merely the colours whose blending gives restful pleasure to the eye, or the graceful form which suggests the pure, the beautiful and perfect in nature, which give us the highest interest in his creation; but the diviner beauties of the pure life and the spiritual soul, which are seen through them by our inner eye. And we might follow out the same line of ideas in regard to the productions of the sculptor and the architect. What a divine sermon in stone is St. Peter's at Rome, and many another temple in the Western and Eastern worlds of ancient and modern times!

We may be asked, how are these ideas related to Theosophy? We can only suggest, on the same general lines which we have already pointed out, that all the higher arts have their basis in the essences of which our true, our divine selves are composed, and that there is a living relation between them and our inner life and soul. And we may remark that their harmonious blending is a heaven of sweetness, of rest, of peace and joy; a perennial source of the purest pleasure; and their disharmonies create a hell of passion, of discord and unrest, ending in pain, disintegration and death.

We hope that the brief consideration of the relationship of the sciences and arts to religion and the spiritual worlds will lead to the strengthening of our estimation of them as expressions of the divine in nature. It is a self evident fact apparent to all, that all truly great philosophers, poets, musicians, painters, scientists, sculptors, architects, &c., have had glimpses and obtained views of the inner unity and harmony of the physical and spiritual worlds; of the Deity and the deepest aspirations of the soul, whereby they have been able, measurably, to realise the ideal in their productions.

W. A. MAYERS.

THE BATH KOL.

LORD BEACONSFIELD in his romance of "Abroy" represents the youthful hero of that tale, the Prince of the Captivity, as awaking in the cave of Jabaster the Cabalist, from a radiant prophetic vision foreshadowing his future glory and splendour. "I found myself upsitting on my couch. The pageantry had vanished. Nought was seen but the bright moonlight and the gloomy cave. And as I sighed to think I e'er had awakened, and mused upon the strangeness of my vision, a still small voice descended from above and called, 'Abroy!' I started but I answered not. Methought it was my fancy. Again my name was called, and now I murmured, 'Lord, I am here, what would'st thou?' Nought responded, and soon great dread came over me, and I rushed out and called to thee, my master."

"It was the 'Daughter of the Voice' that spoke," (said Jabaster). "Since the captivity, 'tis the only mode by which the saints are summoned."

What was this "Daughter of the Voice?" It is thus described by the erudite Hebraist, Lightfoot. "Both the Talmudick and the latter Rabbins make frequent mention of *Bath Kol*, or *Filia Vocis*, or an echoing voice which served under the second temple for their utmost refuge of revelation. For when Urim and Thummim, the oracle, was ceased, and prophecy was decayed and gone, they had, as they say, certain strange and extraordinary voices upon certain extraordinary occasions, which were their warnings and advertisements in some special matters. Infinite instances of this might be adduced, if they might be believed. Now here it may be questioned why they call it *Bath Kol*, the Daughter of a Voice, and not a voice itself? If the strictness of the Hebrew word *Bath* be to be stood upon, which always it is not, it may be answered that it is called the Daughter of a Voice in relation to the oracles of Urim and Thummim. For whereas that was a voice given from off the mercy-seat within the veil, and this upon the decay of that oracle, came as it were in its place, it might not unfitly or improperly be called a *daughter* or successor of that voice." Elsewhere he says. "It was used for a testimony from heaven, but was indeed performed by magic art." In other words, we are to understand that when in consequence of their repeated backslidings and desertions of His worship for that of other gods, the tribal and tutelary intelligence * or deity of the Jewish race had withdrawn His presence from the sanctuary of their temple, the priests employed as a substitute for the oracle thus lost, a form of divination. What this form of divination was, Lightfoot does not specify, merely alleging that it was the result of magic art. Probably his allusion is to the Teraph, a species of necromantic divination de-

* In H. P. B.'s opinion the planetary regent of Saturn.

rived in all likelihood from the occult lore of Phœnicia or old Chaldæa. Rabbi Eleazar and other * authorities describe this as being performed with the head of a still-born child which was placed on a golden plate engraved with mystical diagrams and charms. Into this, with certain incantations and ceremonies, an elemental spirit was invoked, and answers were received from the head to questions put. It was evidently a sample of this form of divination which H. P. B. says in "Isis" was gone through on one occasion to satisfy the curiosity of Catherine de Medici; the chief operator in that instance—although his name is not mentioned—being in all probability one Cosmo di Ruggieri, Abbé of St. Matrè in Brittany, a learned cabbalist of sinister character who was constantly employed in doing odd jobs of diablerie for his ambitious and unscrupulous patroness. But the replies received from such sources were often ambiguous, mischievous and unreliable, and those who listened to these oracles must frequently have learnt by painful experience, the truth of Banquo's opinion regarding the vaticinations of the weird hags on the blasted heath of Forres:—

"Then be these juggling fiends no more believed
That palter with us in a double sense;
That keep the word of promise to the ear,
And break it to the hope,"

Later on, the term *Bath Kol* began to be applied to another mode of ascertaining the future, as will be seen from the following passage from De Quincey: "About the time of Pericles—that is about one hundred years before the time of Alexander the Great—the light of prophecy was quenched in Malachi or Haggai, and the oracular jewels in the breastplate became simultaneously dim." Henceforward the mother-voice was heard no longer: but to this succeeded an imperfect or daughter-voice (*Bath-Kol*), which lay in the first words happening to arrest the attention at a moment of perplexity. An illustration, which has been often quoted from the Talmud, is to the following effect:—"Rabbi Jochannan, and Rabbi Simeon Ben Lachish were anxious about a friend, Rabbi Samuel, six hundred miles distant on the Euphrates. Whilst talking earnestly together on this subject in Palestine, they passed a school; they paused to listen: it was a child reciting the first book of Samuel; and the words which they caught were these:—'*and Samuel died.*' These words they received humbly and sorrowfully as a *Bath-Kol*: and the next horseman from the East brought word accordingly that Rabbi Samuel had been gathered to his fathers at some station on the Euphrates." A curious instance of the utilization of this variety of *Bath Kol* by a Christian is given in the life of an eminent Dissenting minister, Dr. Philip Doddridge. Being, whilst still a young man, strongly importuned by a friendly and admiring congregation, to take up an appointment amongst them as their pastor, he found himself in a state of much perplexity and doubt as to the action he should take. At this crisis he resorted to fervent prayer, alleging

* Godwyn's "Moses and Aaron." Davies 'History of magic.'

in his supplication, as his principal reason for rejecting the offer, that it was far beyond his powers, and mainly because he was too young, and had no assistant. "As soon as ever this address (prayer) was ended," says he, "I passed through a room of the house in which I lodged, where a child was reading to his mother, and the only words I heard distinctly were these,—*'and as thy days, so shall thy strength be.'*" This scriptural line heard at such a "psychological moment," seemed to him to be peculiarly appropriate to the circumstances in which he stood. Taking it as a Bath Kol, he reconsidered his objections; meanwhile the difficulties which had appeared to lie in his path were removed; he accepted the proffered appointment, and remained in it for the next thirty-one years or almost the rest of his life. This form of Bath Kol is still in occasional use amongst the Sephardim or Eastern Jews as well as those of Russia and Poland. With the Mahomedans it is practised in a modified form, the Koran being opened at random after prayer and sometimes a day spent in fasting, when the first words that catch the eye are regarded as a divine oracle or injunction.

Defoe, who, with all his practical shrewdness, had a strong vein of mysticism running through his character, narrates the following case which would probably be regarded by Talmudists as a manifestation of the Bath Kol. The circumstances are given in his usual matter of fact style as happening to another, but it is not at all improbable that they were one of the many strange events of his own chequered and restless career.

"I know a man who made it his rule always to obey these silent hints, and he has often declared to me that when he obeyed them, he never miscarried; and if he neglected them, or went on contrary to them, he never succeeded; and gave a particular case of his own, among a great many others, wherein he was thus directed. Misfortune had once befallen him, wherein he was under the displeasure of the Government and was prosecuted for a misdemeanour, and brought to a trial at the King's Bench Court, where a verdict was brought against him, and he was cast; and times running very hard at that time against the party he belonged to, he was afraid to stand the hazard of a sentence, and absconded, taking care to make due provision for his bail, and to pay them whatever they might suffer. In this circumstance he was in great distress, and no way was presented unto him but to fly out of the kingdom, which being to leave his family, children and employment, was very bitter to him and he knew not what to do; all his friends advising him not to put himself into the hands of the law, which though the offence was not capital, yet in his circumstances, seemed to threaten his utter ruin. In this extremity, he felt, one morning (just as he had awaked and the thoughts of his misfortune began to return upon him), I say he felt a strong impulse darting into his mind thus: *Write a letter to them.* It spoke so distinctly to him and as it were, forcibly, that as he has often said since, he can scarce persuade himself not to believe but that he heard it; but he grants that he did not really hear it, too.

"However, it repeated the words daily and hourly to him, till at length, walking about in his chamber where he was hidden, very pensive and sad, it joggled him again, and when he answered aloud to it, as if it had been a voice,—*Whom shall I write to?* it returned immediately, *Write to the Judge.* This pursued him again for several days, till at length he took his pen, ink, and paper, and sat down to write, but knew not one word of what he should say; but he wanted not words. They were immediately impressed on his mind, and flowed from his pen in a manner that even charmed himself and filled him with expectations of success.

"This letter was so strenuous in argument, so pathetic in its eloquence, and so moving and persuasive, that as soon as the Judge read it, he sent him word he should be easy, for he would endeavour to make that matter light to him, and in a word, [*sic*] never left till he obtained to stop prosecution, and restore him to his liberty and his family."

I shall conclude this article with the relation of an occurrence, quite as remarkable as any already recorded, which happened some years ago to an intimate friend, a man unsectarian in his religious views, but naturally of a devout and philosophic turn of mind, and addicted from his youth to the study of psychology and occultism. X, for so I shall call him, was at the time of the incident holding an appointment of trust in one of the departments of a certain principality, and had the misfortune to have as his superior a man of arrogant, overbearing and malignant disposition whose mind had been poisoned against him, and whose good will and approbation he strove in vain to secure, do what he would. Of late, indeed, his prospects had become particularly gloomy, for he said that the hatred of his superior had reached such a pitch that he was endeavouring on every opportunity to exasperate him so as to force him, as it were, into some act which could be officially construed into insubordination or insult. That once done, there would be nothing left for X but to either tender a grovelling apology or resign his appointment—the latter alternative in his circumstances meaning little else but ruin. One night before retiring to rest, after a day of exceptional irritation and annoyance, sad and hopeless, he poured out his grievances in heartfelt and earnest prayer; then rising, threw himself on his couch and slept the sleep of the weary. Day was nigh breaking, when he awoke with a start, with—to use his own expression—"these words ringing in my ears: *Repeat*—(a certain chapter in the Hebrew scriptures)." Immediately he arose, and following the admonition thus strangely given, repeated the passage mentioned seven times and then proceeded as usual to the scene of his daily labours. What followed greatly surprised him. On arriving at the office, his sullen superior who had hitherto seldom opened his mouth but to snarl or find fault, sent for him, enquired in the most sympathetic manner into his affairs, assured him of his friendly assistance and never again gave him the slightest cause for complaint. The incident, it is hardly necessary to add, left an impression on X which was never effaced. But what is the explana-

tion? Some Theosophists will say that the voice heard by the sleeper was that of his own spirit, his higher self or Adonai; while others may ascribe it to some godlike and benevolent Nirmanakaya or Buddha who, having won his way to Nirvana, foregoes his right, and prefers, like the Mahomedan saints Khizr and Elias of pre-Islamic times, to remain within the circuit of the "smoke and stir of this dim spot which men call earth," and help suffering humanity. Whatever it be, this at least seems almost certain, that in sleep the soul, untrammelled by the conditions of its diurnal existence, is in a serene and tranquil state, and open to all the influences of a higher plane. In that state, the various senses are probably not, as in the physical body, differently localised, but are, so to speak, resolved into one soul-sense. What says Henry More, the Platonist, in his poem, "Psychozoia"?

" Like to a light fast locked in lanthorn dark,
Whereby by night our wary steps we guide
In shabby streets, and dirty channels mark,
Some weaker rays through the black top do glide,
And flusher streams perhaps from horny side.
But when we've passed the peril of the way,
Arrived at home, and laid that case aside,
The naked light how clearly doth it ray,

And spread its joyful beams as bright as Summer's day.

" Even so the soul, in this contracted state,
Confined to these straight instruments of sense,
More dull and narrowly doth operate;
At this hole hears, the sight must ray from thence,
Here tastes, there smells; but when she's gone from hence
Like naked lamp she is one shining sphere,
And roundabout has perfect cognoscence,
Whate'er in her horizon doth appear :

She is one orb of sense, all eye, all airy ear."

P. J. G.

EVIDENCES OF SUPERSENSUOUS CONSCIOUSNESS.

(Concluded from page 490.)

IF sense-consciousness is objective, and mind-consciousness subjective, soul-consciousness (as it may be called) is transcendent. There is a God-consciousness too, above Soul-consciousness, to the Visishtadvaitin, which is Divine. Saint Parāṅkṣa, *alias* Nammālvār, exclaimed * when he was in Divine Consciousness, that nothing existed save God, God was all, the Infinite in the infinity of things. In this state, the intellect when face to face with the flame of divine emotion all aglow in the heart, retires abashed of its puny attempts by itself to sound the depth and span the width of the Infinite. The impulse from the heart is so irresistible that reason cowers and beats a retreat. Before the dashing flood of divine love welling up from unknown sources, the

* *Vide Bhagavad Vishayam*, Vol. V. (V-vi-i); "Kadal jñānam, &c."

futile attempts of the rational faculty to stem it are of no avail. When the ravishing effects of the potions taken of the Divine bliss have made one dizzy, all argument to the contrary falls through. The soul—the white before, benighted—warms up under the influence of a light from heaven. A torch is lit in the dark. The soul is borne aloft on the pinions of ecstasy, into where there is perfect illumination, halcyon bliss, bathed in glory, anointed with grace, with a feeling of 'more, more' combined with 'enough, enough.' So they tell us—those who have experienced.

Thus did Saint Nammálvar, *alias* Parânkusa, exclaim in his illuminated moments:—

"It is I that created the sea-girt earth ;
 It is I that am the sea-girt earth ;
 It is I that reclaimed the sea-girt earth ;
 It is I that rescued the sea-girt earth ;
 It is I that devoured the sea-girt earth ;
 It is the Lord of the sea-girt earth possessing me ;
 How, to ye, men on sea-girt earth ! can I explain
 The marvellous experiences of my daughter " ? *

All spiritual truths are *à priori*, and specifically appertain to the spiritual consciousness in man.

Spirit is consascent with body, and evolution, organic and psychic, is two-fold and co-extensive.

Spirit begets form, and is the substance to which attaches all adjectival, formal and therefore evanescent existence.

Meditation is the means by which to accelerate psychic evolution so that the spirit is realised in its completeness, between which and its state of inchoateness—or the 'mental latency' of the latter-day philosophers, like Sir William Hamilton—it takes æons to pass.

So say the scientists, the philosophers, the Upanishads, and Theosophy.

So do all the Divines say. To quote from Alexander Campbell Fraser †:—

"The Idealism of Plato, where things of sense dimly symbolise the rational reality towards which the individual man may gradually approximate, as he rises from contingent sense appearance, and fluctuating opinions, and enters into the underlying intellectual necessities of Divine Thought, in which alone is true reality. That the thought which transcends the private consciousness, and which can be entered into only through mystical ecstasy, contains the secret of being, or of the universe, was the supreme lesson of Plotinus in later and more transcendental

* The ecstatic experiences of St. Theresa and others have been recorded in Part I., and those of Râmakrishna Paramahansa, and others in Part II., of my Lectures on Inspiration, &c. The rapturous divine ecstasy of Sri Krishna Chaitanya may be read, as elaborately recorded in "Lord Gauranga," by Sirish Kumar Ghose.

† "Philosophy of Theism," Second Series, pp. 106-107.

Platonism. Recognition of absolute or ontological necessity for the re-existence of divine or perfect Being, as involved in the very idea of perfection, pervades the celebrated theistic dialectics of St. Augustine, St. Anselm, and Descartes."

If, however, the possession of an ecstatic faculty, as some may deem, is only admitted by divines and mystics, we are prepared to point out that pure philosophers and metaphysicians are not wanting both in the West and the East, to contribute their testimony to the existence of such a faculty, though dormant in the many. Two illustrious men, of Germany, for instance, have given their evidence. G. H. Lewes says of Fichte that 'it was within him that he found a lamp to light him on his path. Deep in the recesses of his soul, beneath all understanding, superior to all logical knowledge, there lay a faculty by which truth, absolute truth, might be known.'* And the same historian tells us that in both modern German speculations, with those of the Alexandrian schools, "the incapacity of reason to solve the problems of philosophy is openly proclaimed; in both, some higher faculty is called in to solve them. Plotinus called this faculty, *Ecstasy*. Schelling called it the *intellectual intuition*. The ecstasy was not supposed to be a faculty possessed by all men, and at all times; it was only possessed by the few, and by them but sometimes. The intellectual intuition was not supposed to be a faculty common to all men; on the contrary, it was held as the endowment only of a few of the privileged."†

What from Grecian speculation, and Neo-Platonic mysticism, what from Vedantism and Bhakti schools, what from German and other European speculation and theosophic investigation, what from experiences of divines and other ecstasies throughout the world, it is beyond doubt that there is a principle, *supersensuous*, *super-rational*, a principle beyond reason and sense, the melting away of all division into an exultation of emotion, the proper sphere of which is said to lie in the intuitions of the heart. The highest achievements of positive science, and the highest flights of intellectual speculation are felt as dry when the soul is bathed in the serene ocean of bliss seated in the heart. Let the heart expand; and all laws, be they of the world of sense, or of reason, intellectual or moral, will be found centered in that fountain-source.

That great author, Ralph Waldo Emerson, of America, says of Divine Ecstasy, that it 'is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight..... Every moment when the individual feels himself invaded by it is memorable. By the necessity of our constitution, a certain enthusiasm attends the individual's consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of individual, from an ecstasy and trance

* P. 585. "History of Philosophy." † P. 604. "History of Philosophy."

and prophetic inspiration—which is its rarer appearance—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible. A certain tendency to insanity has always attended the opening of the religious sense in men, as if they had been ‘blasted with excess of light.’ The trances of Socrates, the ‘union’ of Plotinus, the vision of Porphyry, the conversion of Paul, the aurora of Boehmen, the convulsions of George Fox and his Quakers, the illumination of Swedenborg, are of this kind.” *

A very recent author, Professor Alexander Campbell Fraser, LL.D. in an article on ‘Pantheistic Necessity and Unity,’ does not evidently believe in super-conscious states, for he tells us :

‘Plotinus, in the ancient world, and Schelling in this century, may be taken, each in his own way, as advocates of a sort of intuition, which seems at last to resolve into mere feeling, sublimated into super-conscious entrance into the spaceless and timeless—the *Nirvana* of the Buddhist who is weary of a conscious experience of the temporal succession.

‘We find Plotinus asserting a claim to this sort of ecstatic vision of the eternal, into which, however, he is reported to have said that he had risen only four times in his life—a vision or feeling in which he would have realised Spinoza’s indifferiate substance; and it is told of him that in his pantheistic enthusiasm he disclaimed his own birth or introduction into time, looking with contempt on the contents of space, and ashamed of the appearance of connection with temporal succession. “Ecstasy” is surely but an empty name for an illusory superconscious state from which all that human intelligence can recognise is withdrawn.

Schelling’s vaunted intuition of the Absolute is beset by a like difficulty. ‘To reach the point of indifference,’ it has been said, ‘Schelling, by abstraction, annihilates first the object and then the subject of consciousness.’ But, what then remains? *Nothing*. We then hypothesise the zero; we baptise it with the name of Absolute; and conceal ourselves that we contemplate absolute existence, when we only speculate absolute privation. Without contradictory assumptions it seems impossible, under the conditions of human thought, to connect infinite with finite intelligence; temporal succession with the eternal Now. It is impossible to ascend intelligibly from finite experience into the Infinite, which refuses to enter as a completed object into experience, and to be presented under any form of experience; or to return, if we could start from the Infinite, into the relations which constitute the finite. It is impossible in short, for man to see All from the divine centre.” †

After reading the above, let us see if we can oppose an argument borrowed from our normal experience.

The relations of the finite to the Infinite are relations when limits of

* See Emerson’s Works, Vol. I., pp. 117-118; “The Over-Soul.”

† *Ibid* pp. 187-189. “Philosophy of Theism,” First Series.

time and space and causality are imposed on the finite, but withdraw those limits from the same, and logically the finite must be translated into the Infinite ? Take air confined in a room ; it is air limited by the four walls, and has thus a quantitative value. But remove the limits of the four walls, and the air is no more finite, but has become one with its own infinite expanse in space. Some one said that the *all* of God is in every *part* of God.

Again the conditions of time and space and causality are, from what they are in the experiences of the waking state, changed in the experiences of dreams, when all the external sense-activities are suspended. In the state of sleep, where is time ? Where is space ? Where is causality ? The inner organ, the mind, is here suspended. But the state of sleep is not devoid of experience, though one knoweth not the connecting links of memory between one state and another. The analogy for the present may so far be taken as to show that sleep is an undeniable fact of our experience ; for were it not one, how one could declare in his after consciousness in the waking state, that ' he slept *happily*' or that ' he *enjoyed* sleep ' must puzzle all unbelievers in superconscious states. It is sufficient for the present to know that there is a state which we know, from our experience, is timeless and spaceless and exempt from causality. And a faith can logically be established in such superconscious state where it is possible to grasp the Infinite. Certainly it is a state which when deprived of space, is All ; when deprived of time, is the Eternal Now ; and when deprived of causality, is the Absolute Essence.

Let them, then, who are desirous of such verifications, enter on the path of virtue, piety and devotion, which all enlightened ones have always proclaimed to men in the history of the world.

A. GOVINDA CHARLU.

THE HOME-COMING OF H. P. B.

AFTER an absence of fourteen years Mme. Blavatsky's presence, exactly as she looked in life, is back again at Adyar, " the Mecca of her heart," as she used to call it. All these years we have been like a family bereaved of its Mother ; there has been an unfilled void in the Indian seaside home of the Founders, a something lacking, a sense of incompleteness. But now the talent of a Hindu student of the Madras School of Arts has given us her statue so like her dear, familiar self that as she sits there, back of the rostrum in the Convention Hall, with her head resting against her right hand, on which is shaped the mystical signet ring which has passed on to Annie Besant, one might well fancy that she had come home again to watch the growth of the Society and fortify us by her silent sympathy. Looking at the image, one cannot refrain from thinking that the same unseen Power which helped the painter, Schmicheen, to put on canvas the perfect likenesses of the Masters, has enabled S. Govindu Pillai, the modeller, to give the life and character of H. P. B. to the statue fashioned by his hands. She is

represented, as in Schmiecchen's portrait of her, as sitting on the steps at the side entrance of Elephanta Cave, Bombay Harbour, meditating, gazing into space. But the head is that of Resta's photograph, with its woollen fichu thrown over it, and the face made strong with the wrinkles that care and physical suffering, rather than age, had traced all over it. The pose is simply perfect, the subject seeming to be sitting at ease and every line indicating a state of repose. This, and the modelling of the hands, would alone stamp the statue as an art-work of decided merit. The design for the pedestal was sketched by Mr. Porterfield, Director of the School of Arts, and the first rough sketch of the figure was made, under my instructions, by Mr. Vellayada Achari, the Assistant Superintendent. This is the first life-size human statue made in Madras, so far as at present known, but it will probably not be the last. Already the sculptor has had an order to supply copies of the exquisitely modelled hands, to Mr. Wilton Hack. On the base of the statue is written in the plaster the following: *II. P. B. Amicitie nostrae testimonium. H. S. O.*; it being a gift, by the surviving friend, to the Headquarters, as a lasting sign of the affectionate tie which linked the two together in their conjoint life-work.

According to custom, there was a noisy gathering at midday on this anniversary, of the Adyar fisher-folk and other poor persons, to the number of about 300, to receive a dole of uncooked rice and copper coins. During the hour that was taken up by this act of kindness the halls and chambers of our usually quiet home rang again with the strident clamour of the pushing crowd, and we were very glad when the last handful of grain had been scraped up and given out.

THE NEW HALL.

So beautiful a statue deserved the framing of a beautiful hall, and this it has got. As now completed it presents a very attractive and artistic appearance. Its total length (including the belvedere of the Library which is really a part of it) is 104 ft.; the Main hall is 27 ft. wide and 20 high, and, adding the area of the vestibule which is the transept of the hall, we have an area of about 3,600 square feet. The whole is tinted a cream color, and the effect is most pleasing to the eye. The ceiling of the pillared and arched (for it is that now) main hall is being covered with painted cloth and marked off by mouldings of teakwood, into geometrical patterns. Fourteen attic windows, filled in with roofing-tiles in the pretty Madras style, run around the hall, and under each in an oval moulding is a religious symbol of some one of the ancient cults, the whole series being intended to show the eclectic attitude of the Theosophical Society towards all religions. This is further and most strikingly shown in four full-length figures of Christ, Buddha, Krishna and Zoroaster, the Founders of the "Four Great Religions" about which Mrs. Besant discoursed so learnedly and eloquently at the convention of 1896. They are executed in bas-relief, in a composite of cement and plaster, by a humble Hindu workman named Rajaratnam, one of the class of gifted potters who

do the decorations in Indian temples. The Christ figure is copied from Holman Hunt's "Light of the World;" the Buddha from a sculpture at Buddha Gya; the Krishna from the popular and highly mystical image which represents him as leaning against a cow and playing on his flute; the Zoroaster from that full-length figure in gold and colors that is so well known among Parsis and that is said to have been copied from a rock-picture in a cave in Bactria. These sketches, as well as all those of the symbolical figures around the hall, have been made by the gifted Mr. Wilton Hack, F. T. S., of West Australia, who chanced to be with us just when the opportunity offered to do us this great kindness.

LIST OF SYMBOLICAL BAS-RELIEFS AROUND THE MAIN HALL
AT HEADQUARTERS, RECENTLY ADDED.

Feet of Sri Pada Buddha, taken from sculptures at Amaravati; Serpent cross, Kilkenny, Ireland; Mythical Dog with foot on ball, Maya, Japanese and Chinese; Dagon, Assyrian; Lingam and Yoni, Hindu; Ahura Mazda, Persian; Serapis, Egyptian; Caduceus of Mercury, Grecian; Tree, Serpent and Chank emblems, Hindu; Oannes 'Nin-nin, the Fish-god, Assyrian; Dove, Ark and Rainbow, Christian; Mundane, Egg and Serpent, Hindu; Star and Crescent, Muslim; Mystery God, initiation symbol of the Mayas.

The following from the *Madras Mail* of May 9th is a fair report of the proceedings:

"The celebration of 'White Lotus Day,' or the anniversary of the death of Madame H. P. Blavatsky, took place yesterday, commencing at 5 P.M., at the headquarters of the Theosophical Society, Adyar. The chief event of the evening was the unveiling of Madame Blavatsky's statue, which was presented to the Society by Colonel Olcott, the President-Founder and, for many years a fellow-worker with the deceased lady. There was present a fairly large gathering of the leading Theosophists resident in Madras, and representatives from some of the Mofussil branch societies. The proceedings commenced with Dr. English, the General Secretary, reading a number of telegrams and letters conveying greetings and good wishes to those assembled and for the successful celebration of the anniversary. . . . At the invitation of Colonel Olcott, several gentlemen present at the meeting, who had known the deceased and her work, spoke in highly eulogistic terms of the benefits they had derived from a close contact with her and from her teachings. . . . In accordance with the wishes expressed in the last Will and Testament of Mme. Blavatsky, portions of Sir Edwin Arnold's 'Light of Asia' were read, as also a Chapter of the Bhagavad Gita.

Colonel Olcott then delivered an address, in the course of which he observed that wherever H. P. B. might have been physically, her spirit was always at the Adyar; it had been the Mecca of her heart, and when some years prior to her death she left India for England, he felt as if he had lost a good portion of his strength and capacity for work; but with the erection of the statue of H.P.B. on the platform of the magnificent lecture hall at the Adyar, it seemed as if the deceased had come home after a long separation, to inspire those who worked under its roof with fresh vigour. He himself felt as if he had regained his lost strength and energy for work, and observed that the

statue would be a constant reminder to the active workers in the field of Theosophy, to learn the noble lessons of self-sacrifice and philanthropy which marked to an eminent degree the life of the deceased lady. Though she had been eccentric to a degree and unregulated and volcanic in temperament, exhibiting always, with the intensity of a nervous mind, the result of her over-charged nature, making herself suspected, making enemies by her own indiscretions, alienating people, yet she was full of a spirit which strongly inspired all good people with enthusiasm and roused them to do active work on useful lines for the benefit of humanity. The result of years of labour was to be seen in the five hundred branches of the Society which were scattered all over the world, and in the thirty or forty magazines and periodicals conducted in different languages, and the several hundreds of books which had been published from time to time in the various departments of theosophical knowledge.

Colonel Olcott then proceeded to unveil the statue, which is made of plaster of Paris and was profusely decorated with wreaths of the sacred lotus. The statue is the work of S. Govindu Pillai, the Modelling Teacher at the Madras School of Arts, and was pronounced to be an exceedingly good likeness. It represents Mme. Blavatsky sitting on one of the rocky steps of the Elephanta caves. She is clad in an Egyptian *abiyah*, and is in an attitude of contemplation, with a steadfast and calm expression and a piercing look which were her striking characteristics. Colonel Olcott then presented Govindu Pillai with a silver medal as a mark of his appreciation, and expressed a hope that the artist would soon achieve that name and fame which he eminently deserved. Mr. Wilton Hack, himself an accomplished artist, paid a glowing tribute of praise to the unpretentious young artist of the School of Arts, and remarked that a few more years of persistent work on similar lines would win for him a European reputation. The assembled spectators declared that the statue was an exact likeness of the deceased, though it had been modelled from photographs. The meeting was brought to a close by Colonel Olcott reading an eloquent address from the pen of Mrs. Besant, which was listened to with rapt attention by all present.

The reading of brief sympathetic messages of congratulation which were wired from Blavatsky Lodge, London; Countess Wachtmeister, London; Bangalore Branch; and Hope Lodge, Colombo, was followed by addresses and written communications which are given below, somewhat condensed, for want of space.

From Mrs. Besant.

The 8th of May, 1891, saw the passing away from earth of the faithful servant of the blessed Master, Helena Petrovna Blavatsky. After a life of struggle and hardship, of heroic fidelity, she left her body far away from the land of her love and her adoption, the India that she looked to longingly as the motherland of her Master. Heavy were the hearts of those who, on that day, lost from sight their Teacher and their guide. On the 8th of May, 1899, those in whose hearts her memory is green and who faithfully strive to spread the teachings she brought to them, gather in joyous crowd to unveil the statue that recalls her outward form, given to fitly preside over this hall where the Ancient Wisdom is taught, by her friend, her colleague, her co-

worker, Henry Steel Olcott. The white lotuses that are her emblem, aptly typify her stainless loyalty and the upward pointing flame of her devotion, and they mark in their rich profusion our love and reverence, whose hearts she set aflame by her inspiring example. Great lives are rare, and their memory should be cherished with heart-whole tenderness and admiration by those who have enjoyed the privilege of coming into touch with them. Such love and reverence soften the heart, purify the emotions, expand the nature, and we should never fear to pour them out unsparingly at the feet of the worthy, of those who have given their lives to the service of the great orphan, Humanity. Such a one was she whose statue we unveil to-day. Truly she needs no statue moulded by human art, for her statue is the Society founded by her and by her colleague. Yet though she needs it not, we need to show her homage, to do her reverence. Helena Petrovna Blavatsky, we bow to you to-day as Teacher, and as disciple of the Masters who are our guiding Stars.

From the Buddhists of Colombo.

We, the undersigned surviving members of the original Colombo Buddhist Theosophical Society's Committee of 1880, beg to take the opportunity of the celebration of the "White Lotus Day" this year to express to you the deep debt of gratitude under which you and the late lamented Madame Blavatsky, by the foundation of this local Society in 1880, and by your brotherly sympathy with and encouragement of the Buddhistic movement since, have laid upon us, and upon over two millions of the people of this Island. When we recall the despondency to which Buddhists had sunk prior to 1880, and the present success and hopefulness of the cause, we cannot but remember with feelings of thankfulness the great influence for good which you, the Founders of the T. S., have exerted in our behalf.

We beg to remain, dear Sir,
Yours very affectionately,

H. SUMANGALA,
High Priest.
R. A. MIRANDO.
W. D'ARREW.
J. ROBERT DE SILVA.

From General H. R. Morgan.

Owing to my daughter's illness I regret that it is out of my power to be present at Adyar on White Lotus Day, in person, but to be present in spirit is easy, and should H. P. B. be looking down at the attendance at Adyar she will no doubt recognise those who have attended in spirit.

In me, who have benefited by her teachings, her memory will always be green, and I should be ungrateful indeed if I did not feel

indebted to her for the new world she has opened out to me, and for the solution of problems which seem to puzzle some of the acutest heads in Europe. It may be that many who fail to appreciate her teachings are not ready to receive them and must undergo another birth or two before their individualities are prepared, or sufficiently advanced. How fortunate are those who can accept these teachings and profit by them. What do the Masters say? "Worldly wisdom does not save, but destroys"; and Krishna says: "The wise man is very dear to me,"—meaning spiritually wise.

Surely H. P. B. has advanced many on the path, and her works will live to enlighten a coming generation who will be able to appreciate them better than the present. In almost the last letter I wrote her, in reply to the complaint she made of not being appreciated, I said—"Your sole answer to the world is, *circumspice*."

From Prince Harisinhji Rupsinhji.

I am extremely sorry that I shall not be able to attend the interesting ceremony of the unveiling of the statue of our revered and ever-beloved H. P. B. You know I have just returned to Varal after an absence of nearly three months and consequently I have a great amount of work to go through. But I hope you will not think me wanting in my devotion to that brave soul who has done so much for struggling humanity at the sacrifice of her health and comfort. I who had the privilege of being intimate with her, knew her unvarying fidelity to this sacred cause of ours, from which neither contumely nor misrepresentation ever made her swerve. Theosophy was an ever-present power in her life and she was indefatigable in spreading it and in resisting the tide of materialism and bigotry, that a real and solid foundation might be laid for the true progress of our present race. I sincerely hope that when the time comes, she will come forth again, resume her work, and raise our dear "Aryavarta" to its former glories.

Every Hindu who has a germ of patriotism in his heart should ever be grateful to her, and to you as her devoted colleague, who have done so much for our country and religion.

Wishing you every success in the performance of this interesting ceremony, I remain, with undying devotion * * *.

P.S.—Brother Jamsetji Unwala also sends you from Bhaunagar his most loyal and affectionate greetings and joins me in wishing you heartily every success in all your undertakings for the great cause.

From Martandrow Babaji Nagnath, Bombay.

If there was ever a time when a spiritual teacher was greatly needed it was in this nineteenth century, now nearly past, when the existing religions of the world had become encrusted with error and superstition and when crass materialism prevailed. She whom I lovingly regard as my spiritual Guru, H. P. Blavatsky, being inspired

with a divine love for the truth, opened, with the help of the great Masters, the eyes of mankind to the inexorable law of retribution through Karma, and aroused in the heart of man a sense of his immense responsibility, not only in this mundane, but in the universal world. Without her aid, the deep mines of Oriental lore or classical wisdom of the East, preserved in the sacred Sanskrit works of the great and illustrious Rishis, would not then have been opened to enquiring minds nor its esoteric meaning revealed.

Lord Bacon says: "the state of knowing is equal to the state of being." The true Path was opened wide to the world by H. P. B., in spreading Theosophy, the science of all sciences; thus helping to exalt man to the highest and best state of being, if he becomes keenly alive to the divine spark within his heart. I, together with all members of the Theosophical Society, owe a debt of deep gratitude to our most revered and esteemed Guru, H. P. B., to our President-Founder, Colonel Olcott, and to his co-workers in this great cause which is affording to the whole world a spiritual refuge. So blessed be H. P. B., Colonel Olcott, and all his zealous colleagues for ever.

From Judge Khandalcalu of Poona.

It is a rare and noble privilege to assist at the Unveiling of the Statue of one who sacrificed her life in the arduous task of imparting to men a knowledge of true human progress. Full eight years have elapsed since H. P. B. departed this life, but her memory is quite fresh in the minds of her friends. Her valuable teachings are read and studied by an ever-widening circle of seekers after knowledge, and her great soul still watches over and helps the sincere workers who have come after her. All those who once worked with her, but afterwards raised up opposition against the principles she had laid down, have themselves come to grief, while her Society stands to-day stronger than ever. She never set herself up as in any way superior to others. Some memorable words of hers may fitly be quoted on this occasion. 'Imperfect and faulty is my nature, many and glaring are my shortcomings—and for this my karma is heavier than that of any other Theosophist. It is and must be so, since for so many years I stand, set in the pillory, a target for my enemies and some friends also. Yet I accept the trial cheerfully. Why? Because I know that I have—all my faults notwithstanding—Master's protection extended over me.....UNSWERVING DEVOTION to Him who embodies the duty traced for me, and belief in the wisdom—collectively—of that grand, mysterious, yet actual Brotherhood of holy men, is my only merit and cause of my success in occult philosophy.'

With what kindness and warmth did that fascinating face beam in receiving those who sincerely sought her advice? Her generous heart, her open nature, cheery talk, and engaging manners, made every one long for her company. She never tired the easy-going with any difficult

explanations, but for those who had a real longing for knowledge she would always impart serious instruction.

This statue presented to the Society by her old and faithful friend and colleague, who has safely steered the movement of which he is the co-Founder, through so many storms and difficulties, will long remain in this hall, a monument delineating faithfully the face of Helena Petrovna Blavatsky, inspiring those who come to the pilgrimage at Adyar, with the noble ambition of working selflessly in the cause of Universal Brotherhood. It was a most happy idea of the President-Founder to get made so lifelike a cast in plaster of that inimitable face, and the whole Society thanks him for the generous present, which will always be cherished as a highly valued gift.

From the Hon. Norendranath Sen.

I wish I could have been in person present to gaze upon the artist's reproduction of that face which I saw in life light up with lofty passion in the service of man, and which anon changed into infinite sadness for his follies and weaknesses, or changed again into scorn and denunciation of man's wrong to fellow-man. To me, Madame Blavatsky never died—will never die. And to whom is our Teacher dead but to unbelieving scoffers? She lives in the great society that she founded, and which now embraces the wide, wide world. She lives in the wonderful books of her creation. She lives in her prophecies that are coming to pass, true seeress that she was. She lives in the amazing progress that science is now making, and which she foretold would crown the close of the nineteenth century. Aye, Helena Petrovna Blavatsky lives, and will live on for ever. Leave to me the old memory which has passed into the very essence of my being. Leave to me the recollection of that face which beamed on my weakness with such kind encouragement. Leave to me the hallowed remembrance of that figure, bent in thought or work over the desk. Leave to me the recollection of those wondrous eyes which beamed with animation or lay still in their mystical depths. Some of us recall her as a great name; some understand and describe the sacrifices that she made in order to make the Theosophical Society respected by the world; some of us bow down to her memory as a great Teacher who taught great things; but some of us kneel in absolute adoration and unquestioning faith, as I now do in spirit, before her revered self.

*From the paper read by Dewan Bahadur P. Sreenivas Row,
Retired Judge.*

The lotus is a most magnificent flower. From the remotest antiquity, it has been used as a symbol of very great importance. Indeed, it seems to be an emblem of the evolution of the universe. In the Sruti, we find allusions to Prajapati, the Creator, having made the earth manifest upon the lotus. And it is also intimated there that *Atharvana*

(the great vital power) extracted fire from the lotus, the head and support of the universe.

The reason for the lotus being thus selected for typifying the production of the universe is not far to seek. Of all the existing plants it seems to have been chosen to serve as an emblem for signifying the formation of the universe through the combined agency of heat and water; the heat representing the great Eternal Jyoti (light), as the instrumental cause of the world the Great Purusha, and water representing the elements, the material cause, the Prakriti.

This view is rendered probable by the fact of the lotus being of three different colors, white, red and blue; representing respectively the three principal qualities of Prakriti, namely, the *Satwa-guna*, *Rajo-guna* and *Tamo-guna*.

There seems to be yet another reason for this. Although the seed of every plant contains within itself the vital germ designed for the reproduction of the plant again and again, the seed of the lotus in particular seems to possess this potentiality in a very significant manner. Sir William Jones, in one of his works on India, shows that the seeds of of the lotus contain, even before they germinate, perfectly formed leaves, the miniature shapes of what one day they will become as perfect plants.

It may be for these reasons, or for some other reasons which are only known within the occult circle, that the lotus has come to be regarded as the most sacred symbol among the Hindus. In the Mahā-Nārāyana Upanishad, we are asked to contemplate Adi Nārāyana as seated on the lotus in Vaikuntah. In numerous other Upanishads we are told to contemplate the Deity as resting on the lotus of the heart. And in the Bhagavadgītā, Arjuna proclaims that he beheld the *Visin-rupu* (universal form) of the Deity as reposing upon the lotus.

And further, Prajāpati, the Creator, is described as born of the lotus which sprang from the navel of Vishnu. And Lakshmi, the *Ohit-prakriti*, is represented as born of a lotus, as seated on a lotus, and as holding a lotus in her hand. Indeed the very name of this Goddess is Lotus (*Padmā* and *Kamalā*.)

On the whole then, I feel myself justified in saying that the lotus has been recognised as an emblem of *Brahma-tatwa*.

Our Theosophical Society may fairly be called the *Brahma-jijnasa-sabha*, i.e., the Society for investigating the subject of Brahma. And this Society was founded by Madame H. P. Blavatsky, with the cooperation of her esteemed colleague, Colonel H. S. Olcott.

Hence the day appointed for the commemorating of this great Lady is very appropriately named after the Lotus; and the prefix "White" is added to it with equal appropriateness; for white is the color representing the pure quality of *Satwa-guna* of nature; and the object of the Society is avowedly to develop and improve this pure quality among mankind.

And as to the utility of the great work inaugurated by this Lady through the medium of this Society, I need not say much; as this is a world-known fact. Our Scripture says in a very pointed manner, that every body manages to live for himself somehow or other; but he alone can be said to live who lives for the good of others. Madame Blavatsky lived up to this ideal. She laid aside her royal rank, wealth and position, and worked in the most unselfish manner for ameliorating the spiritual condition of the people.

Glorious illustrations of this Lady's ardent love and earnest sympathy towards mankind in general, and the Aryans in particular, are to be met with in every place where she set her foot; in every book that she wrote; and in all that she said or did. I shall content myself with quoting here what she said in the American Magazine called *The Path*, in December 1886. "Upon India," she said, "I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the sons of old Aryavārta, the "motherland of my Master."

Such were the benevolent sentiments of this great Lady in regard to us; and we owe her a great debt of gratitude. And this debt we can best discharge only by exerting ourselves for accomplishing and perpetuating the beneficent work inaugurated by her. And it is a matter for congratulation that many of our Theosophists have come to the front to work earnestly in this direction; and their work is actually bearing fruit at this time. Look for example at the Benares Sanskrit College recently established.

With these remarks, I take this White Lotus, as if it were the lotus of my heart, and place it respectfully on the pedestal of the statue of our most beloved and esteemed sister, Madame Blavatsky.

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Remarks of Mr. T. Vijayaraghava Charlu.

I joined the T. S. in Nellore in the year 1882 and then had the good fortune of meeting both Colonel Olcott and Mme. Blavatsky who had come at our invitation to form a Branch. From my childhood, I had a hankering after spiritual knowledge and wandered about in search of it among Byragees and Sadhus from the age of twelve. Therefore my mind was quite prepared to take up a religious life and make spiritual progress at the time when I met Mme. Blavatsky and Colonel Olcott. I decided to throw up my official position and family connection and joined the Headquarter's Staff, on the 7th August 1883. Since then I have been working faithfully to the best of my ability and I have decided to do so in this body and in other bodies for such a holy cause as the Theosophical Society started by Madame Blavatsky and Co'. Olcott as visible agents of Great Beings. So I came in contact with Mme. Blavatsky and lived with her for nearly three years and had her blessings and kindness.

After once receiving such excellent advice as I did from the *Master* and from H. P. B. what choice have I but to do the duties that were

most pleasing to her and to the *Master*. She simply took this body of Russian birth to give value to her utterance to the Hindus who were at the time when she and Colonel Olcott landed at Bombay in 1879, losing faith in their religion and in the utterances of their own people. Had it not been for the advent of the Theosophical Society at that most critical time, most of our English educated young men would have gone astray and the religious prospects of India must have been still worse. The person known through the present body as H. P. Blavatsky is no ordinary mortal and with the most disadvantageous foreign body, she had to fight many a battle in the field of spirituality. Please read her monumental work "Secret Doctrine," for there are things more hinted at than given out. Those who have inner eyes can see in those works inexhaustible wealth. Read again her mystical work, "The Voice of the Silence," so rich in Wisdom's words. Through the Founders' untiring energy, the Theosophical Society has become one of the largest institutions for spreading a knowledge of Theosophy or *Brahmagnadam* among the masses of people. At this critical point of the Kaliyuga, the world must have gone mad with the prospects of material concerns, had not the Theosophical Society through the means of H. P. B.'s writing, brought to light spiritual truths, brought eminent persons like Colonel Olcott, Mrs. Besant, Miss Edger and others who are constantly throwing a flood of light upon questions of spiritual knowledge and power so that people can see things at their real worth. Everywhere there must have been rank materialism for want of this light. Having known H. P. B., personally as I did and having lived under the same roof with her for more than two years, I have seen things most wonderful in her presence. To speak them out in the absence of the knowledge to understand and believe them,—because they are not easily verifiable on the materialistic plane with only the incomplete gateway of five senses—would appear preposterous. They require more than five senses for their right comprehension. People having no materials on hand to unlock the mysteries of such a revered Lady, misunderstood her and called her by all manner of names. What mattered it to the spirit that occupied that body for the time being, though the spirit had to struggle in its late Sthula Sarira to throw light upon very many knotty questions of Theosophy and Occultism at a time when very few were prepared to receive such knowledge. Considering the difficulties she was labouring under, a massive and unhealthy vesture and in a materialistic age, she has performed wonders, I must say, in bringing up the knowledge of Theosophy among all nations and countries. I have seen her working from early morning to midnight, with coffee or tea or lunch brought up to her table, for days and months. It is that which made her body bulky and irritable. She took no bodily exercise whatever, in the latter part of her life. When she was bedridden in Col. Olcott's present room, in the year 1885, I had to wait at her bed and actually raise her up and lower her down many times a day. She was to me

an adopted loving and kind mother and I felt proud in serving her in that body. It is for the surviving President-Founder to say what greatness was veiled under her personality. As for my part, I beg to reiterate my continued affection for her in her last body and revere that form for the sake of the good influence it exerted among the people. The placing of her statue in the most appropriate place as a guiding genius and a presiding holy personage, is most appropriate for the Headquarters of the Theosophical Society. May all Dhyán Chohans and Masters pour down their influence upon the noble work which Mme. Blavatsky was so faithfully doing, and which the surviving President-Founder and his colleagues were doing, are doing and will be doing, is the earnest prayer of a devoted brother and worker in the field. **ॐ तत्सत्**

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Remarks of G. Subbiah Chetty.

In April 1882, Madame H. P. B. and Col. H. S. O. came here to open the Madras Branch of this Society. About the close of that year, arrangements had been made to purchase this building and H. P. B. and Col. H. S. O., if I remember right, entered here on the last day of that year, and the Society's Headquarters were permanently transferred here. From that date to March 7th, 1885, the date on which H. P. B. left Madras for good, I moved intimately with her, seeing her and spending with her several hours almost every day. I, more than most members of this Society, had opportunities of studying her character and knowing her. She was a lady of simple manners, accessible and affable to all. She was sincere in her views, honest and truth-loving. She hated hypocrisy and misrepresentation. She was very excitable and it was her temper that created for her many enemies. She was a good friend, and a very indulgent enemy.

She was very hardworking; often worked for over 18 hours a day. All her labours were directed towards the good of Humanity in general and Hindus in particular. She sacrificed her health and comfort for our sake and if we but work a little and spend but 18 minutes a day for ourselves and our own country, we shall soon be constructing a lofty pedestal to prove our love for Mme. Blavatsky.

What we ought to have done years ago for our country and religion Col. Olcott has now done at his own expense.

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From Dewan Bahadur R. Raghoonath Bow, Kumbakonam.

Madame Blavatsky was a unique personage. She was unable to feel any race distinction. Age, position, nationality, religion or sex had no influence to interfere with the sisterly love she bore to all whom she met. In intellect she was a giantess. "Madame Blavatsky was greater than any thinker of her time." As one of the human race, as a woman, as a foreigner, as an intellectual being, as a religionist, as an extraordinary personage, as an eccentric person, as a prophetess, as a

philosophic writer, as an imperious person, as a simple person, she bore comparison to none of her contemporaries. She knew many languages and wrote them with great facility. She revered Gautama Buddha, and was proud to be designated as his follower. She preached to the world what she believed to be true, and was very anxious that all should join her in her belief. Yet she was tolerant to other religions. Her two works, "Isis Unveiled" and the "Secret Doctrine," are the monuments of her industry, knowledge and wish to enlighten the world on subjects most important for man.

Had she not come to India, my countrymen, by this time, would have been ranked as materialists. She saved the Bhāratavarsha from this dire calamity. She induced our thinking materialists to suspect that there was something besides "matter," that some information at least about this something could be gleaned from the Aryan literature. She gradually made them believe that "I"—the Ego—is a different substance from the perishable body. We Aryans owe to her an unrepayable debt of gratitude.

With her name, two other names will ever be associated and go down to posterity as objects of respect and reverence, *viz.*, those of our Brother, Colonel H. S. Olcott, and Mrs. Annie Besant whom I claim as my sister, through our Father Sri Krishna.

May they live long and continue their services to Humanity.

May the soul of Madame Blavatsky enjoy that peace and beatitude which proceed from the grace of that Supreme Being who rules the Universe, is the fervent prayer of her brother.

From D. D. Writer, Bombay.

The last quarter of the nineteenth century is passing away swiftly, even as our beloved sister and teacher in honor of whose memory we annually celebrate the White Lotus Day has passed away. It is said and generally believed in theosophic circles that the terminal period of every century is regarded by the mystic Brotherhood as most favorable for imparting spiritual knowledge for the advancement of mankind. Let us now see how far this assertion can be justified by the generally existing condition of advanced free thought and the results of theosophic teachings in particular, which gave the requisite impetus to the scientific and intellectual world.

In connection with the above I have to say that my knowledge of the exceptional character of our late revered teacher H. P. B., dates from 1879 when I first joined the Society, now full 20 years ago. Apart from the several excellent qualities she manifested, I often felt that there was something mysteriously grand about her of which I could then form no conception. The handful of members who constituted the nucleus of the Bombay Branch of our Society at that period, barely knew the magnificent goal to which the Society pointed, and I often wondered what good membership in such an institution was

likely to bring about. In answer to my oft-repeated questions to my brothers, I was invariably told that the object and aim of the Society was to make *better men* of us all, and that to attain that object our co-operation was needed. I confess I was not satisfied with the explanation, nevertheless I heartily participated in the good cause which had for its object the benefit of humanity.

The question, however, that often occurred to my mind was, how an institution, working on the lines and hypothesis peculiarly its own, could possibly revolutionize the mode of thought of the teeming millions of all creeds and colors in Europe and India.

Patiently and perseveringly I labored to arrive at the truth by study and observation, and in course of time, I am glad to say, I learnt what it was to be a *better man*.

I cherish with much honor the memory of H. P. B. who, aided by the strong arm of her equally honored colleague, Col. Olcott, planted, 25 years ago, an offshoot of Theosophy for the benefit of those who care to go with their eyes open, and fostered its growth. It grew and, standing firm on the rock of truth, resisted and survived the effects of many a heavy, stormy gale, to bear sweet fruit, the eating of which has invigorated and influenced with sober thoughts, many right-thinking minds amongst all classes of the civilized world. Several learned lucubrations and useful works from the pen of the departed H. P. B. amply testify to the selflessness and magnanimity of her loving soul, and need no mention. The statue raised *in memoriam* and here unveiled will command the respect of every beholder conversant with the history of her self-sacrificing life, but the great and noble ideas which the theosophic movement has developed and set afloat all over the world, ideas which are grasped, assimilated and formulated in diverse ways by the master-minds of the day, will live for ages as living souls and preserve the memory of H. P. B. better than any number of statues representing her personality as a chivalrous character who had suffered much and sacrificed her all in order that the world might be better by understanding the riddle of life. Peace be to her loving soul!

From G. R. S. Mead.

You have kindly asked me to write a few words on the occasion of the unveiling of the statue of H. P. Blavatsky at Adyar on May 8th, and if I have nothing to say that is not known to all her old friends and pupils, I at least have the special privilege of writing from the room which was the last scene of her labours and which is now my own literary workshop.

But even so I somewhat hesitate to write anything, for my love for her is a very intimate matter and any estimate I might venture to make of her life and character and of her influence on modern thought must at best be very speculative.

It has, however, especially struck me of late in speaking of H. P. B.

among ourselves—among her old friends—how that our memories of her are without exception deeply coloured by the dominant feeling, a profound personal affection. We all *love* her, and this affection is not weakened by the lapse of years, but rather deepened as the permanent fact of what she really was to us comes forth in ever clearer light, while the petty personal annoyances we may have suffered at her hand on some occasions, grow ever more dim in the memory.

The passing of H. P. B. out of incarnation marks as it were an epoch in the history of our Theosophical movement. With her departure was ended the period of rough pioneer effort, and those of us who were privileged to lend a hand in that pioneer work—most of all yourself, the first of us—know that we have missed something since she went which no one else has been able to give us. She had a *force* in her which no one else in the movement has so far shown; and though her methods with her comrades and pupils were rough and ready, this nevertheless she did accomplish, that they should stand on their own feet and be something of themselves individually, for we could not copy her had we tried; she was inimitable.

And if it be true that there is a number of people in the Society who could not have endured the strength of our "Old Lady," it is nevertheless true that they are here because of that same force as reflected in the soberer pronouncements of her pupils. But this much I will make bold to say—for it is somewhat necessary—that these members of the Society who have entered it in the later, quieter and soberer times and who have learnt their Theosophy from manuals and text books and lectures, will miss much—will miss perhaps the vastest "feeling" which a study of Theosophy can stir in the heart—if they neglect the works of H. P. Blavatsky. H. B. B. is the only real "writer" the Society has so far produced; she alone amongst us had the real "genius of letters"; she was great, for she had the intuition of greatness—the something cosmic in her nature—which is so far not manifested in the rest of us. Other characteristics may be manifested in better fashion in some of her pupils, but the power of which I speak was in her alone. And the existence of that power in her was, I think, the very reason why she was the chief pioneer. It required the heart of a lion to overcome the initial obstacles, to clear a track through the jungle.

Now-a-days we have a fine wood-paved thoroughfare for the many to saunter upon in garbs of much respectability, but in 1875 the hacking of a way through the tangled growths of centuries had to be committed to stronger hands and less wise people. In 1875 Theosophic thought was practically unknown; in 1899 Theosophic thought is permeating every class of mind in some fashion or other. And though I would not say that Theosophic thought is identical with the influence of H. P. B.—for, thank Heaven, it is dependent on no particular person—yet I do assert that it was she who mainly cleared the channel for it to flow through, this time. And therefore we owe her thanks and love and

reverence, and should ever keep her memory green, though free from any sort of harmful hero worship or unworthy exaggeration.

From Bertram Keightley, General Secretary of the Indian Section.

As we scan the life-work of H. P. Blavatsky, three things which she accomplished grow more and more apparent as each successive year reveals their vast importance and significance.

She paved the way to a mutual understanding and an eventual co-operation between the eager, energetic, fiery West, and the mystic fathomless, spiritual East. She it is who first bridged the vast gulf which for so long has sundered the two hemispheres and by supplying the clue and kindling the magic fire of sympathy made mutual understanding, mutual appreciation and therefore mutual co-operation possible. Therefore under her name shall stand the words: "She united East and West in the bond of Brotherhood.

Then as the second side of her life-work must be counted the laying of the foundations for a true Science of Religion which shall accomplish the reconciliation and harmonising of the creeds of mankind, by revealing the forgotten source and origin of each. For the building of the future Temple of the Spirit she furnished an enormous amount of the most absolutely essential material, and above all, struck the keynote of the work by showing that Religion is not a matter of blind faith merely, but in its essence is drawn from the science of the superphysical. And in this way she did more than any one can as yet adequately estimate to check materialism and supply a sound intellectual basis for a new spiritual reawakening of the world.

Lastly, though in my eyes the grandest and most vitally important of all her achievements, H. P. B. gave back to the Western peoples the long lost knowledge of the Path. She alone in the last ten centuries has publicly proclaimed the existence of the Divine Brotherhood and taught the way which leads to the portals of true initiation. This teaching is, for the West, of supreme value, especially at the present crisis in its evolution, and therefore to her the West owes a debt immeasurable for that noble sacrifice which made this re-proclamation possible.

These are the debts the world and all mankind owe to our teacher H. P. B.; what those owe to her who knew her personally and by her were guided, taught and led to the light, no words are eloquent enough to express. Only the devotion of the lives whose inspiration came from her can even partially bear testimony to their undying gratitude.

Therefore the Society which she helped to create and which she inspired with her own life, does well to commemorate her, and on this occasion of the placing of her statue in its Headquarters, it is fitting that again, as when eighty years ago she left her body, her faithful and devoted followers should record their testimony and remind later comers into the grand inheritance which she opened up, of the debt of the gratitude which one and all owe to her.

Therefore on the base of the statue representing the body she wore should be engraved on three of its sides these words :—

She united the East and the West.

She re-laid for the modern world the foundations of a Science of Religion.

She re-proclaimed the Path to the Western world.

From Mrs. Isabel Cooper-Oakley.

I am very glad to hear that you are erecting a memorial to our revered and loved friend and teacher, H. P. B. Blavatsky, for everything that keeps alive in us the memory of her work is of the greatest service. To her we owe a debt of gratitude that can be repaid only in one way, that is by our constant and strenuous efforts to spread the knowledge of the grand old wisdom religion which she revived once more. The knowledge of the Great Masters whom she served and revered is also a priceless treasure to those who follow far off, along the path that H. P. B. pointed out. The steady and constant growth of the Theosophical Society is the living memorial; on every side can we see the knowledge of Theosophy spreading in the West. In the literature of our time there is a definitely marked increase of Theosophical ideas. Practically H. P. B. changed the current of thought in the West—I might rather better say, she was the instrument whereby the change came about. With warmest congratulation to you her faithful co-worker and colleague * * * .

From Miss Laura Cooper.

I am glad to respond to your request that I should send a few words to testify to the ever living gratitude and love I feel for H. P. B. As the years roll on I can truly say I realise more and more her great work, and the difficulties under which she did it. Looking back over a membership of fifteen years one cannot but be impressed by the enormous growth of the Theosophic movement. Its thought pervades the literature in the West and indirectly as well as directly its influence can everywhere be traced. Those of us who passed with H. P. B. through the " storm and drang " period are better able to appreciate and value the titanic force she wielded, than the many who have joined the ranks since she passed away and to whom she is but a name. It is well therefore that her old pupil should join in sending some words of affectionate remembrance on the occasion of the unveiling of her statue, and I am glad of the opportunity of paying this small tribute to the memory of my loved teacher and friend to whom I owe, in this incarnation, everything that makes life worth living.

Remarks of Mr. Wilton Hack.

White Lotus Day, observed now throughout the four quarters of the globe, is held in memory of H. P. Blavatsky, one of the most

remarkable personages that history records. I am honoured in being privileged to be present at this gathering, and it is not a little remarkable, that, owing to circumstances over which I have had no control, this is the first White Lotus celebration that I have been privileged to attend. Various indeed, have been the opinions expressed by friend and foe regarding this very extraordinary character. I first joined the Society in 1893, and met some who spoke of H. P. Blavatsky as though she were more than human; who accepted all she said as truth, about which no caviling was possible or permissible. I have heard her spoken of as a charlatan, an impostor, black magician, and the personification of all wickedness. Best of all, I have read with care what her colleague Colonel Olcott has said of her in his "Old Diary Leaves," and there one obtains a picture, portraying the varied moods, the daily life, the imperfections and the nobility, the gentleness, the fury, the calm and the tempest that alternately moved her. An enigma she may be; imperfect often, and as often blameworthy; but, I mentally bow in respectful devotion to her memory, because of the work she did. A gentler nature could not have accomplished this work. The scattered hosts of the Christian faith, for once gave over their internecine quarrels, and as one man, tried to hound her down; pulpits thundered denunciations; false charges were manufactured to injure her reputation; she was successively charged with the grossest immorality and with political intrigues; with the most stupid trickery and systematic deception; whilst the scientific world called her a "criminal lunatic" and laughed uproariously at this woman who challenged them to combat. And yet what do we find as to her actual work? It is very true as said in the Christian Bible that "A tree is known by its fruits." The labours of H. P. Blavatsky constituted her fruits. Let us glance at some of them. "Isis Unveiled"; "Secret Doctrine"; "Voice of the Silence"; "Key to Theosophy," all that she wrote seriously, for the use of the school of which she was the Head. Not a note indicating self-seeking or self-glorification do we find; but instead of this, the most urgent appeals to men and women of the time, to cultivate nobility, self-abnegation; whilst she held in ineffable scorn the hollow pretensions of society and the hypocrisy of modern religions. She unveiled for such as me, the hidden truths contained in the ancient Eastern religions and teachings; truths that have enabled me to take hold of life and life's great questions in a manner never before possible. Mysteries that before perplexed me have vanished; hope, for myself, for humanity, was awakened, and now reigns triumphant. Faith in the Divine, the eternal goodness, that had been all but destroyed, because of the foolish and ignorant teachings I had been accustomed to, once more unfolded her wings: death had no longer any terrors, and poverty became powerless to distress. Light and blessing, peace and spiritual joy, have in me followed the study of the works that are the fruits of this truly wonderful woman, and with deep gratitude I acknowledge the debt I owe to her,

Mr. Hack then exhorted those present not to waste their time in simple professions of love and sympathy for the cause, but to show their earnestness by real work of some description. He referred to a parallel in Christ's life. Christ asked Simon Peter, "Lovest thou Me?" Peter replied, "Yes." Christ added, "Feed my lambs."

From Dr. N. L. Desai, B. S.

I have looked forward, since the loss of our revered mother, Madame Blavatsky, to some substantial monument to perpetuate her memory. She built a huge monument for herself during her life-time, by propagating the true faith, showing an easy way to light and life, to truth and eternal existence. As her humble followers in the example of a life of self-sacrifice that she led after the fashion of the old Masters, with a spirit functioning through the body of a woman, we, as men, ought to have expressed our love to her by erecting a monument long ago. But, better late than never. You have done it, and on the occasion of its unveiling, as a humble individual, who saw her soul depart, and heard the sermon over her ashes at the Woking Crematorium, I beg to congratulate you and pray that the memory of the Great Mother may revive and live with greater vigour amongst us.

From Dr. Hübbe-Schleiden, Germany.

I am sorry that it is too late for me to be in time with this letter for White Lotus Day when you will unveil H. P. B.'s life size statue. But I think it a very good idea of yours. And indeed, none of us can nor will ever forget what we owe to her—or shall I say, to him, for the spirit, the individuality is sexless—and it is this noble spirit, this grand genius and this devoted and highly-gifted soul that we admire in our revered teacher, and that we shall never forget. Every day of my life that I work for Theosophy—and I have no other interests day or night, thanks to H. P. B.—I feel the great advantage I have over all later members, that I had the privilege of H. P. B.'s personal acquaintance, personal influence and personal teachings.

The statue, of course, can only retain the personal koshu of that great soul and spirit. But it is not useless that we should also remember what this great soul has suffered for us in this body which was in so many ways unfit and unsuitable for the great task laid upon her. Verily, any one might easily pride himself on having a better or a stronger body than hers. But that is just what ought to make us take her as a model for our own Theosophical work—those results which she accomplished *in spite* of her poor suffering body which was hardened with so many external and internal difficulties! Her energy, her fervour, her absolute devotion to our cause, her never-tiring spirit, her staunch fighting for truth and her unexceptional love for everything that was good and pure and noble and great: these are the qualities in H. P. B. that we, who knew her, shall venerate as connected with her

memory. And of all these also, her personal form will help to remind us. Let us live up to the ideal of this memory!

Among the speakers whose remarks were not written out, are the following, noticed by *The Hindu* :—

Mr. V. C. Seshu Chariar, M.R.A.S., High Court Vakil, said that he came in contact with Madame Blavatsky in his early life. If they were to respect their mother he could only say they were sure to respect the mother who brought them all there.

Mr. Sadasiwa Iyer, District Munsiff, said that to Madame Blavatsky they owed a deep debt of gratitude. The statue came very late, but it was better late than never.

Mr. C. Sambiah, Retired Engineer, also addressed the meeting in a few earnest and well-chosen words.

Dr. English said he hoped they would all feel a new inspiration for the cause of Theosophy and do whatever they could in its behalf. He wished all to cherish the memory of Madame Blavatsky and emulate her noble example of devotion and unselfish work.

DHARMA PRACHARYA.

THE PROPAGATION OF RELIGION.

(Concluded from p. 467).

LANGUAGE fails to describe the merits of the inspired preachers of religion, in whose minds there is always a full display of the Adhyâtmic light, the true knowledge, and who are therefore all-knowing and seeing through every thing. This class of religious preachers are sometimes, even now, seen amongst the Sâdhus (mendicants) who have been disaffected with the worldly life and have therefore renounced all connections with the world. Wherever they present themselves, all the people of that place derive inestimable benefits from their work of preaching religion. At times ascetics, *i.e.*, the second class preachers of religion, too, have appeared and have done enormous good to the people at large. These highly qualified preachers are very rarely to be met with at present; yet, in the circle of ascetic life, they sometimes show themselves and preach religious truths which are extremely valuable in their nature. Although the religious instructions, which these preachers impart to men, deal with but a part of truth, yet their preachings are never soiled with untruth or error.*

The intellect of the third class of religious preachers, *i.e.*, of men of erudition, cannot be universal in its scope, because it is not enlightened by the light of asceticism nor can it grasp or grapple with the divine truths, because it is not familiar with the practice of religious austerities. Its sole resource is the Sastras. Although whatever

* It should be understood that the Editor is not responsible for any assertions made by contributors in *Theosophist*.

these people say, they say from out of their knowledge of the Sastras, yet, on account of the defect of their understanding, it is quite possible that they cannot always hit the true meaning of these. The intellect of a man consists of three qualities. Persons in whose intellect the quality of goodness, i.e., Satva Guna, preponderates, are able to represent the meanings of the Sastras in their true light, but persons in whose intellect the quality of passion is predominant, are influenced by self-conceit and are apt to explain the Sastras according to their own selfish views. Again persons in whose intellect the quality of darkness, i.e., Tamo Guna, dominates, are always liable to fall into errors. Thus the bad effect of the intellect which is ruled over by the quality of darkness, can be clearly understood by all. If, through the mercy of God, the intellect of a preacher of religion is sanctified by goodness, he can then properly hit the true meaning of the Sastras and thus can satisfy all Hindu religious inquirers. If his intellect be influenced by passion it is almost certain that he will become the cause of spreading sectarian antagonism amongst men. If his intellect is overpowered by the quality of darkness, he will be the cause of the spread of error and unbelief amongst men. Therefore it is of the first importance with all preachers of religion, to purify their intellect and develop the quality of goodness inherent in it, before they commence the work of preaching religion. The characteristic signs of the quality of goodness are light and knowledge; those of the quality of passion are self-conceit and zeal in action; and those of the quality of darkness are carelessness and ignorance. The quality of darkness is naturally suppressed by that of passion, while the latter, of itself, yields to that of goodness. Thus it is clear that the quality of goodness is the most powerful of all the three qualities. Hence men of erudition, in whom the quality of goodness or Satva preponderates, are worthy of being called the properly qualified preachers of religion.

Some patriotic thinkers of our country are puzzled to solve this question, viz.: How is it possible in India, where various religious doctrines are praised and accepted, to preach one universal system of religion to all its people without distinction? But calm thinking will convince them of the simple truth that howsoever divergent and numerous may be the external features of the different religious sects, and howsoever disagreeing may be the customs that are in vogue amongst them, the aim of all those religious sects must be one and the same. In other words, however different may be the external practices of the followers of the different systems of faith, yet it is quite possible that all people alike will be prepared to accept the pure and simple religious truths of the heart. For instance, which of the followers of the different religious sects will not be pleased and delighted with the bearing of the accounts of the truthfulness and patience of the great King Yudhishthira, the firmness of Devavrata to keep his promise, the fraternal love and restraint of passions of Lakshmana, the chastity of Sitâ and Sâvitri, the peacefulness and toleration of the great sage

Vasishtha, the nobleness and valour of Bishma, the grandfather of the Pândavas, the disinterestedness of king Janaka, the liberality of king Bali, the asceticism of Sukadeva, and the devotion of the divine sage, Nârada? Again, which of the many sectarian thinkers will not admit that their followers will improve their moral natures by cultivating the virtues mentioned above? Not to speak of the religious sects of our own country, the followers of all religious systems known over the whole face of the world up to the present time will, it is sure, never hesitate to approve of the cultivation of these simple religious truths of the heart. If the preachers keep their eyes on this universality of religion and, doing so, go on teaching men about the means of obtaining deliverance, it is sure that, whatever religious sect they may belong to, they will never be put to any hardship or trouble, and that no religious inquirer will ever meet with any hindrance in the way of his religious life from their preaching. The preachers will never be foiled in their work provided they stand on the platform of the universality of religion and look impartially to the higher as well as the lower positions of human life; nor will an individual believer suffer in any way from the works of those preachers. As religion is something which belongs to the Kingdom of God, it cannot possibly be the cause of evil to any living being. The universal truths preached by any system of religion are always beneficial to all religious sects alike. Hence standing on the platform of the universality of religion, if preachers would go on propagating their systems of faith, it is sure that all living beings would derive benefit from their work of preaching. The Rishis of old preached religion standing on this platform and hence their instructions have been beneficial to all people without distinction. The inconsistencies which are observable in their instructions are only apparent and are only due to their consideration of the difference of the qualifications of men owing to their difference of knowledge.

The word "Prachâra," i.e., propagation, means the act of spreading, and the propagation of religion means the act of spreading the truth of religion amongst the people. But persons who are properly qualified to preach religion, are only those who have perfectly studied the science of religion in connection with the law of creation. A spiritual preceptor only is worthy of being called a qualified preacher of religion. Mahâdeva, the God of gods, has, in the Tantras, expressly stated that he only who is inspired in his knowledge, who is well versed in all the Sâstras, who is acquainted with the truth of religion and who possesses the quality of goodness, the real Satva, in its fullest extent, can be called a worthy spiritual preceptor, and that it is by taking help from such a qualified preceptor alone that people may reach the region of happiness and salvation. The "Sat" or the really existing being is "Brahman," and the "Asat" or the formal or phenomenal existence is the world, which is the outcome of nescience. That great person who knows the difference between these two existences and stands always on the right path deserves to be called the true instructor or preceptor of the people.

The greatest learned sage, Vedavyâsa, as also the other noble-minded sages, such as Kapila, Yâjñavalka, Patanjali, Gautama, etc., have openly declared, in their works, that wisdom or knowledge can be divided into three classes, viz., the best class, the middle class and the lowest class. The best class of knowledge is the cause of producing the state of salvation, i.e., the state which a person, who is delivered from bondage in his life, attains at the time of his death. In other words, a person who has acquired the best class of knowledge, merges into Brahman at the time of his death, just as the drop of rain-water falling from the sky merges into the ocean when it falls on it, and thus, by the act of merging into Brahman, he obtains his final deliverance at once. We have no room to describe the merits or the nature of this best or highest class of knowledge, which is the cause of producing final deliverance of men. A man is said to have gained only the lowest class of knowledge when he has improved his position of life by reaching the gates of knowledge and has cultivated his intellect to a considerable extent; but, his intellect remaining yet impure, there exist doubts in his mind on matters of religion. Although this state is undoubtedly a very improved state of life, yet, on account of the existence of doubts in the mind of the man, he cannot, reasonably, be called a properly qualified preceptor of religion. In other words, so long as doubts and misgivings exist in the mind of a man, he, in spite of his vast erudition, cannot be taken as a worthy preacher of religion. But a man who has acquired that kind of knowledge which belongs to the middle class and which lies between the two classes of knowledge mentioned above, can properly be taken as a worthy instructor or preceptor of the people. This authoritative injunction has been declared by all the great revered sages and by Sri Mahâdeva himself. The state produced by the acquisition of the middle class of knowledge may be described thus:—In this state men, who are noble in their thoughts, hold, through the effect of their successful practices of religious austerities, communion with God and, being therefore freed from doubts and misgivings and released from the bondage of ignorance, they live on the earth with their earthly forms merely to meet with results of their past actions which have commenced to work upon them. This high state of a man has been called in the Sâstras, 'Jîvanmukta,' i.e., the state of salvation in life. Samâdhist Videhalaya persons, who are perfectly released from bondage of life and who have acquired the first or the highest class of knowledge, are unable to act as instructors of men; but men of the second "Jîvanmukta" state of knowledge only, i.e., men who are noble-minded and perfectly wise and who are freed from the bondage of ignorance in their life, the Svadhalaya, should properly be called the instructors or the spiritual preceptors of the people. Now it is highly necessary for the preceptor who preaches a religion and for his pupil, that they should, after having thoroughly understood the true import of the two expressions, viz., "the Vedic religion" and "its propagation or preaching," commence to do their respective works, if they mean to

reap the fullest advantage thereof. The mode of preaching religion which is extensively adopted in these days by the Sanâtana Dharma preachers is not found to produce the desired effect, even after strenuous exertions are made to insure its success. One should look for the cause of this miserable failure. For, good can be done to men only by our paying fullest attention to the cause as well as the effect of an event or of a thing. The new method of preaching religion gives us an occasion to observe how some learned and high-minded preachers of religion and some mendicants, in whose minds the quality of passion predominates, impart religious instructions in the assemblies of men by means of lectures or speeches. Although this method of preaching may be highly beneficial to men, in whose minds the quality of passion is predominant, and for all work of "Rajo Guna," yet with men in whose minds the principle of "Satva" exists as the ruling sentiment, this method can produce no desirable effect at all. It is for this reason that sectarian preachers of religion, even after they have made great exertions to bring their work to success, fail to produce any appreciable effect in the cause of a real advancement of religion, though they boast of their work in very high-flown language. This method of preaching, in spite of its success in matters which concern the quality of "Rajo-Guna" has, up to the present date, produced little effect in works concerning the real "Satva"—the desired aim of Dharma. The modern method of propagating religion is far different from the old one in which coercion was never applied. The method of preaching in the form of lectures or speeches is but the European method. In Europe the energetic men of erudition have adopted this method to accomplish works, which deal with the Rajo Guna, *i.e.*, the quality of passion or of activity, and in these days, by having recourse to this artful method, they have been doing much good in the field of work where the quality of passion is the principal mover. Indian Acharyas, Gurus, and mendicants of these days too, think of taking advantage of this European method of preaching and have already commenced to imitate it. But it is clearly known to all that when some action is performed under the influence of either of the three qualities, *viz.*, Satva Guna, *i.e.*, goodness, Rajo Guna, *i.e.*, passion, and Tamo Guna, *i.e.*, darkness, its effects also will belong to the same quality alone. The pedantic man of erudition falls under the influence of passion at the moment when he thinks of delivering lectures on religious subjects and, swayed by his self-conceit, he is apt to be elated with the thoughts that "he is a wise man" and that "he is a competent preacher of religion." This state of the mind of a man, when he preaches religion, is simply the working of the quality of passion. Next, the act of distributing notices and convening an assembly is also the working of the same quality. Thus, in the first place, the instructor or the preacher is swayed by the quality of passion, and in the second place the hearers are ruled over either by the quality of passion or by that of darkness. For it happens generally that people go to hear a speech either with a view to examine the

merits of the speaker or simply to kill time, etc. Thus, in the first case, the audience is influenced by the quality of passion and in the second case by the quality of darkness. Now, when the preacher of religion is himself influenced by the quality of passion and when his audience is swayed either by the quality of passion or by that of darkness, i.e., Rajas or Tamas, it is impossible that good effects will be produced in the cause of Satva, i.e., Dharma, and for this reason the modern method fails to impart to men the knowledge of the soul, the Atma Jñāna, which can only be revealed through the cultivation and development of Satva Guna the quality of goodness. The quality of passion or that of darkness can produce effects which appertain to either of these qualities only, but in no case can either of these two qualities bring about effects which belong solely to the quality of Satva Guna, i.e., goodness. The method of preaching religion, which was in vogue in the ancient times, could, on the other hand, produce excellent effects in the cause of religion. For the old method was always tempered with the holy quality of goodness and hence it could produce effects belonging to the same quality.

The old method of imparting religious instructions and of hearing them, as described in our religious treatises, is this:—In the first place the inquirer of religion, who is distressed with Tāpatraya, the three classes of worldly misery, considers himself to be incompetent to understand unaided, the truth of religion. Next, with a view to do good to himself, he modestly approaches a spiritual preceptor and, standing with folded hands before him, begs him to explain and reveal the truth of religion. Thus, in the first place, when the inquirer of religion is impressed with the idea that the world is full of misery and that the knowledge of religious truth is the sole cause of human happiness, his mind is evidently influenced by a feeling of discontent with the worldly life. Next, when this disaffected inquirer of truth considers himself to be incompetent and his preceptor competent to unveil the mystery of religion, and when he approaches his preceptor modestly, with folded hands, his mind then is evidently swayed by the genial influence of the quality of Satva, i.e., goodness. Then again, when he presents himself before his preceptor, his modest looks and his distressed bearing are sure to melt the heart of his perfectly wise preceptor who is indifferent to all worldly affairs, who is given to the practice of religious austerities and to the reading of the Vedas, and who is a common benefactor of all mankind. Thus, being moved with pity, the spiritual preceptor spontaneously, as it were, condescends to impart religious instructions under the holy influence of the Satva Guna—quality of goodness. The spiritual preceptor, in this case, does not impart religious instructions to his disciple out of an ambitious desire to do so, and therefore the quality of passion has no part to play in his actions. But since, being influenced with pity, he engages himself to enlighten his disciple on the subject of religion, his heart, at the time, is undoubtedly with full force ruled by the holy Satva Guna—the quality of goodness. Thus, following this excellent and infallible method of investigating

religion, when the inquirer, moving under the full influence of the quality of goodness, approaches his preceptor who is also fully moved by the same quality, and begs him to reveal the truth of religion, it is sure that he will at once reap the good fruit of this excellent method by fully comprehending the nature of the soul, the A'tma Jñāna. In this way the desired effect of the quality of goodness in the form of the propagation of the knowledge of religious truth will, without failure, be at once realised. Religion is something which belongs to the province of Satva, the quality of goodness, of which the true sign is Jñāna, *i.e.*, knowledge. When both the preceptor and the disciple have in their minds a preponderance of the Satva Guna, *i.e.*, the state of knowledge, it is then only that there is a possibility of their revealing and understanding Satvic Dharma, the truth of religion; otherwise there is no hope of realising any good effect from the workings of the other two qualities, *viz.*, those of Rajas, *i.e.*, passion and Tamas, *i.e.*, darkness. The method which can do much for political, social or other worldly Rājasika improvement or superficial Dharma of the Rajo Guna, cannot possibly effect any real Dharma Upadesa of A'tma Jñāna at all in the proper sense of the term. Religion is something which appertains to the kingdom of God. Hence, when both the instructor and his disciple can turn their minds away from worldly affairs and can approach the kingdom of God, it is then that the preacher will achieve success in his work of preaching and his hearer or disciple will realise the successful and good effects of hearing religious instructions.

When any work is done with tact and skill, success is achieved hand in hand. No action ever fails to produce its desired effect provided it is performed skilfully. If a person tries carefully and skilfully to unravel an entangled knot, it is sure that he will succeed before long in realising his end; but if he does the work clumsily and carelessly he will, instead of unravelling it, entangle it hopelessly, more and more. Thus, if after having thoroughly understood the import of the two expressions, *viz.*, "religion" and its "propagation," thoughtful persons would conduct the work of preaching or propagating religion skilfully and carefully, it is sure that they would be crowned with success in their well-meaning works and the universally desired effect of preaching religion would be at once produced.

May Hari, *i.e.*, the Lord of the Universe, preserve us all!

AN INDIAN SADRÉ.

ABIDE WITH ME.

Abide with me, Thou A'tmic Ray Divine,
And shed Thy Light upon this soul of mine ;
I have no hope, no source of light but Thee ;
O Thou, possessing All, abide with me.

When sickness rages, clouds around me throng,
Be this my consolation and my song :

" The Lord of Light, can ne'er unfaithful be,
And this great King of Kings abides with me.

I fear not what this world may do or say ;
I only fear the foe that doth betray—
My lower self, that shrinks away from Thee—
But Thou art patient, Lord ; abide with me.

I ask not ease, immunity from pain ;
For discipline, I know, is always gain ;
But sometimes, Lord, unveil and smile on me,
Unworthy though I am ; Abide with me.

Thus through all ills, all sorrows, sickness, pain,
Thy Hand shall guide, my lower self restrain ;
And daily shall this prayer arise to Thee :
" O King of Peace, my God, abide with me."

WILTON HACK.

ADYAR, *May 16th, 1899.*

Theosophy in all Lands.

EUROPE.

LONDON, *April 28th, 1899.*

The Easter holidays witnessed quite an exodus of London members anxious for a few days of country air, sweet with the returning life of spring, but by April 13th holiday making was over, for the most part, and the Blavatsky Lodge was uncomfortably crowded on the occasion of Mr. Leadbeater's lecture on "Prayer." This is always a 'drawing' subject and Mr. Leadbeater occupied nearly an hour and a half in a lucid exposition of the various kinds of prayer, and the nature of the entities who might be expected to respond to what Montgomery called "the soul's sincere desire, uttered or unexpressed," classifying them according to the kind of request preferred by the suppliant. The topic has been very fully dealt with by Mrs. Besant in a number of the *Theosophical Review* and elsewhere, so that a lengthy report of the lecture would be out of place here.

On the 20th, Mrs. Hooper lectured on "Traces of Secret Teachings among Early and Primitive Peoples."—As usual she had collected a quite enormous

mass of evidence from many sources which tended to show that the Druids, Welsh and Irish, of whom she chiefly spoke, were the holders of a very ancient tradition, perhaps Atlantean, which had many points of resemblance to teaching of which traces are found among the Egyptians and the Greeks, and of which relics can be found among the primitive customs of North American Indians. Everything which was cited tended to support the occult tradition of Atlantean Colonies or emigrations spreading East and West, and carrying seeds of the mighty but decaying civilization, from which descended streams of occult wisdom retained with more or less freedom from contamination through immense periods of time, but becoming eventually polluted or dried up. There is evidently an abundant harvest of interest awaiting the investigator in this line of research.

On the 27th April, Mr. Mead continued his lectures on the Hermes tradition and brought some interesting points of correspondence between the Egyptian and Gnostic teachings under the notice of the Lodge. In the highly mystical and symbolical writings which form the fragments of the Gnostic wisdom, Mr. Mead finds our recent theosophical teachings as to the 'outpourings' or 'life-waves' from the Logos, under the deeply occult myth of the imperfect creation which preceded, from Sophia or wisdom, one of the monas of the Gnostic system, and in the rescue and regeneration of that 'imperfection' by the Christos, the teaching of the third outpouring from the Logos which confers the life-giving spark of immortality on the outcome of that 'first creation,' and means the evolution and regeneration of the entire race.

The usual activities in religious and philanthropic circles which characterise the month of May, have already commenced. On the 26th instant there was a big and successful demonstration in St. James' Hall, against the iniquities of the practice of vivisection. Mr. Lawson Tait, the world renowned surgeon, made an effective speech showing the futility of the practice from the point of view of the operating surgeon; indeed he demonstrated that it was worse than useless for it was mischievous and misleading. A speech by the Bishop of Nottingham (Roman Catholic) maintained the Catholic theological dogma that animals have no rights because they have no reason, a statement which met with disapproval from many of the audience, but the bishop's retort that if they (the animals) had rights the first must be the right to life, had the effect of silencing all signs of disapprobation in an audience composed mainly of flesh eaters, and thus enforced, once more, the logic of the vegetarian position for those who wish to harmonise their lives in accordance with humanitarian principles. It is unfortunate that one of the commonest retorts which workers in the cause of humane diet have to meet, is that, in India, where non-flesh diet is so widely adopted, the humane treatment of animals, in spite of some hospitals for aged and sick creatures, is, generally speaking, far less universal than in England. The statement is made on good authority and it is certainly difficult to understand why people who are too humane to kill should not be humane enough to treat living creatures with kindness and consideration. Our Indian brothers in the T.S. can do no more useful piece of work than the dissemination of humanitarian ideas among their countrymen in order that this stain upon a nation's fame and this hindrance in the path of progress may be removed.

Members of the T.S. in London and the West generally are now eagerly

looking forward to the speedy re-appearance of Mrs. Besant in our midst, and to the early publication of the different series of lectures which she has been delivering in India. It is expected that her lectures on "The Great War" will awaken special interest in the great Indian epic. Writing of this immortal work reminds me that Mr. Romesh Dutt has just published an epitome of the Mahābhārata in English verse, the metre being that of Tennyson's "Locksley Hall." A limited number of copies on fine paper with superior binding and twelve most tasteful photogravures are available at 12/6. The introduction has been written by Professor Max Müller. A cheap edition without illustrations is also issued, and there is no doubt that an ever growing interest is being felt in the masterpieces of Indian literature.

A work of quite different character but of enormous value and importance to students of Christian origins has just been issued from the Cambridge University Press, in the shape of a complete *fac simile* edition of the Codex Bezae Cantabrigiensis, the famous manuscript of the Four Gospels and the Acts, in Greek and Latin, presented by Beza in the sixteenth century to the Cambridge University, the extreme value of which in the settlement of the New Testament text is now so universally recognised. The Codex, which in its present state consists of 406 leaves, together with nine leaves added by a later hand, has been photographed and engraved on copper by M. PAUL DUGARDIN, of Paris, by the process known as 'heliogravure.' All such literary enterprises must command the attention and interest of all members of the T.S. to whom 'the second object,' as it is called, is of importance.

A. B. C.

AUSTRALASIA.

The Fifth Annual Convention of the Australasian Section of the Theosophical Society was held in Melbourne on March 31st and a commendable degree of interest and good feeling seems to have prevailed. Mr. H. W. Hunt, President of the Melbourne Branch, was elected President of the Convention and Mr. H. A. Wilson, Secretary. After the calling of the roll of Branches the report of the General Secretary was presented and read by the Assistant Secretary. The annual reports of Branches followed. The amount of £70 was placed upon the estimates of current expenses for the ensuing year, to be used if needed. Dr. Marques was chosen General Secretary for the coming year, and Mr. T. H. Martyn, Acting General Secretary until Dr. Marques' arrival. Mr. H. A. Wilson is to be Assistant General Secretary. Miss Edger was unanimously chosen Federal Lecturer, and after some further action Sydney was selected as the place where the next Convention is to be held. After the business was finished, Miss Edger brought the meeting to a close with a short address on the importance of the T.S. work, and the necessity for earnest endeavour and united action. On Saturday evening a public lecture was delivered in the hall of the Australian church, on "The Crucifixion and the Atonement."

The Convention Delegates were generously entertained in Melbourne by members of the local Branch, and the unanimous opinion seemed to be that such periodical reunions tended largely to the removal of misconceptions and misunderstandings, and brought greater harmony and unity of purpose into our endeavours to spread the knowledge of our teachings.

[The above is mainly gleaned from the report published in April *Theosophy in Australasia*—Ed.]

Reviews.

CHRISTIAN SCIENCE.

THE TRUTHS OF SPIRITUAL HEALING AND THEIR CONTRIBUTION TO THE GROWTH OF ORTHODOXY.*

(BY REV. R. HEBER NEWTON).

The author of this small work states that its contents will form a portion of a larger one now in preparation, upon "The Contributions of Modern Heterodoxies to the Growth of Orthodoxy"; in which real orthodoxy will, we judge, be regarded as progressive. At the close of the author's Preface, after referring to the desperate attempts made in several states in America, "to stamp out Christian Science by legislation," he says:

"Religious Orthodoxy has learned the lesson, through bitter experience, that the only way to make an end of heresy is to absorb and assimilate whatever is good in it. Medical orthodoxy must learn the same lesson. When the regular practitioner recognizes the forces which the irregular utilizes with such happy results, he will have all the practice. The way to suppress quackery is not by punishing the quacks, but by doing in a scientific method what they essay to do after the fashion of the Charlatan. Irregulars in therapeutics are to be allowed until the regulars are catholic enough to embrace the good in every ism—and then they will disappear without compulsion."

We learn from this little work that there are "four hundred regular societies of Christian Scientists in the United States and Canada," with a membership of two hundred and fifty thousand people; and, connected with the movement, there are about five thousand teachers and healers; but that already "the freshest and most progressive thought of the movement" is to be sought among its heretics rather than among its most orthodox members. The Reverend author thinks it perfectly clear that the Master commissioned his twelve disciples to do the same works of healing which He did, and by the same power; and further, that outside "the circle of the original twelve," the early disciples had faith in their ability to exercise the same power. The church, in later years lost its faith, and now these works are done, chiefly, outside its fold.

The following ideas concerning Jesus should prove refreshing to minds that are creed-bound:

"He was the normal man, the typical man, the ideal man. He was such an exception as is the early flower on the rose-bush; a sign of the life that is to grow on every branch. In Him the true potencies of humanity are seen evolved, His powers are the essential human powers. As man enters into His life, the truly human life, the life of the Spirit, he becomes a participator in His wonder-working powers. Those unusual gifts are not supernatural. They are all natural, orderly under the reign of law. They are not miracles in any sense in which we ordinarily use the term.

Here are some ideas on the philosophy of healing by the power of thought:

"Supplant the habitual thought of sickness by the habitual thought of health and you re-enforce every vital organism. Every function is energized by the upspringing of a great hope. Every organ is vitalized as the mind occupies itself with the imagery of health. Give a man new courage, and you give him the best tonic. Tear away from him the discouraging, depressing, debilitating, mental photograph of himself, as an invalid, and replace it by the joyous vision of himself as a well man, and the miracle is well-nigh accomplished. Medical practice knows hosts of instances of such miracles of healing being wrought, under the inspiration of a great joy, a great hope, a new creative thought, a regenerative rush of feeling."

We gather from this that the physician who does not know how to minister to a mind diseased, does not understand the most important part of his calling. In a supplementary note, the author gives a few words of warning in regard to the ways of certain disciples of the new "Science" who are afflicted with spiritual conceit, and do not show any pity for the suffering ones around them, but "go on their way, as though there were no ills that flesh is heir to," and practically ignore the providential purpose of pain. The booklet is a gem of its kind, and presents the idea of mental healing briefly, simply, and lucidly.

E.

LORD GAURANGA
OR
SALVATION FOR ALL.*

VOL. II.

The first volume of this work was reviewed in *The Theosophist*, May, 1898, and recounts the singular experiences of the earlier life of this remarkable man—Sri Krishna Chaitanya—who was regarded by so many in India, four hundred years ago, when he lived among them, as an incarnation of Sri Krishna Himself.

A notice of the recent anniversary meetings in Calcutta held under the auspices of the Gauranga Samaj, which we find in one of our exchanges, says :

"It is claimed that, like the Founder of Christianity, Sri Gauranga also taught men to love God with all their heart, and their neighbours as themselves. As he carried his precepts into practice, he gained a large following, was the means of converting many to pureness of living, and at this day is regarded as the Avatâr of God by millions of people in Bengal and other parts of India."

Madame Blavatsky, in the "Secret Doctrine," refers to Gauranga as an Avatâr, along with Krishna, Buddha, Jesus, &c. Mr. Malabari, in the *Indian Spectator*, writes as follows, upon the life of Lord Gauranga :

"We may confidently invite the European reader to go through these volumes. When all the crudities of expression, the quaintnesses of conception, the local Bengali idiom and colouring have been admitted, the reader's eye will yet catch glimpses of the divine in the human, which he would spiritually have been the poorer for having missed. . . . It is the same heart religion which the favourite disciple of Christ, the son of his heart, preached in his lifetime. The Bengalis, an essentially emotional race, are apt to let their emotion run into excesses. But in these days of dull decadening intellectualism, who will not sympathize with occa-

* By Shishir Kumar Ghose, Calcutta ; Golap Lal Ghose, Patrika Office.

sional excess of emotion? The religion of Love is the one great want of the world; we think it is the only saving of India, the only chance for its people. Sciences and philosophies, high learning of the East and of the West, what have these done for our people? In this religion of Love, as taught by Gauranga, there are elements of a wide-reaching spiritual upheaval. It appeals to all classes."

In the fragmentary records of the life of Jesus which have come down to us, we read that his earnest followers received the Holy Spirit, and were endowed with power from on high; so, in the life of Lord Gauranga, we are told that the king and the beggar, the proud philosopher, the saint and the vilest sinners were alike recipients of the wonderful influence that radiated from him, and which healed both soul and body.

During the Lord's visit to South India, Basu Deva, a good man—though a leper—hearing of his arrival at a temple near by, immediately started to meet Him, but the Lord had left before he arrived. On learning this, he fainted, exclaiming, "Krishna, hast thou forsaken me?" The Lord, who had proceeded on his way about a couple of miles, heard the exclamation, and stopped for a moment as if to listen. Being assured of the state of affairs, he turned back and ran towards the temple from which he had come. Arrived at the temple he lifted the fainting leper in his arms and embraced him, in spite of the foul sores which covered his body, and the intolerable stench which they emitted. Locked in each other's arms they both sank to the floor, from which Basu Deva rose a perfectly sound man! Said Basu Deva; "What hast thou done, Lord? I came to see thy lotus feet. My loathsome disease taught me humility, and I had hopes of acquiring Thee, but a sound body and perfect health will again generate pride and vanity in my mind." But the Lord assured him of his acceptance by Sri Krishna, on account of his "unparalleled humility" and charity. In the "Cyclopædia of India," Chaitanya's joyous entrancements are styled "epileptic seizures," and it further states that "he was afflicted with hallucinations and beatific visions, and in that state of mental derangement he disappeared in A. D. 1527." What surpassing wisdom! Possibly the most perfected man of the millions among whom he moved, *afflicted, hallucinated, deranged!*

The childlike simplicity, the purity, the extreme humility and all-embracing love which characterized the sweet life of Chaitanya, or Lord Gauranga, has left a lasting impress upon a darkened world; and may the divine light which was manifest in his person, appeal with ever increasing power to the hearts of mankind.

SRI PARANANDA'S COMMENTARY ON ST. MATTHEW.

This work is published by Kegan, Paul, Trench, Trübner & Co., London; and edited by R. L. Harrison, a disciple of the author. It is admirably printed and the editorial work has been carefully and satisfactorily carried out. To those who regard all Christian scriptures as spurious, any commentary upon them must necessarily be regarded as worthless, and to such, the present contribution will be of no value. There are many, however, who eagerly seek to obtain additional light on the Christian Bible, and these will find plenty of material for thought and reflection in this commentary under notice. To all who bear in mind and accept the view of Dean Farrar, as expressed in his recent work, "The Bible, its Meanings and Interpretation," that, "The Bible is a Book of Eastern origin, and can only be understood by applying

Eastern Methods," the study of Sri Parananda's interpretation of the Gospel of Matthew should prove both interesting and profitable. As might be expected, the whole bias of the commentary is Unitarian, whilst blended with this, is a careful analysis of the constitution of man as so elaborately explained in the Hindu philosophies.

The explanation of the temptation of the Christ in the wilderness, has no novelty in it, as it is identical with the position assumed by the author of "Ecce Homo," a work that caused, at the time of its publication, a very widespread and absorbing interest. That portion of Sri Parananda's Commentary, which appears to us to be of particular value and to have all the merit of freshness, is that relating to Yoga as applied to the teachings of the Christ. The author explains, that Yoke and Yoga come from the same root, implying Union. To take up the Yoke of Christ would be therefore acceptance of his Yoga. This thought which is elaborated in many passages in this Commentary, is of distinct value.

REPORT OF THE SMITHSONIAN INSTITUTION.

Once more have we to thank the Smithsonian Institution of Washington for its Annual Report—1896. The volume received, containing as it does numerous articles of great scientific and general interest is quite on a par with the high position held by the Institution. And there is to us an especial point of interest in the illustrations given of pottery and designs, unearthed from the ruins once the centre of activity of the Mayas—an extinct race.

In some of these designs there are evidences of similarity between them and those even now to be found in China and Japan; whilst modifications of the Swastika are distinctly visible.

The essays in the General Appendix treat of various scientific matters of interest to the educated public, such as "Problems of Astronomy," "Phenomena of the Upper regions of the Atmosphere," "Color Photography," "Transmission and Distribution of Electrical Energy," "The Utilization of Niagara," "Earth Crust Movements," "Recent Advances in Science," "The Processes of Life Revealed by the Microscope," "The War with the Microbes," &c., &c. There are also some interesting biographical essays.

AN INTRODUCTION TO THEOSOPHY.

By H. ARTHUR WILSON.

The articles comprised in this little book have been previously published in *Theosophy in Australasia*, and are here compiled as an introductory work which will be found useful to those desiring to commence the study of Theosophy, and should be followed by the Manuals, "Key to Theosophy," "The Ancient Wisdom" and other standard works on the subject. The book has been neatly brought out at Mercury Publishing Office, California, contains eight chapters and over 100 pages, and merits a wide circulation.

NORTHERN LIGHTS.*

By MADAME D'ESPERANCE.

The collection of stories contained in this attractive book embrace some of the life experiences of the author. They have been exceedingly well told and are both interesting and instructive, certain portions of the work re-

* George Redway, London: price 3s. 6d., net.

minding one, of Mr. Leadbeater's "Invisible Helpers," The end of the book is reached with a feeling of regret that it did not furnish the reader with a few more narratives of the same sort.

SRIMAT BHAGAVAT GITA PADANUKRAMANIKA.

This is a very small, neatly bound, pocket Index in Sanskrit (Devanagari type), published by Lod Govindas, Esq. It is a very useful book for reference when one is anxious to find any particular slokas used in the Bhagavad Gītā, and students who wish to master the "Song Celestial" will find this booklet very serviceable.

MAGAZINES.

The Theosophical Review (April) opens with a long article, largely etymological, on "The English Gipsies," after which, "The uses of Discrimination" are ably set forth by A. H. Ward. Mrs. Hooper next gives the second instalment of "Scraps of Ancient Atlantis," which is followed by another of Mr. Mead's learned translations, entitled, "The Key of Hermes, the Thrice-Greatest," which is a discourse given by Hermes to his son, Tat. Mr. Leadbeater's truly scientific exposition of "Clairvoyance" is concluded in this issue, and also Mr. Fullerton's clear-cut essay in which he so ably sets forth the claims of "Theosophy as a Religion." Miss Hardcastle writes briefly on "The Synthesis of Tradition," and H. Ernest Nichol, on "Ideals—Theosophic and Christian." Mr. Leadbeater's "Correspondence—Concerning the Master, Jesus," will be read with interest.

Mercury for March, has for its Frontispiece, a portrait of Mr. Leadbeater, which his many friends will be glad to see. The opening article, "Theosophy and German Philosophy" shows the importance of the former in arriving at rational and satisfactory conclusions concerning Man and the Universe. "The Higher Function of the Imagination," which is continued in this issue, is an excellent contribution by Marie Howland, "Love, the Greatest Force," is the first portion of a valuable continued article by G. E. Bailey.

In T. S. Echoes, the National Committee recommends the formation of Lotus Circles in the interests of the children, even though the groups be quite small. Miss Sarrah E. Palmer contributes some interesting notes on the last anniversary meeting of the T. S. at Adyar.

The Theosophic Gleaner for May opens with the first portion of an original lecture on "Conscience," which is followed by an article on "Men and Institutions." There are also various reprints, and the annual Report of the Bombay Branch, T. S. which shows that the members there are really live Theosophists.

The Journal of the Maha Bodhi Society has entered upon its eighth year of publication. It seeks to disseminate the leading truths of Buddhism among mankind and to unite the different Buddhist nations and peoples in one bond of brotherhood. It states that the Annual Wesak Festival, which commemorates the birth, the enlightenment and the attainment of Parinirvana of the Lord Buddha, will be celebrated in Calcutta and Buddha-Gaya on the 25th May. Of course it will also be duly observed in all Buddhist countries.

Theosophia for April publishes a most excellent portrait of Annie Besant and, in addition to the translations of "The Outer Court" and "Tao

Te King," we find some important Buddhistic rules on the Higher Life, or Rāja Yoga, notices of various kinds, and a summary of the theosophical movement.

April *Revue Théosophique* opens with an interesting paper (previously published in *Teosofisk Tidskrift*), on "Meditation and the Power of Thought," by Count Axel Wachtmeister. The translations of "Man and his Bodies," and "The Christian Creeds" are continued. Dr. Pascal and Commandant Courmes as usual contribute their quota to this issue, and "Echoes from the Theosophic World" are summarised by Paul Gillard.

In *Teosofia* for April, Decio Calvari gives us his thoughts on the 23rd Anniversary of the T. S., following which are continued translations of Mr. Leadbeater's essay on "Clairvoyance," Dr. Marques' "Scientific Corroborations of Theosophy," and Dr. Pascal's paper on "Reincarnation."

Sophia—Madrid—for March and April, publishes translations from the writings of Mrs. Besant, Mr. Leadbeater, Mr. Keightley, Mrs. Cooper-Oakley, Mohini M. Chatterji and T. Subba Row. V. Diaz Pérez contributes a continued article entitled, "Notes on Philosophy and Occultism."

Philadelphia (Buenos Ayres) sustains its reputation for good and interesting matter. The article, "The Fundamental Beliefs of Buddhism," is concluded in this number.

"Charity" is a contribution by Alejandro Sorondo. Among the translations, a lecture given in Paris by Mr. J. C. Chatterji is worthy of note.

Among the articles in the *Arya Bala Bodhini*, may be mentioned "Education in the Light of Theosophy," a continuation of one of Miss Edger's valuable lectures; "Education in Japan," by Mr. Wilton Hack; "Is religion a mere Sentiment," by A. Govinda Charlu. There are other articles on religion and philosophy.

Theosophy in Australasia—April—commences its fifth volume. Kela writes on "Darwinianism," which is to be continued; there is a brief biographical sketch of Dr. Marques, and an article on "Free-thought or Dogma," by J. G. O. Tepper. The report of the Fifth Annual Convention of the Australasian Section of the T. S. is given. The report of the General Secretary, T. H. Martyn, shows that the Society is in an active and progressive state.

Teosofisk Tidskrift, our Scandinavian magazine—January to March—contains, among other matter, "What is Theosophy?" by Jean Fr. Rossander—an article dealing with Theosophy's relation to the World Religions; "The Truth one in all Religions," by S. J. Sven-Nilsson; "Thoughts in Aug. Sabatier's 'Philosophy of Faith,'" "At the Change of the Year," Poem by G. Halfdan Liander; "The Historical Evolution and the Future of the Christian Religion," by A. K.; "The Brotherhood," by A. Z.; "The True Rest in a Restless Life," by Richard Eriksen; "On Revolutions," by Georg Ljungström; "Dreams," Poem by George Ljungström; and a translation of Annie Besant's "Esoteric Christianity," second lecture, etc.

We have also received, from England,—*The Vāhan, Light, Modern Astrology, Review of Reviews*; from American—*Immortality, the Metaphysical Magazine, Banner of Light, The Arena, Mind, Omega, The Religio-Philosophical Journal, The Temple of Health, Phrenological Journal, Universal Brotherhood,*

The New Century; from India,—*The Light of the East, The Light of Truth, The Brahmavadin, The Prabuddha Bharata, The Prasnotiara* and many other publications. *The Harbinger of Light* (Australia) *Rays of Light* (Ceylon) *L'Initiation* (France), and *Lotus Blüthen* (Germany) are also acknowledged.

CUTTINGS AND COMMENTS.

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

In his new work, entitled "The Drones must Die,"
A curious Theory. Mr. Max Nordau gives the following as the opinion of one of his characters regarding the properties of "ether," that subtle force which is believed to convey the vibrations set up by wireless telegraphy from one point to another:—

He held "that thoughts are vibrations of ether exactly like warmth, electricity, and light. Their sum in the Universe is unvarying, like that of all other forces. They are diffused in space like rays of light or electric currents. Millions and billions of various vibrations strike incessantly upon the human brain, constituting the innumerable thoughts that have been thought in all the stars, in all the depths of space, now, or in æons of inconceivable remoteness. If a brain be prepared for a vibration of a certain duration and wave-length, an equal vibration is aroused within it, and the thought which this vibration represents, becomes conscious. In the ascending portion of the circular course, which we call development, the brain becomes capable of ever shorter and more rapid vibrations; in the descending portion it becomes coarser and more sluggish. Every invention, every discovery, every enlargement of the bounds of knowledge is due to the attainment by some brain of that degree of vibratory capacity, which enables it to receive the corresponding vibration of thought flashed upon it from space, and to convert it into consciousness. Hence it follows that no thought originates in the brain that thinks it; for every thought has been thought before, and will be thought again and again to all eternity; every brain acts like a relay in an electric system; it receives an impulse from eternity, and re-transmits it to eternity after its passage. The whole ocean of possible thoughts surges round us; but we are only conscious of those to which our brains are sensitive. The differences in wisdom are differences in the vibratory capacity of the molecular mass of the brain. Character, temperament and talent, are the expression of wave-lengths and periods of vibration. Every individual is a rhythm; attraction and repulsion between individuals are caused by the harmony or dissonance of their rhythms, their reinforcing or disturbing effect upon each other."—*Madras Mail.*

* * *

Mrs. Besant was slandered by a bigoted Christian paper, and one of her friends sent the cutting to her with an intimation that the offending paper should be sued for defamation. To this request Mrs. Besant gave this characteristic reply:

April 2, 1899.

My dear Mr.—, I feel very grateful to you for your prompt defence of me against the libellous statement of the _____. This watch story has been repeated for the last hundred years about one Free-thinker after another.

But these statements made by controversial "Christian" papers are discounted by the character of the organs in which they appear. No one expects truth or fairness towards those with whom they disagree, from such journals.

Apart from this, I am opposed, on principle, to bring in a suit against others in my own defence. I have for years given up the "right of self-defence," and while I quite admit that most people are justified in exercising it, I cannot resume it.

I could not consistently sue a slanderer, nor seek to punish one who injures me. All such actions I have renounced. They belong to the life of the world, and lie outside the spiritual life to which I am definitely pledged. This man is only claiming a Karmic debt; I pay it cheerfully, and cannot open a new account with him by punishing him.

The *Pallabusi* vouches for the truth of the following and challenges sceptics to an investigation of the matter:—

A Sensation- at Story. In a two-storeyed house at Untwa some students messed together. One evening when there was only one of the boarders present, the others having gone out, all the doors and windows of the house were simultaneously opened, and then closed. This process of opening and closing the doors and windows went on till the return of the other boarders. Then it stopped. At night, when the students had retired to rest, they were roused by the noise of some one drawing water from the well in the courtyard of the house. They came out but could see no one. Then they saw a transcendently beautiful lady walking in the courtyard. By this time they had become so much frightened that they cried out. Upon this some of the neighbours came and saw the lady. After a while the apparition vanished, and from the kitchen room came the sound of some one eating. When examined no one was to be found there. Of course the students were obliged to leave the house.—*The Hindu.*

How some people marry.

The Ankapalle correspondent of the *East Coast News* states that recently a marriage was celebrated in Govada, in a Brahmin household, in which the bride was aged two years and a few months and was "not in a position to speak well, and thus able to understand who is her husband," and the bridegroom was about 10 or 12. "It will be more interesting news indeed to hear that the father of the bride got a profit of Rs. 500 in the bargain by the sale of his daughter. Before the child becomes a girl or a woman it will be 13 or 15 years, and if in the interval any accident happens to the bride, the bridegroom will have to forego the big sum of Rs. 500 in addition to the further expense of getting himself married again. It is high time," adds the correspondent, "that such things as taking money . . . were put down with an iron hand. It would be well in the interests of humanity that a law should be made in this country also, and infant marriages below a certain age should be made penal like those of the Mysore Government." Amen.

The Jungli Bawa.

A friend writes us as follows: "The account given in the *Theosophist* of November 1897, page 127 (gleaned from a correspondent of the *Madras Mail*), of a Yogi, reported to be 850 years of age, and stating that he is open to investigation, is certainly misleading. It might interest your readers to know how the case actually stands. On the occasion of my visit I drove from Rahuri station—Dhond and Manmad Railway—to the Yogi's place—two miles off. I found him an intelligent man, with bright eyes, sharp features, rather sound teeth, hair and

a moustache almost grey, of slight build, and dressed in a scanty cloth, used for the time being. He spoke Hindustani and was very affable. As to his age, he replied "Men say that I am 850 years old," but he neither affirmed nor denied. He went on to mention the different reigns he had lived under, but about this there is nothing authentic. He mentioned that he could live on indefinitely or terminate his existence at will; his object in living was for the good he might be the means of doing for others. His resources depended on the charity of his followers. He expressed himself willing to show phenomena and to impart knowledge to all comers, providing the enquirer consented to set in "Goopha," i.e., to undergo an ascetic training for a month or so. He could appear in the astral form, he said, at any place indicated, but that the enquirer must have sufficient faith to make the thing a success. His name is Narain Dass Maharaj, commonly called Jungli Baba when at Bombay. Under these circumstances persons intending a visit are likely to meet with disappointment."

* * *

Strange Discoveries.

Scientific London has been set agog by recent discoveries in Africa. And little wonder, for a more astounding phenomenon than the existence of sea-creatures in Lake Tanganyika could not well be imagined. In this great lake there are fishes, molluscs, medusæ and sponges of oceanic forms co-existing with the fresh-water fauna of the district. Stranger still, these marine animals are more closely allied to the marine fossils of Europe than to present-day salt-water fish. The explanation is that at one time Lake Tanganyika was connected with the sea; but what an extraordinary range of theory this explanation opens out. In the meantime Professor Ray-Lankester is appealing for funds to fit out a party for the exploration. The Lake should be scouted for political as well as for scientific reasons. It is very near to the route of Mr. Rhodes' "High Street, Africa," and it may yet be of very great importance to the empire.—*Madras Standard.*

* * *

A Pre-historic City of Eleven Millions.

An exchange has the following —Major Fontaine, who is carrying out a series of excavations in Arkansas, U. S., where some remarkable archaeological discoveries have already been made, has produced what he considers indisputable proof of the existence of the remains of a city which apparently flourished in pre-historic times. The city described was of the Chinese type, 35 miles square, and had an estimated population of eleven millions. Many wonderful evidences of an ancient civilization have, it is said, been disclosed.

* * *

Punished for abusing Christ.

The Amrita Bazar Patrika makes the following comments on a case which was recently brought before the Ootacamund courts, but we are not definitely informed as to the severity of the offence:—

"A Hindu preacher has been punished at Ootacamund by Mr. District Magistrate Weir, for having given offence to Christians. The punishment awarded was eight months' hard labour, and the *Madras Times*, a Christian paper, observes that the punishment is severe. The same paper further reminds the Christians that 'Missionary books before have very roundly abused Krishna and Hinduism, not forgetting Mahomed and Islam.' Of course, a Christian feels hurt if his Prophet is abused or even spoken of disrespectfully, but we do not think that the Ootacamund Christians moved in the matter from any love of Christ. For, if they loved their master they would never have resorted to the Criminal Courts for His defence, and thus harm His cause much more than the Hindu preacher could have done by his attacks. The veriest child can understand that to go to Law Courts for reparation, if Christ is abused, is to make His religion stink in one's nostrils. As for the Magistrate who awarded eight months, was he moved

to this severity from his love of Christ? We can assure him that Jesus Christ will not thank him for his zeal. Was this severity due to policy? Nothing is so sure to create disaffection in the land as the betrayal of religious bigotry on the part of the rulers. Was it due to his sense of justice? Let us see. The stock-in-trade of the vast majority of Missionaries here is abuse—abuse of the Hindu and Mussulman religions. Who ever heard of a Missionary being sent to jail for having abused the Prophet of the Mussulman or the God of the Hindus? What we believe is that Magistrates of the type of Mr. Weir of Ootacamund are the greatest enemies of British rule in India. But perhaps we do injustice to Mr. Weir. Is not the Government of Sir A. Havlock just now showing great zeal in the cause of Christianity? The Young Men's Christian Association has got a grant of Rs. 25,000, not from the pockets of His Excellency but from those of the Indians, for a house, besides bricks, the services of Engineers, etc. Of course, His Excellency has this precedent, *viz.*, that the Government of India utilizes the heathen's money for the maintenance of a State Church in India. When this is permissible, Sir A. Havlock has a right to argue, that there can be no inconsistency in making grants for the furtherance of Christianity. Yet it strikes us that the best course for the Government would be to give up altogether this hollow profession of Christianity. The Government itself has no faith in Christianity; for, if it had, the heathen's money would never have been utilised for Christian work. The very act of compelling heathens to pay for Christian work is unchristian. In short we cannot persuade ourselves to believe that it is possible for a sincere believer in Christ to send a man to jail for eight months with hard labour, for having spoken disrespectfully of Christ, or to tax heathens for the spread of Christianity."

* * *

Pregnant words. Ursula N. Gestefeld, in her work entitled, "How we Master our Fate," says :

Thought-building is character-building; character-building is body-building. Difference in your thought body alters your physical body. 'Till you embody truth, it is not incarnated. By representing the God-idea as your self-idea it becomes incarnated in you because your self-idea determines the quality of your thoughts. Your thought is your building material. When you embody its real being into flesh you will embody its likeness to God; then God will appear in the body.

The character which you, living soul, have builded, endures when the sense garment has disintegrated. Ascend the Mount of Transfiguration through voluntary use of thought force. When space is vacant and sound is stilled, and you are alone, a voice will be heard saying: 'When thy father and thy mother forsake thee, I will take thee up.' You will know the Comforter.

* * *

A potent remedy. A contributor to the *Banner of Light*, seeking a "remedy" for the shortcomings of his fellow spiritualists, writes as follows :

Now as Spiritualists we claim we have a god, or a power of good dwelling within us. Are we letting that god-love shine forth from our souls? We need a change of heart. When we get the Christ love in our hearts for all humanity, and are willing to help our brothers and sisters instead of condemning them, we shall then be elevating Spiritualism. We have held out our hands, and taken every thing that was offered us.

We must remember that only as our hearts are full of love for those around us, and we freely bestow upon others of our store of good things shall we be rich. We have been placed in this world for a purpose, and we should strive all that lies within our power to find out what our mission is, and so live that some one may be happier for our having existed.

Let us talk a little less of the Golden Rule and practice it a little more, so those around us will see that we believe what we preach. As one has said, let us enter into our closet and commune with ourselves; let us allow that higher perception of the soul to unfold itself, so that we shall see and understand our duty to humanity round about us; let us seek for help and strength from the great fountain head, whence all our help has come in the past. No person need dwell in darkness if he is willing to dwell in the light.

We judge that the foregoing remarks would apply equally well to Theosophists, the world over.

Mr. Wilson Hack's beautiful paraphrase of the "Abide with me." favourite hymn which is sung throughout the whole English-speaking world will, we doubt not, be welcomed by all Branches of our Society in the West, and pass at once into popularity (see page 563). It expresses so succinctly to the sense every mystic, of the divine nature of the Higher Self, and so clearly voices his aspiration for union with it, that it must be welcomed, as are all utterances of the true poet, by suffering and struggling humanity.

A Brahmin gentleman, well known in Madras, writes to the Editor of the *Madras Mail* as follows:—
Startling if true. "There is a class of Brahmins who annually offer animal sacrifices in the belief that their scriptures require them. Such sacrifices have of late become very numerous. In offering goats they are killed by a slow process of excruciating torture which is or should be revolting to human nature. No religion worth the name would or should prescribe such a torture. The Anti-Vivisection Societies and those for the prevention of cruelties to animals would discharge their duties if they would send out agents to the scenes of this cruel torture, satisfy themselves upon the correctness of this aforesaid statement and then move for the prevention of such cruelties. At Kumbakonam, such a sacrifice is being performed now, and a Brahmin agent would be able to be present at the scene and furnish a correct report of what takes place there."

It would seem that any religious sect that had become so degraded, was past all hope of resurrection; yet it appears that, in some such sects, outrages can be committed with impunity, upon animals or human beings, provided the ceremony is only labelled *religious*!

Yes, many, but we have selected a site where there seems to be a special opening, in a village near which are six other Pariah villages, where several hundred needy children who attend no school could, in a short time, be supplied with facilities for securing the education they so much need. A suitable building, in good repair, with play-ground and trees in the rear, can be purchased for about £60, and £15, additional would furnish it and put it in running order. Now this is an opportunity for doing good that does not occur every day, and we feel confident that some benevolently inclined persons who hear of it will embrace it and send us the sums needed to reimburse our Panchama School Fund, thus securing to themselves the happiness which the knowledge that so much lasting good had by them been done to these poor, neglected children, would give. Acknowledgments will be published after receipt of the funds required.

H. S. OLCOTT.

W. A. ENGLISH.

Committee.