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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XV.

(Year 1890.)

AS soon as I knew that a Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe and that delegates were being sent to Adyar to urge it upon me, I telegraphed for Sinhalese and Japanese delegates to come from Colombo to meet the Burmese. Accordingly two Japanese gentlemen, Messrs. Kozen Gunaratna and C. Tokuzawa, two Sinhalese, Messrs. H. Dharnapala and Hemchandra, and two Burmese, Messrs. U. Hmouay Tha Aung and Maung Tha Dwe, met in committee with me on the 8th of January 1891. The European mission being put aside, I then laid before them my views and invited full discussion; which went on day by day until the 12th, when all points of belief in the Northern and Southern Schools of Buddhists having been compared, I drafted a platform, embracing fourteen clauses, upon which all Buddhist sects could agree if disposed to promote brotherly feeling and mutual sympathy between themselves. A fair copy of this document was signed by the delegates and myself. Besides the nations above mentioned, the Chittagong Maghs, a Buddhist nation in Eastern Bengal, concurred, through a special delegate, acting as proxy for Babu Krishna Chandra Chowdry, the leader of the Maghs, who had requested me by telegraph to appoint one for him. Unquestionably this was a document of the deepest importance, for previously no mutual ground of compromise and co-operation had been found upon which the mighty forces of the Buddhist

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager *Theosophist*: Price, cloth, Rs. 5.

world could converge for the spread of their religious ideas. The platform, it is now generally known, was adopted by the leaders of the Northern and Southern sections of Buddhism, and when the time comes for me to report the action upon it taken in Japan towards the close of the year, I shall give its text in full.

My programme for that year opened with a proposed visit to Australia for the double purpose of enquiring into the circumstances of the bequest of the Hartmann estate, at Toowoomba, and of visiting our Branches in the Colonies. I had intended to start almost immediately after the Convention, but when the Burmese delegates heard of this they made me an impassioned appeal to visit first their country. They even went so far as to say that the "whole nation" expected me. Upon mature reflection I decided to accept the invitation, as my time was my own throughout the year. The Convention had asked me to take a holiday—the first in the twelve years of my Indian service—and I had consented and put the Presidentship in temporary "commission," giving over my responsibilities and prerogatives to Messrs. Tookaram Tatya, Norendro Nath Sen, N. D. Khandalvala and W. Q. Judge, to manage the Society until I should be ready and willing to return to duty. So, on the 17th of January, I sailed for Rangoon with the two Burmese delegates. The tour in Burma was so very interesting that I shall use portions of the narrative which I wrote and published at the time, while the events were fresh in my memory.

Those who have followed my narrative throughout, will remember the circumstances under which my first visit to the country was made. Towards the end of the year 1884, I received from the now-deposed King Theebaw an invitation to visit him at Mandalay to discuss Buddhism. The intermediary was his Italian physician, Dr. Barbieri de Introini—now the President of our revived branch at Milano, Italy. On the chance of getting His Majesty to help the Sinhalese Buddhists and to bring about more intimate relations between them and their Burmese co-religionists, I accepted, and in January 1885, accompanied by Mr. Leadbeater, went to Rangoon. A week later I was telegraphed to return, as Mme. Blavatsky was apparently dying. Leaving Leadbeater there, I returned home, only to find that by one of those almost miraculous changes which happened to her, she was convalescent, and after a week she let me go to Burma. I found that Mr. Leadbeater had worked up so great an interest that almost immediately I was able to organize three Branches. Meanwhile the inquiries which I made among Burmans as to the King's character, so disgusted me with him that I determined not to go to Mandalay, and just at this time a cable from Damodar informed me that H. P. B. had had a relapse and her recovery was despaired of. So I immediately abandoned the tour, returned to Adyar, and thus ended my first visit to the fertile land over which the long line of Alompara kings had reigned in barbaric splendour.

My reception on this, my second visit, was most enthusiastic and brotherly. I was put up in the elegant house of a private Burmese gentleman and called upon by many of the Elders (*Lugyies*) of the town. It was the season of the full moon and, as I say in my published account, "To a Westerner it would have been a novel picture to have seen us squatted on mats on the flat roof of the house, discussing the subtle problems of Buddhistic metaphysics. They are a clever people, the Burmans, and as every man of them had passed his term in a *kyoung* (monastery) according to the inflexible national custom, the questions they put to me were such as to require distinct and thoughtful answers." I had made it part of my programme to win the approval of the leading priests of Burma for my compromise platform, so, as I found my Rangoon visitors so sharp and eager, I broached the subject and invited their opinions. The discussion led us far afield and brought up the true and false views of Nirvana, Karma and other vital questions. The discussion became very animated and one old *lugyie*, a veteran wrangler, whose furrowed face, sunken cheeks and emaciated body showed the ascetic training to which he had long submitted himself, was particularly vehement. When a point was raised, he went at it as though he would not stop short of the complete dismemberment of his gaunt frame, and his nervous gesticulations and head-shakings threw such a tangle of black shadows on the moonlit terrace as to produce a queer and uncanny effect. As it turned out, he was backing up my positions, and it was down the throats of the others, not mine, that he seemed ready to jump. "The upshot of the two nights' talk was that my several propositions were found orthodox and according to the Tripitikas: I had no misdoubts after that as to what would happen in Mandalay when I should meet the greatest of the Burmese monks in council."

On the 23rd January I left Rangoon for Pautanaw, an inland town, situate on an affluent of the Irrawaddy, in a small double-decked sternwheel steamboat. With me were my Madras escort and a large committee of leading men of Pantanaw headed by Moungh Shway Hla, Head Master of the Government School in that place; a genial, courteous and kind-hearted gentleman. There were no cabins nor saloons on the little steamboat, only the open deck crowded in every part with Burmese men, women and children and their personal belongings, together with a mixed cargo of sorts, including the fragrant *u'pec*, a condiment made of pounded shrimps and ripened, by long keeping, up to that acute point where the Limburger cheese, the perfected sauerkraut, and the air-tainting garlic come into odoriferous competition with the verbena and the tuberose, to subdue man's olfactory nerves to their intoxicating influences. To a veteran traveller like myself, the prospect of a night's sleeping on a blanket on a hard deck, in such a mixed company and such an atmosphere of spoilt fish, was a trifle—but one

out of scores of experiences. So with my Pantanaw committee-men near by and Babula at my side, I got through the night very comfortably. We reached Yandoon at 8. 30 A.M., and from thence went on in sampans—those buoyant, easily-oversetting, two-sterned boats, that are rowed by one man who stands to his work and faces forward. In such frail craft we crossed the wind-swept Irrawaddy, ascended Pantanaw creek, and reached that place at 3. 30 P. M. At the wharf the Buddhist flag was flying in welcome, and the chief officials and elders of the town, headed by MOUNG PÉ, the Extra Asst. Commissioner, received me most cordially.

At Pantanaw I was lodged in the upper story of the Government School building—there being scarcely any travellers' rest-houses as yet in Burma—and was most kindly treated. I availed of some leisure time here to draft a scheme for a National Buddhist Society, with a subsidiary network of township and village societies to share and systematise on a national scale the work of Buddhistic revival and propaganda. On the 25th, at 6 A.M., I lectured at the Shwe-moin-din Pagoda, the most graceful in outlines, I think, that I saw in all Burma. The next day I left Pantanaw for Wâkema in a long Burmese boat, propelled by three rowers, and with a cabin (!) made by arching across the boat some mats (*chiks*) of split bamboo. In that blessed place I and my party—U. Hmoay, MOUNG SHWAY HLA, and two servants—had to stop for twenty-two long hours, after which, with aching bones, we came to Wâkema. We were accommodated in a suite of rooms in the Court House. At 5 P.M. I lectured to a large audience, whose gay silken turbans, scarves and waist-cloths made them look perfectly gorgeous. Shway Yeo (Mr. J. G. Scott), the historian of Burma, says of such a crowd, "wind-stirred tulip-beds, or a stirabout of rainbows, or a blind man's idea of a chromatrope are the only suggestions which can be offered." At Wâkema I saw for the first time one of their national marionette-plays, in which are represented the tribulations and final blissful union of a prince and princess, children of two kings who had had other designs in their heads for the young people. The play began at 10 P.M. and was kept up until 5 o'clock in the morning, that witching hour when the "mower is heard whetting his scythe" and nature bathes her face in dew. The village was crowded with people come for the raising of a new temple, a congenial work to which all devote themselves with positive enthusiasm. My stay here was protracted until the 30th, as I had to wait for a steamer to take me back to Rangoon. She came at last, and on the "Syriam," a swift and perfectly appointed boat of the Flotilla Company, I made a pleasant night passage to the city which I had left a week before in the little stern-wheeler. That same evening I took the train for Mandalay, and reached it on the 1st February at about the same hour. The railway was in a wretched condition, giving one, as poor Horace Greeley said of a similar road, more exercise to the mile than any other in the world.

My head ached and my bones were weary when I came to the journey's end, but, at any rate, here I was in Mandalay at last. And a forlorn, dusty, comfortless place it is; while, as for Theebaw's Palace, it is a gilded wooden barn, with not one comfortable room inside where one would care to live, but with a series of roofs and towers that give it a lovely architectural appearance. Seen from a little distance, the mass of buildings composing the Palace are extremely pretty, an effect due to the curved roofs and the delicately carved eaves, gable-joints, and finials, where the carver has succeeded in imitating the flickering of flames as rising from the roofs under which those sons of splendour and sources of light, the King and Princes dwelt, like so many Nats in a Palace of Fairyland!

The brotherly kindnesses I received at Mandalay from the elders and others were such as linger in the memory for years. Truly the Burmese are a loveable people, and a manly, self-respecting, albeit awfully lazy people. Nothing delights them more than to bestow hospitality, and all writers agree in saying that with noble and peasant, rich and poor, the same spirit prevails. I was told that if I had but visited the capital in the time of the Min-doon-min, the pious predecessor of Theebaw, I should have been treated right royally, and experienced what Burmese hospitality means.

The purpose of my visit being known, I had first to undergo a close questioning by the leading laymen before my visit to the Sangha Raja (Royal High Priest) could be arranged. All doubts having been removed, the meeting was fixed for 1 P.M., on the 3rd February, at the Taun-do-Seya-d-Temple, the shrine and monastery where His Royal Holiness—if that is the proper title for a King's brother turned monk—lives and officiates.

The Sangha Praja was a venerable man of 70 years, of an amiable rather than strong countenance, and with the wrinkles of laughter at the outer corners of his eyes. His head is high, his forehead smooth, and one would take him to have his full share of brains packed together under the skull. His orange robe was of plain cotton cloth like that of the poorest monk in the Council—a circumstance which made me, thinking of his royal blood and of the show he might be expected to indulge in, recall the splendid silken brocades and embroideries of certain High Priests in Japan, who are supposed to typify the Tathâgatha himself in their temple processions, but who must resemble him rather as Heir Apparent of Kapilavastu than as the homeless ascetic of Isipatana. The old priest gave me a copy of his portrait in which he appears seated on a gilded *gadi*, but still with his yellow cotton robes wrapped around him, leaving the right shoulder bare.

The other ranking priests at the Council were similarly enrobed, and I found upon enquiry of themselves that their ages ran from 70 to 80 years each. Behind the chief priests knelt a number of their

subordinate monks, and the *samaneras*, or young postulants, filled all the remaining space to the walls,—right, left and back. I and my party knelt facing the Sangha Raja, to my right was the ex-Minister of the Interior under Theebaw, a cultured gentleman and earnest Buddhist, who being very conversant with French from a long residence in Paris, kindly served as my interpreter: he taking my remarks in French and translating them fluently and admirably into Burmese. The Council opened at 1 and broke up only at a quarter past 5 o'clock, by which time my poor legs and back were so tired by the, to me, unaccustomed and strained position, that I felt as if I had been run over by a herd of Shan ponies.

Before reporting the proceedings of the Council I must say a word or two about the room in which we met. Like most of the monasteries in Burma and Japan, this *kyoung* was built of teak-wood. The lofty ceiling was supported on straight shafts of teak, without flaw or blemish, chosen for their perfection of shape and freedom from knots or flaws. They are painted or lacquered in Venetian red, and embellished in parts with girdles of gold-leaf laid on in graceful patterns. Ceiling and walls are panelled in cunning carpentry and the whole thickly covered with the pure gold leaf of Yunnan and Sou-ch'uen, whose rich tone gives a beautiful effect without the least gaudiness or vulgarity. The various doors of the great apartment are bordered with exquisite specimens of the wood-carver's art, which in Burma is carried to a high pitch of perfection. The planks of the floor are spread with glossy, strong and finely-woven mats of split rattan or bamboo, which come from the jungle-dwellers of the Sthin district. I think they are the best floor covering for the tropics I have ever seen.

Speaking of kneeling, it should be observed that this is the national posture in all social as well as ceremonial gatherings, and in daily life, as the cross-legged posture is in India. Like the Indians, the Burmans learn from childhood to sit on their heels, in which position they find themselves quite as comfortable as the European does on his chair or sofa. There were three or four chairs put away in a corner, and if I had been a British official, I should, no doubt, have been given one and the chief priest would have taken another. But, considering me as belonging to their own party and religion, they treated me in this matter exactly as though I had been a Burman born, and I took it as meant, *viz.*, as a compliment, and sacrificed my muscles to the exigencies of custom, as the young damsel of the West does her feet and ribs to be in the fashion, and calls up her fortitude to seem to like it.

The proceedings of the Council were opened by my giving a succinct account of the work of the Theosophical Society in the field of Buddhistic exigesis and propaganda. I told about our labours in Ceylon, of the state of religious affairs when we arrived, of the obstructive and often disreputable tactics of the Missionaries, and of

the changes that our eleven years of effort had wrought. As I found copies of the Burmese translation of my *Buddhist Catechism* in the hands of persons present, I spoke of the general adoption of this little work as a text book in the Ceylon monasteries and Buddhist schools. I told them about our Sinhalese and English journals, the *Sandaresa* and the *Buddhist*; and about the tens of thousands of translated religious pamphlets and tracts we had distributed throughout the Island. The statistics of our Buddhist boys and girls' schools I laid before them. Then as to Japan, I dwelt upon the various Buddhist sects and their metaphysical views, described the temples and monasteries, and did full justice to the noble qualities of the Japanese as individuals and as a nation. I did wish I had had some good photographer with his camera behind me to take a picture of that group of old, earnest-faced Burmese monks, as they leaned forward on their hands or elbows, with mouths half opened, drinking in every word that came from my interpreter's lips! And above all it was a sight to see their faces where my narrative gave them points to laugh at. They share the sweet joviality of the national temperament, and anything I said which struck them as funny made them smile in the most large and liberal way—anatomically speaking.

From particulars I went to universals, and put to them very plainly the question whether, as monks of Buddha, professing his loving principles of universal human brotherhood and universal loving-kindness, they would dare tell me that they should not make an effort to knit together the Buddhists of all nations and sects in a common relation of reciprocal good-will and tolerance: and whether they were not ready to work with me and any other well-meaning person towards this end. I told them that, while undoubtedly there were very great differences of belief between the Mahayana and Hinayana upon certain doctrinal points, such, for instance, as Amitabha and the aids to salvation, yet there were many points of perfect agreement, and these should be picked out and drafted into a Platform for the whole Buddhist world to range itself upon. My interpreter then read, section by section, the Burmese translation (made by Moungh Shoung, of Rangoon, and Moungh Pé, of Pantanaw) of the document I had prepared as a statement of "Fundamental Buddhist Ideas." As each section was adopted, I checked it off, and in the long run every one was declared orthodox and acceptable. I then got the Sangha Raja to sign the paper as "Accepted on behalf of the Buddhists of Burma," and after him, in the order of seniority, twenty-three other ranking monks affixed their signatures.

The first stage having been passed in our discussion, I then submitted to their criticism a second document, consisting of a circular letter from myself to all Buddhist High Priests, asking them to co-operate in the formation of an international committee of propaganda; each Buddhist nation to be represented on the committee by

two or more well-educated persons and each to contribute its share of the expenses. I admitted in this circular that I knew the Burmese were quite ready to take the entire work and cost upon themselves, but said that I did not think this fair, as in so important a work the merit should in equity be shared by all Buddhist nations. A brief discussion, after several careful readings of the document, resulted in the adoption of the principles sketched out, and the Sangha Raja signed and affixed his official seal to the paper in token of his approval. After some desultory conversation, the expression of very kind good-wishes for myself, and the declaration of all the priests that I had the right to call upon them for whatever help I might need at their hands, the meeting adjourned.

That night I slept the sleep of the muscle-bruised; but not before receiving the congratulations of many callers upon the successful issue of my visit.

The next morning I had my audience of farewell with the Sangha Raja in his private rooms. I wish somebody who is familiar with the luxurious apartments of Romish cardinals, Anglican bishops, and fashionable New York clergymen, could have seen this, of a king's brother, as he lives. A simple cot, an arm-chair, a mat-strewn, planked floor, and he kneeling on it in his monastic robes, the value of which would not be above a few rupees. He was kindness personified towards me, said he hoped I would soon get out a new edition of the *Catechism*, and declared that if I would only stop ten days longer at Mandalay, the whole people would be roused to enthusiasm. I could not do this, my other engagements forbidding, so he said that if we must part I might take the assurance that his blessing and best wishes and those of the whole Burmese *Sangha* would follow me wherever I might wander. As I was leaving, he presented me with a richly-gilded palm-leaf MS. of a portion of the Abidhamma Pitaka.

While at Mandalay I lectured at a splendidly gilt and architecturally lovely pagoda. After my discourse, I was given for the Adyar Library a silver statuette of Buddha, weighing about three pounds, and three volumes of palm-leaf MSS. in red lacquer and gold; the former by the ex-Viceroy of the Shan States, the Khawgaung-Kyaw, and the latter by three noble brothers, Moug Khin, Moug Pé and Moug Tun Aung.

I visited the gorgeous Arecan Pagoda, Maha-Mamuni, built by the Arecan Rajah, Sanda Suriya; also Atoo-Mashi-Kaoung-daw-gye, the "Incomparable Monastery." It well deserves its name, for neither in Japan, nor Ceylon, nor elsewhere, have I seen anything to match the splendour of the room in which sits the gigantic gold-plated, jewel-enriched statue of Lord Buddha. The image is 20 or 30 feet high, solid and composed of the ashes of silken garments burnt for the purpose by pious Burmese of both sexes. The *coup d'œil* of the whole chamber is like that of some djin-built palace of Fairy-

land. Exteriorly, the building is constructed in solid masonry rising in terraces of lessening areas, and reminding one of the pyramidal terraced pagodas of Uxmal and Palenque. I must mention a circumstance in connection with this *kyoung*, which redounds to the credit of the Burmese Buddhist monks. It was erected by the great and pious Alompara Sovereign Mindoon-Min, the immediate predecessor of King Theebaw, and he had given it the name it bears. He could get no monk to accept it as a gift or reside in it, because in their belief the title Incomparable should rightly be given to the Buddha alone. What do our fashionable Western prelates say to that? Yet this modesty and unselfishness is quite consistent with the whole character of the Burmese Sangha. Says Mr. Scott, the most authoritative writer upon the subject, save Bishop Bigandet, whose testimony agrees with his:

"The tone of the monks is undoubtedly good. Any infractions of the law, which is extraordinarily complicated, are severely punished! and if a *pohn-gyee*, as the monks are termed, were to commit any flagrant sin, he would forthwith be turned out of the monastery to the mercy of the people, which would not be very conspicuously lenient. In return for their self-denial the monks are highly honoured by the people. . . . Religion pervades Burma in a way that is seen in hardly any other country."*

I have good warrant, therefore, to expect great results from the auspicious commencement of my work in this land of good monks and pious people.

Another thing I visited at Mandalay was the Temple of the Pitakas, the Koo-tho-daw. This is one of the most unique, and at the same time noble, monuments ever left behind him by a sovereign. Its builder was Mindoon-Min, the Good. Imagine a central pagoda, enshrining a superb statue of Lord Buddha, and 729 kiosks arranged in concentric squares, around it—each of the little shrines containing one large, thick, upstanding slab of white marble, engraved on the two faces with portions of the Tripitakas, in Pali, in the Burmese character. Beginning at a certain point in the inner square, the slabs contain the text of the Sutta Pitaka, running on from slab to slab in regular order until that Pitaka is finished. Then, after a break, the next slab takes up the text of the Vinaya Pitaka; and, finally, the outer rows of slabs give that of the Abidhamma Pitaka, or Buddhistic Metaphysic—the life and soul of the Buddhistic religion, its enduring substance and unimpeachable reality; though this fact seems to be unsuspected by nearly all of our commentators and critics—the late Bishop Bigandet being one of the exceptions.

This Koo-thow-daw version of the Tripitakas is regarded by every one in Burma as the standard for accuracy. Before commencing the work King Mindoon-Min convened a Council of monks,

* "Burma as it was, as it is, and as it will be." London, 1886.

who carefully examined the various palm-leaf MSS. available, and out of them selected and compiled the most accurate text for the King's use. Copies of these were then handed over by him to the marble-cutters for engraving. The project is entertained by Moug Shoung, F.T.S., to issue a cheap edition of this authenticated version. It would cost but Rs. 15,000 and he expects to be able to raise the money.

Setting my face homeward, I left Mandalay and its kind people on the 4th February, many influential friends accompanying me to the station for a last farewell. Here I had to bid good-bye to that excellent friend and loyal gentleman, U. Hmoay Tha Aun, who almost wept because he could not accompany me to Madras, or Australia, or the world's end. My party was thus reduced to Moug Shway Hla, myself and two servants.

For the second time—the first being in 1885, as above noted—I lectured at Shway Daigon Pagoda at Rangoon. My audience was large, influential and attentive. It cannot be said that I was very complimentary to the priests or trustees of this world-known shrine. When last in Rangoon I found the trustees collecting from the public a lac of rupees to pay for regilding the pagoda. Certainly it is a splendid structure, a jewel among religious edifices, but I urged it upon the attention of the trustees that a true social economy would dictate the raising of the lac for publishing the Scriptures of their religion and otherwise promoting its interests, and then a second lac for the gilt, if they must have it. This time, I found the gilt of 1885 badly worn off by the weather, and the trustees talking about going in for another large job of gilding. This was too much for my patience, so I gave them some extremely plain talk, showing that the first thing they ought to do is to raise Rs. 15,000 for publishing the Mandalay stone-registered Pitakas, and after that, a variety of things before any more gilt was laid on their pagoda.

At Rangoon I also had the great good fortune of passing an hour in friendly conversation with the venerable, and by-all-beloved Roman Catholic Bishop of Ava, Father Bigandet. The literary world knows him by his "Legend of Gaudama," which is included in Prof. Max Müller's Sacred Books of the East series. I had had the privilege of forming his lordship's acquaintance in 1885 while at Rangoon, and would not leave Burma this time without once more paying him my sincere homage as a prélate, a scholar, and a man. I found him physically feeble, somewhat afflicted with trembling palsy, so much so, in fact, as to make writing a very irksome task. But his mind was as clear and strong as it ever was. He told me that the first edition of his book being entirely sold out, Messrs. Trübner had received his permission to reprint it at their own risk, they to keep all the profits to themselves. I urged him to write one more such learned, exhaustive

and impartial book as his first, upon Buddhism. He asked what subject I would suggest, to which I replied, the Abidhamma as contrasted with modern philosophic speculations. He smiled and said, "You have chosen the best of all, for the Metaphysic of Buddhism is its real core and substance. In comparison with it, the legendary stories of the Buddha's personality are nothing worth speaking of." But, with a solemn shade coming over his kind and intellectual face, he said, "It is too late ; I can write no more. You younger men must take it upon yourselves."

I felt great reluctance to part with him, for he was evidently failing fast, and at his age, 78, one cannot count upon future meetings very far ahead ; but at last, gladly receiving his blessing, I left his presence. Never to meet him again, as it turned out. Living, he possessed the respect of all Burmese Buddhists who knew of his unselfishness and loyalty to conscience ; and now that he is dead, his memory is cherished with affection.

H. S. OLCOTT.

THEOSOPHY AND SOCIALISM.

[Continued from page 104.]

IN my last paper on Theosophy and Socialism I endeavoured to indicate as clearly as possible the essential difference between what each lays down as being necessary before human contentment and happiness can be brought about, that essential difference being this : Socialism considers that practically all that is required is to give humanity the right conditions, and it will, by virtue of our present state of intellectual and moral development, be able to preserve those conditions, and really make the most of them, by, on the one hand, some of the members of society (the majority) being educated up to higher social ideals, voluntarily accepting them and allowing themselves to be guided by them ; and on the other hand by the minority being compelled to come into line, with their fellows, and having to act in conformity with the established order of the improved system ; apparently the expectation being, and by Socialists, I take it the promise given, that in time the whole will grow so much in harmony as to gradually do away with this compulsion necessary at the commencement on the inauguration of these better conditions.

Theosophy, opposing that view, reveals the fact that humanity is not ready for these better conditions (perhaps never will be), and that if they were given us to-day we, in a very short space of time, would find ourselves as bad it not much worse off than we are as matters stand at present. Why this is so we have to consider. When speaking on this subject before, I mentioned some of the reasons, and I now desire to give others.

Three questions present themselves to us for answers before we can proceed further. The first question is : Of what does general happiness and contentment consist ? The answer being—the administration of justice and the presentation of law and order. The second question then comes : Of what does justice, law and order consist ? To which we have only the one reply, which is that they consist only of good government ; following that comes the third question, *viz.* : Of what does good government consist ? And it is the answer to this question upon which I will at once proceed to dilate ; and in doing so I believe I can show convincingly that only by acting on the principle as taught in every religious philosophy concerning the government of the universe, and by our being able to practically adopt that as our model, can we secure good government—I mean in the sense and for the purpose of which I am now employing that term.

To do this I will first appeal to those revelations of religious philosophy to which I refer, and afterwards submit to you interesting facts drawn from human experience and history, which I consider will be sufficient in themselves to prove that it is by our departing from the revealed truth concerning the rule or the government of the universe, and by our not faithfully imitating that scheme, that we become responsible for the lack of good government and the disorders that flow therefrom.

An examination, which has only been possible during the last quarter of a century, by scholars and others, of the teachings contained in the different religious systems of the world, that were given forth at the time of the beginnings of our fifth Aryan race in India, and of the traditions preceding that very ancient time, which come from China, plainly impart to the mind the knowledge of a very far reaching truth—that is, of the divine order of government. Without making any quotations here, which I could do if necessary, it is clearly shown that from the unknowable existence of absoluteness, emanates the one God, Logos or Being ; the outflowing of His life provides the matter of every plane of the Universe ; from Him emanates the second Logos, which working in that matter produces the innumerable forms of nature ; from the second emanates the third Logos, which is called the universal creative mind, by which the evolution of self-consciousness becomes possible.

This gives us the emanation of the Trinity from the one existence that ever remains behind the three, and that cannot be known ; from this Trinity emanate seven distinct hierarchies of spiritual intelligences, which we may more clearly discriminate by the seven rays of the spectrum—red, orange, yellow, green, blue, indigo, and violet ; at the head of each of these rays, which of course represent different lines of evolution, stands one supreme spiritual intelligence, and along these separate lines of evolution emanate “ a series of ever-descending triads showing the characteristics of the first in

diminishing splendour until man is reached, who has in him potentially the sum and substance of the universe."

For the sake of greater clearness let us regard these seven rays from the Divine as representing what are termed the elements of ether, fire, air, water, earth, and two others of which we as yet know nothing, as they are still unmanifested—that is to us. These elements really consist of classes of beings, in the process of evolution, termed elementals, "and they are severally concerned in the carrying on of the activities connected with their own particular element; they are the channels through which work the divine energies in these several fields, the living expressions of the law in each." As already stated, at the head of each of these classes is a great Being, the "directing and guiding intelligence of the whole department of nature, which is administered and energised by the class of elementals under his control. Thus Agni, the fire-god, is a great spiritual entity concerned with the manifestation of fire on all the planes of the universe, and carries on his administration through the hosts of fire elementals."

I trust no one is asking what has all this got to do with Socialism—remember we are enquiring as to the nature of good government, and you may now begin to see that my line of reasoning is this: that to solve that problem we must endeavour to understand the scheme on which nature works in all her processes, and conclude then that all that tends to act in an opposite way to that scheme must yield unsatisfactory results. Well then, so far as we have gone, what truth do we arrive at? I take it that we have found this proven: that the principle of nature, to secure harmony, requires government from the top—from the head, a king—instead of from the bottom—from the body, the people.

Now, hearing this, many may reply that we have tried kingly rule, and have found it worse than the rule of democracy. With that statement we may agree, but we have instances given us of kingly rule where the result has been in the highest degree beneficial and productive of a condition of things bordering almost on perfect utopian harmony in every respect; but we have nowhere records approaching such magnificent results from any democracy the world has yet tried.

When treating on this subject before, you will remember the short account I gave of the condition of things that existed in ancient Peru—a civilization that was brought to its then flourishing state under sovereign rule. Another instance we have in ancient India when the great Rishi rulers presided over the affairs of men; and noting this, the "caste system" will probably present itself to your minds—that system which in this democratic age is considered so baneful in its effect. Here we are able to get a better grip of our subject by making a direct contrast between the past and the present. As I have indicated, according to the scheme of nature, by

virtue of its process of evolutionary development, there are myriads of beings called into existence; each being, by virtue of its development, has its right place, and so long as it is in that place it does not encroach on the domain or environment of other beings, so there is harmony. Now in the ancient caste system of India the Rishis in the government of the people took nature as their model—in other words they were guided by the revelations that were handed to them in the religious philosophy of their spiritual teachers; and recognising what evolution really meant—that their subjects could not possibly be all equal, some being superior, some inferior to others, in varying degrees of development, they separated them into the well-known classes, from the highest to the lowest, of Brahmans, Kshatriyas, Vaisyas, and Sudras.

I need not go into details concerning the various duties and obligations imposed upon each class, suffice it to say that by this arrangement every man was in his right place, and was taught how to diligently work out of his particular sphere in order to advance into the class that was next above him, and by the training from the time he was born, he knew that the keynote of his advance was the right performance of duty both to those belonging to his own and to the other classes. The authority of the king was that to which they respectfully and loyally submitted, and as the king was guided by wisdom and his administration was with the divine law already explained, so long as that state of things existed there was no friction—on the contrary all was peace and harmony.

Contrast this with the principle that democracy adopts in its rule, and at once is apparent this enormous distinction between the two: that whereas the one draws a clear line of demarcation between the different classes composing the units of society, recognising their heterogeneity, the other struggles by a levelling down process to reduce all these units to a certain equality, recognising their homogeneity, so that in time jack becomes as good as his master and perhaps a great deal better; and the very first essentials that good government requires of the people, of voluntary obedience to its laws (I mean obedience imposed by the laws because of their wisdom as opposed to obedience exacted by pains and penalties), and profound respect for those who administer them by virtue of their superiority, are utterly wanting.

This brings us to our second conclusion, which is, that good government can only be secured by the subordination of all to a master-mind, and that master mind must be superior to all others because it is only the great master-mind that either by its immediate presence or by the great impression that it makes through its works after it has gone, welds the shifty unregulated mass into a systematised whole; this mind, I mean, that assumes the position because of its great superiority, that is dependent on nothing and no one for its exaltation; that which cannot be obtained by democracy

because the master mind demands allegiance to it, and will not owe its elevation to the votes of a mass of ignorant people whose ideals must necessarily be so much beneath its own.

We have seen the master-mind at work in ancient Peru; we have glanced at its working in ancient India, and now we can come to comparatively modern times for illustrations in this direction. Whose mind was it that, rising from the ranks by its own inherent force, held an entire nation at its disposal and the whole continent of Europe under its domination and dictation, crushing, humiliating, devastating and destroying by the supreme, though basely directed, power of its iron will? We all recognise Napoleon Bonaparte; but that is not now the master-mind I wish to refer to for my purpose; it is that of Lycurgus of Sparta, and if it will not weary you I will place before you a brief account of his laws, and of the effect of his government of Sparta. I do this because there was so very much of his legislation on socialistic lines as you will observe.

When Lycurgus was sought by the Spartans to establish order in their kingdom it was apparently in urgent need of some one to put things right. At the outset he did many things we are told, to which reference need not be made here, and I will only mention what bears more directly on our present subject. One of the first institutions inaugurated by Lycurgus was the creation of a Senate, which numbered about thirty members, and the election to it was apparently on a principle exactly the reverse of that on which we work now. With us the parliamentary contest means who is the "swiftest among the swift or the strongest of the strong," whereas with the Spartans the contest resolved itself into the "wisest and best among the good and wise." As was done by the rulers of ancient Peru, Lycurgus arranged for a new division of the lands—"for he found a prodigious inequality, the city over-charged with many indigent persons who had no land, and the wealth centred in the hands of a few. Determined therefore to root out the evils of insolence, envy, avarice and luxury, and those distempers of a state still more inveterate and fatal—I mean poverty and riches—he persuaded them to cancel all former divisions of land, and make new ones, in such a manner that they might be perfectly equal in their possessions and way of living. Hence if they were ambitious of distinction they might seek it in virtue, as no other difference was left between them but that which arises from the dishonor of base actions and the praise of good ones. His proposal was put into practice; he made lots for the territory of Sparta which he distributed among so many citizens, and 30,000 for the inhabitants of the rest of Laconia each lot was capable of producing (one year with another) 70 bushels of grain for each man and 12 for each woman, besides a quantity of oil and wine in proportion. Such a provision they thought sufficient for health and a good habit of body, and they wanted nothing more,"

“After this he attempted to divide also the movables in order to take away all appearance of inequality, but he soon perceived that they could not bear to have their goods directly taken from them, and he therefore took another method counter-working their avarice by a stratagem. First he stopped the currency of the gold and silver coin and ordered that they should make use of iron money only; then to a great quantity and weight of this he assigned but a small value so that to lay up ten *mine* (£31-10) a whole room was required, and to remove it nothing less than a yoke of oxen. When this became current many kinds of injustice ceased in Lacedæmonia. Who would steal or take a bribe, who would defraud or rob, when he could not conceal the booty, when he could neither be dignified by the possession of it nor if cut in pieces be served by its use? In the second place he excluded unprofitable and superfluous arts—indeed if he had not done this most of them would have fallen of themselves when the new money came in, as the manufactures could not be disposed of—their iron coin would not pass in the rest of Greece but was ridiculed and despised, so that the Spartans had no means of purchasing any foreign curios or wares; nor did any merchant ship unlade in their harbours; there were not even to be found in all their country, sophists, wandering fortune-tellers, keepers of infamous houses, or dealers in gold and silver trinkets, because there was no money. Thus luxury, losing by degrees the means that cherished and supported it, died away of itself; even those who had great possessions had no advantage from them, since they could not be displayed in public but must lie useless in unregarded repositories; hence it was that excellent workmanship was shown in their useful and necessary furniture—as beds, chairs and tables.

“Desirous to complete the conquest of luxury and exterminate the love of riches, he introduced a third institution which was wisely enough and ingeniously contrived. This was the use of public tables where all were to eat in common of the same meat, and such kinds of it as were appointed by law; at the same time they were forbidden to eat at home upon expensive couches and tables or to fatten like voracious animals in private, for so not only their manners would be corrupted but their appetites disordered; abandoned to all manner of sensuality and dissoluteness they would require long sleep, warm baths, and the same indulgence as in perpetual sickness.

“As for the education of the youth, which he looked upon as the greatest and most glorious work of a law-giver, he began with it at the very source, taking into consideration their conception and birth by regulating the marriages.”

Details are then given showing how the young women were taught and trained, and I do not know that any one would care to have us emulate the Spartans in that direction. The same remark applies

to the laws relating to marriage, of which the less said here perhaps the better. Women evidently were not regarded too highly though they were well treated, and were taken the greatest possible care of, the idea being for them to become the mothers of men of fine physique and generally perfect physical prowess; and of course what naturally followed from that, was that horrible idea, which Lycurgus held, that children are not "so much the property of their parents as of the state. Therefore he would not have them begotten by ordinary persons, but by the best men in it. In the first place he observed the vanity and absurdity of other nations, where people studied to have their horses and dogs of the finest breed they could procure," and yet insisted on allowing children to be produced by those who were decrepit and infirm—"as if children when sprung from a bad stock, and consequently good for nothing, were no detriment to those to whom they belong and who have the trouble of bringing them up, nor any advantage when well descended and of a generous disposition." These regulations it is claimed tended to secure healthy offspring, and were consequently beneficial to the state as it discouraged that licentiousness of the women which prevailed afterwards.

"It was not left to the father to rear what children he pleased, but he was obliged to carry the child to a place called *Lesche* to be examined by the most ancient men of the tribe who were assembled there. If it was strong and well-proportioned they gave orders for its education and assigned it one of the 9,000 shares of land; but if it was weakly and deformed they ordered it to be thrown into a place called *Apothetae*, which was a deep cavern near the mountain *Taygetus*, concluding that its life could not be of any advantage to either itself or to the public since nature had not given it at first any strength or goodness of constitution." The parents were not allowed to educate the children as they pleased, "but as soon as they were seven years' old, Lycurgus ordered them to be enrolled in companies where they were kept under the same order and discipline, and had their exercises and recreations in common.

"As for learning they had just what was absolutely necessary, all the rest of their education was calculated to make them subject to command, to endure labour, to fight and conquer." Thus discipline seemed to be a thing on which the most importance was laid, and it "continued after men had arrived at the years of maturity, for no man was at liberty to live as he pleased. The city being like one great camp where all had their stated allowance, and knew their public charge, each man concluding that he was born not for himself but for his country."

"Law-suits were banished from Lacedaemonia with money. The Spartans knew neither riches nor poverty, but possessed an equal competence, and had a cheap and easy way of supplying their few wants.
* * * * * No part of life was left vacant and unimproved, but

even with their necessary actions, Lycurgus interwove the praise of virtue and the contempt of vice, and he so filled the city with living examples that it was next to impossible for persons who had these from their infancy before their eyes not to be drawn and formed to honour. For the same reason he would not permit all that desired to go abroad and see other countries, lest they would contract foreign manners, gain traces of a life of little discipline, and of a different form of government; he forbade strangers too to resort to Sparta who could not assign a good reason for their coming; not, as Thucydides says, out of fear they should imitate the constitution of that city, and make improvements in virtue, but lest they should teach his own people some evil, for along with foreigners come new subjects of discourse, new discourse produces new notions, and from these there necessarily spring new passions and desires, which, like discords in music, would disturb the established government. He therefore thought it more expedient for the city to keep out of it corrupt customs and manners than even to prevent the introduction of a pestilence."

"Before he died Lycurgus got his countrymen to take an oath not to depart from his form of government, knowing it to be beneficent. Nor was he deceived in his expectations. Sparta continued superior to the rest of Greece both in its government at home and reputation abroad so long as it retained the institutions of Lycurgus, and this it did during the space of 500 years and the reign of fourteen successive kings, down to Agis the son of Archidamus."

To be concluded.

A. E. WEBB.

UNIVERSAL BROTHERHOOD.

[*Concluded from page 151.*]

THE Theosophical Society and its programme are based on a study of what is called Theosophy or Wisdom Religion, which claims the full knowledge of the Universe and its laws, and which is really the essence, the basis of all religions, as well as of all human sciences and knowledge.

Theosophy is not Buddhism, because it also embraces all the other creeds; and in the Theosophical Society we have members belonging to every creed or sect on Earth, for it must necessarily appeal to all intelligent thinkers, who may be liberal and open-minded enough to look out for the spirit and not be fettered by the dead-letter of their respective religions. But, in the teachings of Buddhism is found the nearest approach to the complete, lofty explanations and rulings of Theosophy. "Of all the religions extant, Buddhism is the one whose tenets are least at variance with those of the Great Wisdom Religion on which the present teachings of Theosophy are

founded" (D. Courmes). Hence, there has naturally been, between Members of the T. S. and the various Buddhist churches, a closer bond of union and brotherhood than between any other less liberal and less correct churches. Buddhism is growing every day more popular and better known in the West, and the liberal student of Buddhism is on the road to a keener appreciation of Theosophy. I am not myself a Buddhist, I am only a modest student of Theosophy; but especially in this question of brotherhood I can show that the injunctions of both Theosophy and Buddhism perfectly agree.

Theosophy claims that, in the same way as all the drops of water originally come from and ultimately go back to the ocean, all living beings on this Earth emanate from, are sparks belonging to, a superior, Universal One Life, and that they will eventually all return unto that One Life, what the Buddhists call Amithaba, the "Loving Father of all that lives" (Tsing-tu-wan), "Our loving Father and Father of all that breathes" (Manual of Shaman), but a Father who wishes to preserve and help his creatures, and make them happy, not to wantonly destroy them at the first angry mood, like the masculine Jehovah depicted in the Bible. Therefore, the relations of all living things ought to be governed by the law of brotherhood, which is love to all and helpfulness one to another, for "the progress of all lives depends upon help being freely given and received," a law unconsciously expressed in the motto of some Republics: "One for All, All for One."

Theosophy also asserts that, while "by work mankind exists," as Buddha said (Vasetha Sutta, 61), yet only by working for the well-being of all (not for ourselves alone) can we secure the best results for our own selves, and only by sacrificing ourselves for the good of others can we reach salvation, because only through brotherhood—universal and without restriction—are we enabled to really work in harmony with and according to the laws of the One Life, of which we all are parts. "Only when each man seeks not his own interest, but the interest of the whole society, is he truly human; that is the goal which we are to keep in sight: not the obtaining of rewards, nor the escape from punishment, but this sublime and perfect charity" (F. D. Maurice). While in this life, we cannot avoid working for ourselves, yet the difference between brotherly life and selfishness is that, in the first case, we work for ourselves as included in the solidarity of Humanity, and in the second, we work for ourselves as separate, independent from Humanity. But herein lies the great, common mistake or illusion, for whether selfish or selfless, we never cease to be a part of the race, and we are incessantly bound together by invisible threads, "so that the actions of each one cannot fail to react upon and affect others." Thus, if we want to do our share in the fulfilment of the Law, we have to overcome that great illusion and error of "Separateness;" and the greatest of all rules for Humanity—so often expressed by Buddha long before it

had been repeated by Confucius, by the Jew Hillel and by Jesus—is the strict brotherhood rule to “do unto others as ye would that others do unto you” (Luke, VI, 31, Math. VII, 12.). And this we find, only differently worded, in the various Buddhist scriptures: “Then Buddha declared unto them the rule of doing to others what we ourselves like” (San-Kioo-yuen-lieu); or, “Hear ye all this moral maxim, and having heard it keep it well: whatever is displeasing to yourselves never do to any other” (Bstan-hgyur, v. 123, leaf 174); “Hurt not others with that which pains yourselves,” (Udanavarga, ch. V, v. 18); “with pure thoughts and fulness of love, do towards others what you would do for yourself” (Lalita Vistara, ch. V.).

The first sin was really through selfishness, which made us do what we would not have liked others to do unto us; thus selfishness, *i.e.*, the breach of the law of Brotherhood, is the root of all evil, the origin of all suffering and misery; and suffering and misery, through the unavoidable law of Karma, or of Cause and Effect,* working through Reincarnation, whereby we all meet again to pay our debts, are merely the natural penalties to re-adjust sin and teach us, by experience, to avoid its repetition.

But if selfishness were suppressed, not only in the family, but among nations, it would lead directly to the practice of Universal Brotherhood; and this practice in our surroundings, social, national and political, would bring about the realisation of the highest condition of human and worldly harmony, happiness, peace and contentment throughout the earth; suffering would cease, because envy, discontent, strife and misery would disappear, and because the Universal Brotherhood would be the putting into practice of that divine law of Compassion, which Buddha showed us as the loftiest attribute of the Deity.

At the present time, Universal Brotherhood may be an Utopian idea, unrealisable for awhile; but, for that very reason, it is the duty of every honest and intelligent man—and especially of every Buddhist—to constantly contribute his mite towards its realisation; and this he can do, among other ways, by giving a living example, and by helping, to his utmost, towards the formation in every place, of such nuclei as the Theosophical Society is striving to establish. Therefore, both Theosophy and Buddhism agree in this, that whosoever wishes to do right, must hold this grand idea of Universal Brotherhood as a constant ideal to be lived up to, and fought for, in our daily lives, together with the other virtues which are its natural and necessary concomitants, *viz.*, modesty, patience and tolerance for all, disinterestedness and readiness to help; we must also ever “watch our thoughts” and “control our tongues”

* “Whatever a man has done, whether virtuous or sinful deeds, not one of them is of little importance, for they all bear some kind of fruit (Udanavarga, ix, 8.).

(Dhammapada, 327 and 232), and live "with not a thought of selfishness or covetous desire" (Fo-sho-hing-tsan-king, 167) :

"Scrupulously avoiding all wicked actions,
Reverently performing all virtuous ones,
Purifying your intention from all selfish ends,
Such is the doctrine of all the Buddhas."

(Siau-chi-kwan).

Little can be added to these Buddhistic precepts, and the teachings, both of Buddhism and Theosophy, for one who wishes to practise brotherhood, could probably be summed up into something as follows :

Treat every man as your own brother, whatever may be the colour of his skin, white or black, yellow or brown, and whatever may be his caste or his religious views, or his assumption of knowing more than you ; in every family there are older and younger brothers, whose capacities and knowledge are different without this interfering with the brotherhood. Even a criminal is a brother, and while you must guard against him, treat him with compassion and forgiveness, for, "Let no one who is asked for his pardon, withhold it," (Mahavagga, K. I., ch. 27).

Treat every woman as if she were your own sweet sister, or as if she were your mother.

Treat every child exactly in the same way as you would like others to treat your children if you had any, or as you yourselves would have liked to be treated when you were children.

Then, "cultivating a pitiful and loving heart" (Ta-chwang-yan-king-lun, 62), have compassion for all inferior lives, and never kill a living thing, unless for self-protection.

In a word, ever strive to see in each life, a soul like your own—though perhaps less advanced—and in each man a real brother, whatever his colour, his country, social position, religion or notions may be. If you meet with no response to your brotherly attitude, or even with rebuke, think of Buddha's injunctions on compassion and forgiveness : "We will patiently suffer threats and blows at the hands of foolish men" (Saddharma Pundarika, XII, 3)... "Let us live happily, not hating even those who hate us ; in the midst of those who hate us, let us dwell free from hatred, for hatred does not cease by hatred at any time, hatred ceases by love—this is an old law" (Dhammapada, 197 and 5).

Thus make every one respect your efforts at right living, being like the Buddha who "by the power of his compassion made all men friends" (Attanagalu-Vanja, v. 11) ; and through your high ideal of Universal Brotherhood, force every one that comes near you to admit that in Theosophy, or in Buddhism—*i.e.*, in the religion that has made Japan what it is and has enabled her to take her place among the modern Powers—there must be something really loftier than the ordinary teachings of the West.

Then it will soon be discovered also that, in the inner teachings of Theosophy, something higher, more noble and diviner still can be found. The significant motto of the Theosophical Society is: "There is no Religion higher than Truth," and the highest ambition, the highest ideal that can be formulated by intelligent men, is to strive after a knowledge of Truth. But, as Theosophy boldly asserts and proves that, although some aspect of Truth is at the basis of every Religion, yet each religion contains but a part of the whole Truth, therefore the highest of all Brotherhoods—even when the individuals fail to see all things in unison—is that of the honest, earnest seekers after Truth. And it is the very best wish that can be formulated for any man, to wish that he may be one of those unselfish and impartial seekers.

A. MARQUES.

Our learned friend, Dr. Marques, might have cited as proof of the majestic scope of the Buddhistic teaching, the fact that it tells us that instead of human beings existing only on this little planet of ours, there are numberless inhabited worlds (*sakvalas*, an indefinite number), that they are at different stages of cosmic evolution, and that their inhabitants respectively coincide in development with their own evolutionary stage. Here we have the spectacle, grander than that presented by any other religious system, of a vast and uncountable human family, occupying myriads of stellar orbs: and unlike other religions, which are mostly based upon a geocentric idea, *i. e.*, that our world's inhabitants are the only ones that religion need concern itself about. The Dharma of the Buddha applies equally well to all conceivable varieties of the human race. His law of brotherly kindness, so simple, yet so majestic, if it could be put into practice would give us the noble conception of a state of peace and mutual sympathy throughout the entire Cosmos.—ED.

THE "GREAT YEAR" OF THE ANCIENTS, AND OUR PRESENT
MINOR MANVANTARA.

"Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel."

FAR back in the earlier ages of the world, long before what is called science had yet made any dogmatic attempts to assign the boundaries of the knowledge which is possible to man, either that instinct which is a ray of Intuition, or else the teachings of the King-initiates, had already assured him that there must be some great period which must be as the lifetime of the earth. In the writings of the philosophers of Greece and Rome we find more or less vague speculations concerning it—from the starry science of Egypt and Chaldea we may derive traces of it—and in the revolutions of the heavens, the periods of the stars, and the motions of the zodiacal

constellations, man tried to ascertain its value, and the distant epoch when it may have begun.

Deep in the adyta and the crypts of ancient temples was it hidden away, after the favoured few had come to know its numbers—under many forms and disguises was it given out to puzzle the students of the mysteries of life and nature; and many were the scattered fragments of its minor divisions which they unwittingly perpetuated, thinking that in a part they had discovered the whole. But those alone who had access to the temple secrets could know the truth; it was these only who held the keys which might serve to unlock the mystery of the original plan to which those fragments pertained; and in regard to this a jealous silence seems to have been maintained.

As age after age issued from the gateways of time, and passed onward to join the long procession of the times that are fled away, so there gradually came to be more and more of these scattered fragments, more or less known to the external world. In the apocalyptic writings of the religions—in the mystic literature of the occult—grafted into the speculations of ancient science, or posing as the lives or dates of mythic heroes and fabulous beasts do we find them; alike puzzling the chronologist, deceiving the devotee, misleading the scientist, and helping to confuse the students of every school. At times blossoming out into vast chronological schemes which, while involving some of the mystic numbers, were far from revealing the whole; and anon dwindling down to a few of the figures used in the arcana of the semi-initiated occultist of some isolated school, the main idea was never lost; and when at last the Great Lodge thought fit in a measure to synthesize the teachings as to the history of man and the earth, and made Modern Theosophy the vehicle whereby that synthesis was given to the students of the present day, speculation was renewed, and fresh interest in the Great Year and its divisions was aroused.

The key-note having thus in a manner been given, it will become more or less apparent how all nations and every time have possessed the same knowledge; and if we will but dig deeply enough into that which has been given to us, the numbers which were the secret knowledge of the past will emerge; showing that the same system was everywhere the basis, howsoever different might be the superstructure. For the time has now arrived when so much has already been given out, that probably the remainder will no longer be concealed—the period in which it was to be confined to the few privileged ones has expired, and we may make the utmost use we can of whatever material may be available. Let us therefore endeavour to ascertain what was the length of time which the ancients actually assigned to the Great Year, for upon this all their minor cycles will depend.

* * * * *

Six chief methods of concealment, or "blinds," appear to have been resorted to in giving out values to the external world, none of which are very deep or elaborate; but perhaps for that very reason they were the better suited to the purpose in view, *viz.*, to hide the true periods from the superficial but curious enquirer, while making it clear to those who might have a little more knowledge:

(a) By giving an ambiguous meaning to the term "year," and other divisions of time.*

(b) Using such periods of comparatively short duration as were also astronomical cycles, derived from, and perhaps more or less well known to, the exoteric astronomy of the time when they were given out as representing the Great Year, etc. †

(c) By the addition or omission of twilight periods of variable duration, suitable to make the time required. ‡

(d) Through speaking of the cycles in general under the guise of fables; such as the lifetime of the Phœnix, etc. §

(e) Adding or omitting ciphers, whereby the real time was grossly exaggerated or curtailed. ||

(f) Quoting numbers which required to be multiplied by some other numbers, not stated. **

Under these circumstances it is little to be wondered that the length of the Annus Magnus was so successfully hidden, and that it was a subject of speculation among the Greeks, Romans, and others—a time varying in different nations and periods, and as Higgins says, a secret known only to the initiated. †† But one thing is certain; and that is the enormous time which must be involved—for, whether we deal with the lifetime of the earth, or the cycle which includes all the periodical motions of the heavenly bodies, this is equally true. ††† As to the latter, even our most correct modern calculations have nothing to tell us about it, for it exceeds the scope of the most accurate data we possess.

The exoteric side of the ancient world, finding that it was unable to derive the Great Year from the planetary motions, but feeling that it ought to be ascertainable from the observed motions of the heavens, took refuge in that great period which comprises the passage of all the constellations through the equinoctial point; now

* See Lewis, "Historical Survey of the Astronomy of the Ancients," p. 32, 363.

† *Vide my* "Occult Indications in Ancient Astronomy," in *Lucifer*, Vol. xiv, No. 80, p. 105.

‡ Massey, "Natural Genesis," iii, 321-2; also, Wilson's "Vishnu Purana," p. 24; and "Surya Siddhanta," i, 18.

§ Sir W. Drummond, *Classical Journal*, Vol. xv, pp. 12-13; "Solini Polyhistor," chap. xxxvi., ed. Salmas; "Hist. Nat.," Lib. x, chap. ii., and *Mem. Acad. of Sciences*, An. 1815, in a treatise by Larcher.

|| "Anacalypsis," chap. iv, Sect. 9, and chap. vii, Sect. iii, pp. 311-368 of Burns's edition.

** *Ib.* chap. ii, Sect. i, and v, pp. 220, 248., citing Faber's "Pagan Idol," Vol. ii, p. 10, and "Syncellus," Vol. i, pp. 95-7, ed. Bonn, cf. 30, 64. "Celtic Druids," chap. vi, Sect. xxiv, p. 244.

†† "Anacal." chap. ii, Sect. v, p. 240; and chap. iii, Sect. ii, p. 266

††† *Ib.*, p. 235, chap. ii, Sect. v.

known as the precessional period or Sidereal Year. But they were very uncertain as to the duration of this, because the rate of precessional motion was not a matter well known to the public of that time, whatever it might have been to certain individuals. Among the Greeks, Hipparchus is the one who has left distinct records of the attempts to define it; and according to Lewis, * he made the precession not more than 59 seconds, nor less than 36 seconds, in a year; so that the mean was 48 seconds. This shows that Hipparchus understood one of the above methods of concealing the Great Year under the number of some smaller cycle, though he was not aware of the real period; for he must have made the Sidereal Year either 21,888 or 36,000 common years.

There were among the Ancients two very celebrated luni-solar cycles of comparatively short duration, which have been called the great and the lesser Neros; † and as the first was 608, and the last 600 tropical years, it follows that Hipparchus was uncertain whether to adopt $608 \times 36 = 21,888$, or $600 \times 60 = 36,000$ years as the true time; but as these numbers would too obviously show the method of their derivation, he adopted an average of the resulting precessional motion, and therefore a cycle of 27,000 years in place of 28,944 as he ought to have done, if he had used the mean of the periods instead of the arcs. As it was, he simply used the nearest whole second of the average motion, and disregarded the exact Sidereal year corresponding to the fractions, and this, while satisfactorily concealing the real sources of his numbers, enabled him to pretend that he had derived them from the observations of Aristarchus and Timocharis on Spica Virgo 170 years earlier, compared with his own. ‡

The idea of a great cosmical year, at the close of which the heavenly bodies return to their original stations, occurs in Plato, § and is repeated by many subsequent authors. || This period has generally been understood to refer to the time occupied by the equinox in its transit through the constellations, which has accordingly been called the Platonic Year; and this once accomplished, it seems to have been the opinion of the ancient world in general, that all things were to begin anew, and the same series to turn over again. ** This they called the restitution and regeneration of all things; when a new world was to begin afresh; and as they thought the stars were the efficient causes of all that happens, the repetition of their aspects and positions must of necessity bring about the same

* Lewis, Op. cit., p. 213.

† See note 2 above; also "Celtic Druids," ch. ii, Sect. xiv, p. 48; and "Anacal," chap. iii, Sect. ii, pp. 264, 267.

‡ See Milner's "Gallery of Nature," p. 10.

§ Lewis, Op. cit., p. 283.

|| See Martin, "Timée," Tom. ii, pp. 78-80, and the authors cited by him.

** Cf. "Chambers's Dictionary," ed. 1747, art. "Platonic."

events in each cycle. Plato taught the renewal of the world after this great cycle was ended, and Cicero did the same. *

Dr. Pritchard † has endeavoured to show that this idea was common to several of the early schools or sects of the philosophers of ancient Greece, and that traces of it are to be found in the remains of Orpheus—but probably they are in this case somewhat ambiguous. It seems to have been a favorite doctrine of the Stoics, having been regarded as one of the distinguishing tenets of that school; and it is to their writings we are largely indebted for what we know of this ancient philosophy. ‡ Plutarch, of whom we learn incidentally that he had been initiated in the secret mysteries of Dionysius, § makes Cleanthes declare that when the Annus Magnus closes, all things will be resolved into the substance of the Deity—precisely the Eastern view of the case—and Seneca repeats the same sentiment. || This doctrine was also affirmed by Chrysippus and Zeno, Numenius, ** and Philo Judæus. †† Though they all disagree more or less as to the major period and its sub-divisions, they are united in regard to the reality of it; for the Great Year, under all sorts of forms, appears to have been known to almost every ancient nation. Thus the Romans and the Etruscans had many different numbers connected with it, but while they had either lost its true value, or never possessed it, ‡‡ yet, according to Suidas, they believed that all the sub-divisions into which they separated the history of the world were aliquot parts of the one greater period; and the Druids probably did the same. §§

Naturally, where all was involved in mystery, these minor divisions differed in various nations and times, and different characteristics were assigned to them separately; but they had many points in common, because they all pertained to the cosmic events secretly taught as occurring in the Great Year itself, apart from all local misunderstanding of it. So Plato, who had studied in Egypt for thirteen years, tells us in the "Critias" that the Egyptians believed in the occurrence of periodical deluges, and that the return of these cataclysms depended upon the Great Year. And Plutarch ||| describes the Etruscans as dividing the whole into eight lesser cycles, or so many creations, which culminated in the eighth. In the Indian versions of the same, we find it described as the period of the Seven Rishis—exoterically the seven stars of the Great Bear, each represent-

* Concerning the *Apokatastasis*, see "Horapollo," ii, 57; and "Univ. Hist." Vol. I, p. 64. Plato, "Polit." p. 37, apud. "Nimrod," Vol. I, p. 511. Cicero. "De Nat. Deor." Lib. ii.

† "Anal. of Egypt. Mythol.," p. 178.

‡ See Lepsius, "De Physiol. Stoic.," Dissert. 2.

§ "Cyclop. Britt." *sub. voce*.

|| Seneca, "Epist." ix.

** Apud Euseb. "Prep. Evang." Lib. xv.

†† "De Immortal. Mundi."

‡‡ *Vide* Niebuhr, "Rom. Hist." Vol. I, pp. 93 et seq., and 164.

§§ "Univ. Hist.," loc. cit.

||| In his "Life of Sulla."

ing a man who lived 71 or 72 years, making 500 in all. Otherwise, the seven stars, performing their revolution, became seven celestial personages, in an ark which voyaged round the heavens once in some 26,000 years, and these were fabled to be continually reborn as men, who lived to the above ages. * We are here strongly reminded of the grand series of ages as to which Virgil sung, which began afresh in the renewal of the Great Year; wherein he says that "there shall be another ark, steered by another pilot, bearing the chosen heroes; there shall be other wars, and great Achilles shall be sent once more to Troy." †

In one of the Arabic or Hebrew versions it is related, that the primal pair (or Adam and Eve) lived together for 500 years before they ate of the forbidden fruit. ‡ And in the Syrian myth, Kabil carried his brother's dead body during 500 years, not knowing where to deposit it; § while according to Herodotus, this same period is assigned as the life of the Phœnix—though many other values have been quoted. In the same way we are told that Noah was 500 years of age when he begot Shem, Ham and Japhet; and Enoch speaks of the ending of such a period "In the 500th year, and in the seventh month, on the fourteenth day of the month." ||

According to Humboldt, the]Mexicans asserted that four "suns" had existed before the present one, all of which were destroyed, together with the race which belonged to each; making the sun a synonym for a cycle of time, or an age; and in reckoning those which were past, they spoke of them as so many suns which had been destroyed. These represented four vast periods of time, each of which had ended with its appropriate cataclysm; but the order in which they are quoted—that of *earth, fire, air, and water*—is probably a sort of blind, as Theosophists will easily see. They made the first, second and third to end with conflagration, earthquake, and tempest, while the fourth terminated in a universal deluge. Their great and most important festival was one at which it was usual to put a man to death on a cross—doubtless representing the cross of the equinox, and reminding us of Plato's decussated man and also his cross in space—** was celebrated every 52 years, and called the *Toxilmolpilia* or binding up of the years, each fifty-two being one sheaf of years. When the total number of sheaves had thus been gathered up, it was supposed the harvesting would be completed in the fields of time, and the world would come to an end; but this meant, in all probability, 500 such sheaves. ††

But this division into four periods was well known in other countries which had no apparent connection with Mexico; since the same is

* Massey, "Nat. Gen." ii, 323.

† Eclogue iv.

‡ Weil, "Legends," p. 7.

§ Massey, Op. cit., ii, 321.

|| Herod. ii, 73; and Massey, Op. cit. p. 325.

** "S. D.," I, 342, II, 592, n.c.

†† Massey, Op. cit. 328, 329.

to be noted among the Chaldeans. Berosus is reported to have taught that when there was a general conjunction of the planets in Cancer, the Summer solstice, the world would be submerged by a great deluge; and when the conjunction occurred in the opposite solstice, there would be a great and universal conflagration.* What would happen when the configuration took place in the two equinoxes we are not informed; but Pliny reports Manilius as saying that the initial point of the Great Year was attained at noon on the day when the Spring equinox entered the sign Aries—so that the middle point must have been meant to coincide with the sign Libra. So it would mean the turning-point of the Fourth Round.

In India there are also the four ages of Iron, Silver, Copper, and Gold, representing in one sense the descending arc of the present Manvantara, and corresponding to the four ages or suns of the Mexicans; and it is a noteworthy fact that the sum of the latter makes only half the precessional period as we now understand it, and therefore must be doubled to express the whole, but has a strong resemblance to other values which are supposed to have been anciently in vogue. The Mexican signs of the Zodiac were twenty-six in number, while those of the Hindus, Arabs, and Chinese were twenty-seven or twenty-eight, and of the Egyptians twelve. The Mexican twenty-six would therefore correspond to two periods of four ages, their Great Year consisting of thirteen signs in its descending portion.

These various periods of 500 years and four ages, etc., were only so many covers for the Sidereal Year or precessional period—which was itself but a blind for the vastly more extended Great Year or Cosmic Cycle, the minor Manvantara at present current. Thus they all culminated in the round number of 26,000 years, containing 52 weeks of seven days; and each of these days was of 71 or 72 years duration, in which the equinox changed its place among the stars by one degree. As the Sidereal year contained 360 such degrees or days, so in Egypt there was a sacred year of 360 common days, which was never to be altered; for, as it is related by the Scholiast on the Aratea of Cæsar Germanicus—who, as Bunsen remarks, evidently quoted from the books of Hermes—the priests of Isis were accustomed to conduct the Pharaoh into the holy of holies of her temple, and there make him take a solemn oath that he would never alter the year of 360 days and the 5 epagomenæ, necessary to bring it into accord with the course of the sun.† The supposed Great Year measured by the 360 degrees in the heavens dominated the reckoning by the year of 360 days, and necessitated its being adhered to after the precise length of the solar year had become more generally known.‡ But 26,000 years of 360

* Seneca, "Nat. quæst.," iii, 29.

† Lepsius, Vol. ii, p. 71.

‡ Chambers's Dict., loc. cit.

days each are 130,000 days, or 25,644 years of 365 days; while Cassini, some two centuries back, made it 24,800 years, and Leverrier, in the present one, 25,700, so the Egyptians were very accurate in their determination.*

We may now proceed to see what was the real length of the Great Year; for when once that has been determined, and the various blinds are understood, it will be comparatively easy to see how the smaller periods stand related to it.

In the Secret Doctrine and other works we are told that we are now slightly past the turning or half-way point of the present Manvantara; and therefore we must infer that whatever number of the minor yugas have elapsed, double that number will very nearly express the whole manvantaric period we are in search of. Yet we are also given the exoteric value of the Mahâyuga, and are always told we are at present in the twenty-eighth, which of course means that twenty-seven have gone by. Therefore, if we take twenty-seven as reaching to the turning point, there must be fifty-four in all. But though this appears to be so far satisfactory, it at once shows that the exoteric value will not answer, as shown by H. P. B. herself.† Still, as the 27 yugas and the Chaldean and Indian number 432 are so persistently referred to, the true value of the yuga required must be in some way involved in these numbers, as we shall see it is.

If we take Dr. Schleiden's remarks ‡ in this connection, and recollect his assertion that the exoteric Manvantaras are to be taken in pairs, each such pair actually counting as one, and representing the descent and ascent of spirit and matter, we shall obtain some further light. For, by the arrangement of the Four Ages, it is apparent that only the *descending* arc is therein given; and we must accordingly *double* it in order to have the true value. This is confirmed by an article in the *Theosophist*, § which intimates that the iron age, preceded by one of copper, will also be succeeded by the same—evidently referring, not to the common Mahâyuga, but to double the period. Hence, perhaps, the origin of the eight ages of the Etruscans; but nevertheless there will be but seven; as a part of the whole is made up of the two *sandhis* or twilight times; and thus the respective ages retain their exoteric lengths.

How close we are to the turning-point of the Manvantara, may easily be seen from the account of the rounds and races; though this method would not answer if we had any less time to deal with than half of the whole; because the respective rounds are not actually equal in duration, and some have gaps between them. Assuming that all are equal, or using the average—or that the shorter balance the longer periods in the descent (which is the

* Concerning the whole of this paragraph, cf. Massey, *Op. cit.*, ii, 321, 326-7.

† I. U., Vol. I, p. 32.

‡ See *Theosophist*, Vol. XIX, p. 725.

§ *Ib.* Vol. V, p. 60, 61.

true state of the case)—we shall readily see that, taking forty-nine races as the whole time of the seven rounds, we are very near the middle point. For there are three rounds, or twenty-one races, gone by; while we are in the fifth Race of the fourth Round, making twenty-six including the current one, or twenty-five passed. Therefore, putting forty-nine to represent the Manvantara, twenty-five parts are elapsed; of which twenty-four and a half would reach the middle-point. For the present, and speaking roughly, we may suppose that the elapsed portion of the fifth Race of the present Round will correspond to the elapsed portion of the twenty-eighth Mahâyuga. Then we should have—Twenty-seven Mahâyugas of 8,640,000 years each

..	233,280,000 years.
First Sandhi or twilight period,	.. 216,000 ..
Satya or Golden Age, 1,728,000 ..
Treta or Silver Age, 1,296,000 ..
Dwapara or Copper Age, 864,000 ..
Kali or Iron Age, 5,000 ..
<hr/>	
Elapsed to the present year 1900,	237,389,000 ..

This, though sufficiently correct according to the accepted Kali epoch, is not necessarily accurate. It is enough to show the general method of procedure, and we may next prove it by another means.

Some Hindu calculators or chronologists make the age of the world 3,891,102 years;* which must refer to the beginning of the Christian Era—for it is 1,728,000 + 1,296,000 + 864,000 + 3,102. The nature of the blind is seen thus :

The three Ages total 3,888,000 years.
Multiply these by 6 × 10 60 ..

And we have the 27 yugas as before,	.. 233,280,000 years.
Add the remaining Ages, and Kali elapsed, ..	4,109,000 ..

And the present date is the same, .. 237,389,000 ..

Therefore, doubling the sum of the twenty-seven Mahâyugas, we have the whole Manvantara as 466,560,000 years, including all sandhis; and this appears to be the absolute length of the period which has so long been concealed from the profane and the curious external, nay, even from most semi-initiated occultists, as well, since they were put off with so many blinds and concealments, as it will next be in order to show was the case. A remarkable feature in the above is the use made of the number six, for "The hexad or number six is considered by the Pythagoreans a perfect and sacred number; among other reasons, because it divides the universe into two equal parts,"† and Pythagoras got his knowledge from India.

* "Anac." chap. iii, Sect. ii, p. 270. † Ib. p. 300.

Going back to the Roman world, we find Cicero speaking of the Great Year; and though he had evidently been told something of it under one of its blinds, he did not quite understand what was meant. He alludes to the time as being completed on the return of the sun, moon, and the five planets (then exoterically known) to some original configuration, "On the mutual completion of the spaces (orbits or periods?) of all of them;" and of that revolution he says, "as to how long it is, this is a great question; but (irrespective of this) the period or revolution must be certain and fixed." Again, in writing of Hortensius, he says: "The great real year is when there is the same position of the heaven and constellations which will recur when (the year) is at its full; and this year contains 12,954 of what we call years." But in the "Somnium Scipionis" his words are, "then when all the signs and stars are brought back to the same beginning (starting-point) you have a complete year." It thus appears, that of three different cycles or periods, each was considered by Cicero as forming a *great year*, although that which he has contemplated in Scipio's Dream is the only one equivalent to the entire return of all the heavenly bodies which Ptolemy considered to be a matter of unattainable knowledge.*

Whatever may be thought of the other two periods which Cicero mentions, the one which he speaks of as containing 12,954 years of the usual kind is evidently a piece of occult mystification. If doubled, it gives a very near approximation to the Sidereal year; and therefore was meant to cover the Four Ages of the descending arc of the yugas; but it was more than this, as we may easily see. Multiply it by the Chaldean Sossos, 36,000 (which was also the maximum Sidereal Year of Hipparchus, or 60 neroses) and divide the product by 2,159 adding the quotient as the sum of the two twilight periods—of which there would be 2,160 in the whole—and we at once obtain the period of the Minor Manvantara already quoted from the Indian numbers, or 466,560,000 years. The number 2,160 is that of the years in which the equinox remains in one sign, according to the celebrated Indian Sidereal Year of 25,920 common years, and which was adopted by Ricciolus and others in Europe; while each Sandhi would be 216,000 years, or 4,320 in the whole. Could any interpretation be more simple, or look more feasible than this does? In all these operations there is nothing which so clearly points out their genuineness, as the unflinching use of whole numbers in the quantities used for multiplying and dividing; for if fractions were used, anything might be made to fit.

SAMUEL STUART.

[To be concluded]

* See Ashmand's tr. of the "Tetrabiblos," Corr. et Add., where M,DCCCLIV is put by mistake for M,DCCCCLIV, as all other authors have it. Also "Tetrabib." Bk. I, chap. ii, p. 8, (For the whole of this translation I am indebted to Mr. G. R. S. Mead) and cf. Cicero, apud Tac. "de Caus. Corr." El. 16; and "Solinus," c. 33, 13.

LUNAR INFLUENCE ON THE ANIMAL WORLD.

THE influence of the Moon on the physical world is very well known. Among a host of familiar occurrences the annual inundations of the Nile and the Ganges, and the tides that occur twice a month during the Full Moon and New Moon days are cited as illustrations of the fact. They work good as well as evil. They fertilise the soil with loamy deposits and thus help to give us our staple food. They produce miasmata in the water-logged districts and thus curse us with the deadly poison of malaria. But the influence of the Moon on the animal world is less deleterious, though it is none the less mighty. People there are, among whom is my humble and obscure self, who have made their systems, so to speak, a sort of gauge to read and register this influence. They feel rather seedy and unwell, being full of bad humour, at certain periods of a fortnight, when they feel and know almost for certain that the Full or New Moon, as the case may be, is come or drawing near. Fasting or semi-fasting or living sparingly on dry food alone then becomes a necessity as the only remedy. For this reason experienced Ayurvedic physicians do not, as a rule, allow their patients who have just recovered, their usual food at or about the time of the Full or New Moon. Nor do they allow the convalescents their bath, even when they have sufficiently regained their former strength. Long-suffering patients are found to die at this juncture. Why? It is simply because the "sinking vessel of theirs becomes then surcharged with an unusual amount of humour. *Anent* this question I would say that I am not a medical man. Nor do I possess any statistics of the number of persons dying at night or by day. But to the best of my belief I say that those dying at night outnumber those dying by day. The reason is obvious. In the absence of the source of energy—the sun—the nights, nay, even the times of the rising and setting sun are considered as times of the *sleshina* or cold. Lunar influence is not lost sight of on the birth of a child, who is supposed to be great and good like Buddha, or the reverse like Robin Hood or the once notorious queen of Ceylon, according to the ascendant constellation at the time of birth on a Full or New Moon day.

Grant Allen justly observes that it is "the utilitarian instinct of humanity that has caused so much attention to be paid to the over-lauded bee" for the sake of honey only, though "the wasp's history is quite as interesting."* Naturalists like him have dwelt upon its intelligence. It collects honey all the day through, from flower to flower, and lays up its store in honey-comb and empties it by the time of the Full or New Moon, guided as it is by unerring instinct. How

* *Vide* "Flashlights on Nature," p. 178.

it knows the approach of the Moon's phases is more than I can tell. People who would get their supply of honey from the comb, must take it with some sort of poker, before these days, or else it is found devoid of its contents.

Formerly the Full Moon used to complete a (lunar) month. Hence the name *Purnamasi*. There are states still where payment to establishments is made on that day and on no other. It is therefore a day of great rejoicings among the people living in them. The New Moon is set apart by the Tantrikas for the observance of certain ceremonies so as to be endued with rights and privileges that they, alone, can aspire to by virtue of the practice, good or bad, on that especial day.

As a moth is attracted to the flame of a lamp to die, so shoals of fishes are drawn to ascend a river and are caught by the fishers, for the table of the piscivorous section of mankind, on the Full or New Moon day and thereabouts. The above is a truism in Lower Bengal among the fish-eating Bengali race.

We have the words "lunatic" and "lunacy" in English, derived from *luna* which means the Moon. Dr. Ogilvie and other lexicographers define a 'lunatic' to be "a person affected by insanity, formerly supposed to be influenced or produced by the Moon or by its position in its orbit." But in the adjectival use of the term the learned doctor signifies: "Affected with a species of insanity," etc. From this it is clear that from the specific we have the generic term. The poet, Cowper, sings to the same purport. It may now be scouted as an exploded theory. But from its once living force in the economy of human nature we have the present legacy; for the moderns cannot pretend to the full and thorough knowledge of heaven and earth that the ancients were masters of.

On the New and Full Moon days not only certain articles of food and certain things are forbidden by a prudent physician, but medicines, drugs and herbs having a medicinal property are also, as their efficacy is supposed to be neutralised or to act for bad, as the case may be, by the influence of the Moon. But in case of serious illness they stick to the principle that necessity has no law.

In the months of August and September when the sun, according to the Aryan Astronomy, is in the *Uttarayan* orbit, the Hugli overflows its banks, and Calcutta with the adjacent villages experiences the deleterious effects of a high tide. It has been observed that the rise in the river is much greater at night than by day; because, I opine, the influence of the Moon at night is more direct than by day. It has also been observed that the New Moon has greater influence on the rise than is the case under the Full Moon. Bunds and embankments are washed away; tanks and ponds overflow their banks, with the fishes they contain; paddy fields are inundated; fever and bowel-complaints get rife. In short the consequent sufferings of man and animal can only be realised by

those who have had the bitter experience. Is not all this traceable to the influence of the Moon? And under this belief ploughmen do not yoke their teams to plough the arable pieces of land on the New Moon day in particular.

NAKUR CHANDRA BISVAS.

NOTES ON MODERN ITALIAN STONE-WORSHIP AND FOLKLORE. *

WHEN Galba was elected Emperor by the Prætorian Guards of Rome, as a fit successor to Neronian iniquities, Titus Vespasianus—in after years surnamed by a grateful people ‘The Delight of Mankind’—was sent by his father Vespasian to congratulate the newly elected Emperor.

On his road to Rome, a journey described by Suetonius as a triumphal progress rather than the simple travel of a private citizen, the future Emperor was stopped by the report of public commotions, and returned back to Paphos where he consulted the Oracle of Venus as to the success of his voyage and also had his hopes confirmed of ultimately succeeding to the imperial purple.

This famous Sanctuary of Paphos was held by the ancient world as having been erected on the very spot where Venus, goddess of Love and Beauty, arose from the blue sea waves: and further, it contained a sacred statue of the same goddess which was considered to be one of the principal oracles of antiquity.

Tacitus in his ‘Liber, 2nd Capt. 3, 4, says that this statue is described as not being modelled in a human form, but was in resemblance ‘as a cone’ and that its origin was lost in antiquity. ‘*Similicrum Deæ non effigii humana.*’

How far the prophecies of this famous oracle coincided with the dreams of the ambitious young Tribune, and how much of the sacred words were verified by subsequent events, we cannot discover at this distance of time: nor indeed is the journey of Titus or the Oracle of Paphos in any way related to my subject save in so much as I wish to lay stress on the fact that about the year 70 of the Christian Era, a refined Stone-worship was practised by the higher classes of Roman citizens; even as in the year 1900 of the Christian Era a particular set of the Italian peasantry still honour with humble, faithful worship, certain *cone-shaped* stones, small in size, and demand from their stone-god, oracles and counsel, although now the questions put concern the fate of a sheep, of a vineyard, of a labourer’s love affair, and not the fortunes of a Roman Empire.

The worship of *cone-shaped*, and of *bean* or *egg-shaped* stones was pretty general in the ancient world, for under this form the two great nature forces were veiled.

* Enlarged from a paper read in the 3rd Section of the XIIth Oriental Congress, Rome, 1899.

In the ancient Pelagic tombs that stud the coasts of southern Italy there are always to be found, together with other and more conventional offerings to the spirits of the dead, a large stone shaped like an egg or bean, which stone has given our rational, materialistic scientists much trouble and field for speculation, and many are the meanings placed to its account.

Rightly or wrongly I hold that these stones represent a 'Cultus' or worship which belongs to entire humanity and has passed down the ages, veiled but ever existent, and even now to be discerned in the modern Stone-worship of the Tuscan peasantry.

In the ruined cities of Mashonaland, Mr. Theodore Bent discovered among the ruins of Zimbabwe, representations of the sacred birds of Cypris, or rather perhaps the vultures of her Sidonian representative, and with these birds were traced again the lines of the bean or egg-shaped oval, that are present wherever the Phœnician reared his shrine ("Ruined Cities of Mashonaland," pages 163-164.).

Soap-stone cylinders were also discovered, decorated with rings of knots exactly similar to Phœnician objects found at Paphos in Cyprus.

As Mr. Bent points out, there also exist beside the vultures and rosettes and cone-shaped emblems, many peculiar round blocks of dolorite, all of this pointing to a religious veneration of certain curious shaped stones existing amongst the earlier inhabitants of these ruins, and he shows the Arabian connection or conquest of later times.

In the town of Talf, a great unformed stone block was worshipped as identical with the goddess Herodotus calls Urania, and it is possible that the Kaaba stone at Mecca resembles the black schistose block which was found at Zimbabwe.

Curiously enough the superstition or worship of *black shining* stones is prevalent among the American Negroes. Among other strange relics Mr. Charles Godfrey Leland, the eminent Folklorist and Poet, possesses a Voodoo stone of a *shining black colour*, which is held in the highest honour by all Voodoo Sorcerers; for the fact of its possession confers the highest rank of their witchcraft upon the fortunate owner.

This sacred stone, which is said to deliver infallible oracles and to grant any sincere prayer or wish made by its devotee, is of a luminous black colour. It is shaped like a bean and but for its colour closely resembles a brother-stone in my possession that formerly belonging to Mr. Leland, which was, and is still, held in great honour among the Tuscan peasantry.

Lenormant in the 'Revue del'histoire des Religions' (Tome III, page 31,) observes that in the first ages an unformed 'dressed' stone was one of the objects which served to represent the Divinity, and offered a sensible sign for adoration. As I have said before

each tomb of the early Italian settlers contains a bean or egg-shaped stone of peculiar nature which must have been brought from a great distance, and which expressed the profound belief of the old world races, that even as the egg contained an embryo of higher being, so the body of man laid to rest in corruption had served but as a home or vehicle for the construction of a higher entity in the scale of life.

Mr. Wilmot in his 'Monomatapa' comes to the conclusion that the builders of the Zimbabwe in south-east Africa, and of the Nauraghes in Sardinia, were Nature-worshippers of the early Phœnician Cult, when Stone-worship was one of the leading features of that religion: also on the authority of M. M. Perrot and Chipiez, that the Nauraghes builders came from Libya and that their buildings belong to the Bronze-Age, or, as Mr. Bent asserted in his lecture before the Geographical Society, that the Zimbabwes were built in the eighth century B. C.

And the bean-shaped stones that are found in tombs near Terracina in Italy and which belong to the race that has left us the citadel of Monte Circeo, the bridge of Ninfa, the tombs of Cere, and who crowned each hill of the Volscian range with fortress and monolith, can hardly be proved of any later lineage.

Thus at the last Oriental Congress held at Rome I was enabled, thanks to Mr. Leland's help and my own personal research, to show that there still exists in Italy a band of some few adherents to the Old World Religion, together with much legentic lore and superstition; valuable in so much as by careful examination of *these* remains, we may be able to retrace the actual path of race migration from the East, Westwards; from the Tuscan witch-stone to the sacred carved stones of Iona; a road which has left many enduring landmarks in the mind of a conservative peasantry. For it is possible that these Italian stones are related to the worship of ancient American peoples and are part of the legacy of Atlantis. The black cock slaughtered by an Italian labourer is the direct descendant of the Mexican human sacrifices, the red painted stone an echo of what produced Polynesian cannibalism.

The egg-shaped grave of the Australian aborigine, the egg of the Musée de Saint Germain, cited by Mr. Emile Soldi in his great work, 'La Langue Sacrée' (*Page 269*), the Prajapati of India, prove the universal veneration accorded to these divine symbols. It is difficult to retrace each link in the human chain which binds us all from East to West, from North to South; still here and there a sunken rock, a silent ripple, tells us where the ocean of time has covered and concealed a wrecked religion, a lost civilisation.

Thus it is in Italy: swept together by stress of pillage, of conquest and of victory, the remains of many nations, of myriads of religions, of much false and much true philosophy, lie stored, waiting for the search-light of a *greater civilisation than we at present*

possess, to bind the broken threads together and make perfect that which should never have been mutilated—the golden chain of continuity in karmic wisdom.

The stones held sacred by the Tuscan peasantry are absolutely without carving or ornament, and must be either of a cone-shape, or oval, like an egg or bean, or else they must resemble some part of the human frame—such as the heart or liver or any other portion of man's anatomy.

The cone or oval stone need not be of any special colour, although they are preferred white, and they must be shiny, either by nature, by use, or perhaps by help of a little varnish.

Such stones as resemble parts of the human body are more prized if they are also of the same colour as the natural organ, such as liver colour, or a reddish white when in form of a heart.

The rustic witch or wizard as soon as he has secured his stone will daub it red, and afterwards will perform over it a weird ceremony which varies according to the whim of the 'Stregone.' However there are three points which never vary and are always essentially the same in every ceremony.

First comes the 'creation,' 'invocation,' or as they sometimes call it 'The Enchainment,' 'Incatenazione,' of a mysterious and beneficent being who dwells in the stone and who is called by the wizard 'The Spirit of the Stone.'

Second comes the search and discovery by the wizard, of the *true name* of the spirit by which he may be summoned, and the knowledge of this '*true name*' is strictly confined to the wizard. Thus it is useless to rob the owner of his treasure unless you know the name of the spirit, and when the stone is transferred to any other person, the name is solemnly communicated to the new master.

The third and last ceremony is to discover the use of the stone, what illnesses may be cured by it, and what this mysterious power can do and how it may best be utilised by the wizard.

The stone is now considered as a most precious talisman and amulet, the home of a divine being, and it must necessarily be retained on the person of the wizard, enclosed in a small bag of crimson wool.

The rich peasant will use the blood of a black cock, and offer up the creature as a sacrifice to colour the stone in the first part of its consecration; but the poorer man will content himself with a daub of red paint and a little varnish.

The medical powers of each stone depend on the shape: a stone like the human liver is an unfailing remedy for all liver diseases.

This is perhaps a reminiscence of the medieval doctrine taught by Paracelsus, but above all other shapes, the egg or bean-shaped stone is held most powerful.

The stone once consecrated is put directly to the test, and if successful the gratitude of the first patient is sufficient to establish its reputation and secure an easy livelihood for the fortunate owner.

I have a rather large specimen in my possession, oval in shape, which for many years was the inestimable treasure of a man living in the mountains near Lucca. Its special virtue was the cure of rheumatism, and the peasants came twenty and thirty miles to venerate it and to be cured of their pains.

You paid the wizard, were then allowed to take the stone in your hands and pass it over the parts affected with the aching pains, then you kissed it and restored it to its owner who gabbled all the time an unintelligible chant, in which he appealed to the spirit of the stone *by his true name* to cure his client.

The spirits are held to be of either sex, that belonging to my especial stone being female, and her powers are said to be marvelous.

I had formed a small collection of these '*picre fatale*'—'*sacred stones*'—and wishing to verify them I showed my collection to a renowned wizard, whose life is spent in the Appenines guarding his flocks from wolves and eagles.

It is amongst such men that the ancient traditions are best remembered, for their life is passed among the mountains and they are free from over-contact with our so-called civilisation.

Besides the orthodox Italian stones, there was an Egyptian amulet which naturally attracted the wise man's attention. My friend's means of divination were two little carved bones and from time to time he referred to them for advice, singing his incantation in a soft, modulated chant.

He told me the virtues of the Italian stones very correctly; but when he came to my Egyptian Amulet he was puzzled and tried his chant three times without success. 'It is foreign magic, very powerful, and of great antiquity; but my spirits are unable to explain what it is used for,' he said, and nothing would do until I changed this new talisman for one of his own little stone-gods.

Among other curious relics of former knowledge to be found among the Italian wizards, is the double name attributed by them to each nature-spirit or god. One name is almost literally Etruscan and is held to be *the true name*, to be the property of the wizard or priestly clan, and serves as a means of recognition between two professors of rural magic.

The other name is the one told to the people and, according to the Italian wizard, is useless to compel divine aid—*that* is only to be secured by the use of '*the true name*' which is carefully held secret from the profane.

There are many quaint customs, evidently of eastern origin, still lingering among the descendants of Etruscan Augurs; some, like the worship of a mirror, point to Shinto Rites, others, like the

carefully guarded melody belonging to each incantation or invocation, seem related to the mantras of India; but by this time I fear to have exhausted the patience of my readers and can only trust that the small harvest I have been permitted to gather in the golden fields of Italian traditions, may be supplemented a thousand fold by some more able master in the wisdom of our ancestors.

ROMA LISTER, F.T.S.

Sous Consigliere della Società delle Tradizione Nazionale.

Note.—The sacred stones are only used to cure, never to injure, although there is much black magic practised in Italy the Stone-worship is never degraded for evil aims; but it is on the other hand turned to much pecuniary advantage by the wizard or witch. R. L.

[Which is, itself black magic, being the use of occult forces for selfish ends. *Ed.*]

POTENTIALITY OF THE WILL.

AS the Universe is a unity, one part of it can be read by another, and by gaining knowledge in one department, we can gain knowledge in many departments—gaining knowledge in the small, we can also gain it in the great. And this truth (assuming that it is perceived to be a truth) is extremely valuable, otherwise many of our theosophical investigations would not be entitled to count for more than mere philosophical speculations. Moreover, we as Theosophists put forth nothing on authority, and therefore lack what is often looked on elsewhere as a strong support and even as a guarantee of truth. Theosophists may generally believe in this or that, or may generally put forth this or that teaching; but it must again and again be reiterated that we are each free, and indeed bound to accept or throw out whatever teaching we may think right or wrong entirely as that teaching may appeal to us on its own merits, and not at all because of the quarter from which it may proceed.

These remarks are made in order that it may not be thought that any apparently arbitrary statement in this article is really dogmatic or put forth because of any authority that it may be supposed to possess.

The Universe is then One—its appearance is otherwise; and this is because its unity is disguised under a most complex system of differentiation.

There is but one primordial substance, although no end to the number of modifications and combinations of modifications of this substance—what are called the chemical elements and the various bodies composed of different proportions of these elements.

There is but one Life and it permeates everything—although disguised under many modifications.

There is but one consciousness and it is everywhere immanent, although apparently split up into innumerable sentient entities at

all stages of progress and with all kinds of degrees of limitation to the sphere of their consciousness.

There is but one sense—sensitiveness to vibration—although the degrees and kinds and ranges of sensitiveness are without limit.

There is but one law of ebb and flow, of action and reaction, of construction and destruction, under which everything comes into manifestation and goes out of manifestation, whether it be a stone or a plant or a man or the Cosmos itself. That is, there is but one cyclic law under which all manifestation proceeds—birth, life, death, resurrection—although again this one law is disguised under all manner of variations. For instance, so far as appearance goes, a living organism when it dies decomposes, but a bit of stone does not. That, however, is only appearance. In reality the same changes which bring about the resolution of a dead body into the chemical elements of which it is composed, are also acting on the stone—slowly but none the less surely—and ultimately it crumbles away and disappears, its constituents re-incarnating and helping to form other rocks. And so in the history of the earth we find that rocks have been formed, disintegrated and reformed, the same materials being used over and over again. And that is not a matter of speculation but a simple fact, known to everybody who has given any attention to geology.

In like manner there is but one force, *viz.*, will-force, and it is everywhere immanent in matter, whether that matter happen to be manifest as a mineral or as the vehicle of a high intelligence: although again this will is so modified, differentiated and disguised, that we commonly only recognise it in man and in the animal kingdom, not recognising it at all in the vegetable or mineral, because it manifests differently in these kingdoms.

Now no matter can be created or annihilated and no energy can be created or annihilated, and therefore of course neither can will-power be created or annihilated. Indeed these three statements are all different aspects of the same thing which is commonly known under the name of the law of the conservation of energy. But although the amount of energy in the universe cannot be increased, the arrangement of that energy can be altered—and such alteration is being continually brought about, not merely by the chemist in his laboratory but by every one of us, whether we are aware of it or not. But the power an individual possesses in the way of concentration and manipulation of what may be termed outside energy, is very great when he proceeds to do so consciously and with that definite object in view. The uses and abuses to which steam, electricity, and explosives are put, furnish familiar and everyday instances of this. And as we find one law underlying everything, and that all things are correlated and resolvable into one another, in other words, that everything is indeed one although apparently separate and distinct, it is evident that the energy within ourselves, or utilised by ourselves, is not separate from the energy without or the totality of

energy. If therefore there is capacity to increase the will-power—and nobody denies this—it is hard to see where a limit to the power of extension can be fixed. And so we get a first glimpse of what is involved in the potentiality of the will.

As we have seen that underlying everything there is a unity concealed in apparent diversity and separateness, it is plain that this must apply also to the will. Our own minds, our own reasoning powers will tell us this, without opening any book to learn what any one else has to say about it. Otherwise we have failed to understand what is meant by a truth on one plane being a truth on all, and we do not yet see what is involved in the idea of the unity of the universe, without which perception that unity is a mere speculation or dogma and not a supremely important fact capable of throwing a flood of light on the problem of existence. So we must not look for the will to manifest itself always in one particular way. The following quotation from Schopenhauer, given in "Isis Unveiled" (I, 58.), is worthy of careful study; "The tendency to gravitation in a stone is as unexplainable as thought in human brain. If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think..... As soon, even in mathematics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation and so on, we are faced by phenomena which are to our senses as mysterious as the will and thought in man If you consider that there is in a human form some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead, utterly passive matter can manifest a tendency toward gravitation, or like electricity, attract and repel and send out sparks—then, as well as the brain, it can also think. In short every particle of the so-called spirit we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes every thing: all that which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will."

The mysterious something which holds the atoms of a lump of granite together is precisely that mysterious something which holds the atoms of the personality of a man together, although in the one case we may call it the force of cohesion, and in the other case—the case of man—we call it vital energy, sub-divided into a bundle of different kinds of forces, the action of some of which is voluntary, as in the movement of the limbs in walking, and the action of some involuntary, as in the beating of the heart; some chemical, as in the digestion of food and some non-chemical, as in the transmission of energy through the nerve tubes of the body. But this is simply the

manifestation in man, the microcosm, of that differentiation of force which is also manifest in the macrocosm. All the bundle of factors which make up what we call man really resolve themselves into two, *viz.*, force and matter as in the case of the stone. These two being inseparable like the two sides of a coin or disc. You cannot have the one without the other. But "will" is a better word to use than "force." Of course in man this force or will has many modifications, which we designate physical, chemical, nervous, mental, psychic, spiritual and so forth. If we take away force from the stone the stone itself disappears. In like manner if we take force or soul away from man the man disappears, and so of everything manifest to the senses.

Force then is the reality rather than dead matter, and there are many kinds of forces. But matter on the other hand is simply a mode or manifestation of force. On the face of things this does not appear to be the case. We naturally imagine force to be some intangible thing acting inside a tangible and inert casing which we call matter, like steam inside the pipes of a steam engine. But that idea should be got rid of, because it is quite erroneous. Steam truly is a force, but is material, and every particle of metal in the pipes and boiler of the engine is also a force. Every atom is kept near to every other atom by means of a force, and in their ultimate analysis, atoms of which the iron is composed can only be understood as so many tiny centres of force. So that steam rushing through the pipes of an engine is not force rushing through matter, but one arrangement of forces—steam—rushing through another arrangement of atomic forces which in their aggregate make up the pipes, etc., which appear to our senses to be hard and motionless but which we know in reality to be neither the one nor the other. Another erroneous idea that should be abandoned is, that "force" is blind and non-intelligent. The reverse is the case. One kind of force for instance is known as intellectual force and it would be absurd to say that intellect is non-intelligent. The fact is that force far from being necessarily unintelligent and blind is on the contrary that spirit or soul or intelligence or will or whatever it may be called, which permeates every atom of matter. The indwelling spirit which holds the atoms of a chip of stone together or the atoms of a living organism together, is the indwelling spirit in each case, whether we call it cohesion or soul. This is what Schopenhauer meant by saying that a stone could think if a man could, and as in the case of steam and the steam engine, so in the case of the body, it is a mistake to suppose that the soul or spirit is something entirely separate and distinct from the form which it uses as an instrument. Following out our reasoning, it is apparent that man's soul compared to his body, is a finer form of matter utilising a grosser as a vehicle, both body and soul however in their last analysis resolving themselves equally into soul or spirit, just as, in the case of the steam engine, the steam rushing through its pipes is a finer form of matter utilising

a grosser—the iron—as a vehicle, both the steam and the iron however in their last analysis being equally—force.

From these considerations we begin to see what a startling significance really underlies what is known as the “correlation of forces.” And recollect this is one of the generalisations of science arrived at from the scientific point of view and quite independent of the metaphysician ; and yet what does it involve? Precisely this: the interrelation and inter-dependence, the convertibility, and consequently the actual identity, of everything in and around us in the universe and consequently the literal unity of that universe. To speak of the correlation of force is simply another way of saying that all kinds of forces are in reality only one and the same force or spirit under different conditions, in the same way that ice, water and steam, or the solid, liquid and gaseous conditions of any given body, are all the time the same body under different guises—ice being not only related to water but actually resolvable into water—ice being consequently intrinsically identical with water and merely posing as something apparently different for the time being.

But the important thing about this correlation, and what it has been introduced here to bring out, is the logical conclusion to which it points, *viz.*, that *all* manifestations are identical and non-separate from one another, however separate and different in outward appearance they may be amongst themselves. Now if the will-power in man were intrinsically separate and distinct from the outside world and not correlative therewith, but merely something locked up inside a man's body, its potentiality might conceivably be somewhat limited—nothing more, probably, than what is ordinarily understood to be its limit, *i.e.*, a certain inherent capacity each man has to improve his faculties to some extent. But when it is recognised that the will of any individual is not a thing separate from the totality of force but identical therewith, then the case is widely different. Each individual man and woman is recognised to be not only a part of the universe but the universe itself—or rather a centre from which the universe radiates out in all directions. Each one of us is in touch with the forces of the universe, if we were but conscious of it. We belong to the Infinite—the Infinite belongs to us.

Will, then, regarded in its totality, is force, and force permeates everything manifest ; therefore it is universally present not only in every particle of organic or inorganic substance, in every grain of the visible orbs in the heavens, but also present wherever matter exists, even where that matter is invisible, such as the etheric matter which fills interstellar space, the existence of which science has been obliged to admit in order to account for the phenomena of light and heat. Regarded on the other hand in its differentiated aspect, this omnipresent force in one of its many forms is termed “human will-power.” This will-power assumes a very different meaning from what it ordinarily connotes when the foregoing consid-

erations are kept in mind. For instead of regarding it as something inside a man and separated from his surroundings by his physical body, we find that it is something, a power, which reaches to the confines of the universe, and that it is this boundless power and no less on which man lays his hand and to a certain small extent brings to his use when he speaks of his will-power. It will be sufficiently obvious then that there is here a very tremendous potentiality, always supposing that man can avail himself of it and in proportion to the extent to which he can do so. Indeed the whole importance or chief importance of the question, so far as man is concerned, lies in the extent to which he can control this force; but the first step necessary is to realise that such force as we do wield is not something belonging exclusively to ourselves and which is disconnected with other people and the outside world, but that each living creature, as has been pointed out, is a centre from which the universe radiates and that his power over this universe depends entirely on the scope of his consciousness and realisation of this fact.

Taking cognisance then of the present position to which normal mankind have attained, and bearing in mind that will is energy and *that* energy by which the entire cosmos has been thrown into manifestation and is held in manifestation from second to second, we come face to face with a duality here as everywhere else. We have force acting on us from without—*i.e.*, force which manipulates us—and we have force proceeding from ourselves to the outside world and which *we* manipulate. Is the ratio between these two factors the same in all creatures and things? It is not. The mineral has no power to react on the universe without, except by its chemical affinities—yet it has those affinities. The plant has more power—it has organic life, and consequently builds itself into an organic structure and maintains that as an organic whole for a time, from whatever suitable materials it may find at hand. It does something more than merely react on the outside world by chemical affinity. But its sphere of action and of movement is very limited. Coming to the animal kingdom, we find a great change in the ratio referred to. There is a considerable enlargement of the sphere of consciousness although self consciousness and consequently complete individuality has not been reached. The animal has not only, like the plant, the power of building up a physical edifice for itself and maintaining it in repair, but it carries this edifice about from place to place by its own volition and in that way has a much wider sphere of action. The ratio of internal power, or as we would say, of will-power, is increasing as compared to the outside power in regard to which it is passive. But still the power of the animal is comparatively nothing when pitted against outside forces; yet its manipulation of force is very great when compared with the plant. Coming now to man, we find a much greater com-

mand of energy, a further change in the ratio between will acting on him from outside and will acting from within himself on the outside world. Now not losing sight of the fact that will is energy and that no energy can be created or annihilated, what does the whole past history of our globe and man's present position on it indicate? Plainly that as consciousness in matter emerges, that consciousness clothes itself in different embodiments according to its stage of awakenment (these embodiments being innumerable) and that that consciousness has ultimately, in the case of modern man, become clothed with matter of such a texture and shape as to constitute the symbol in matter of that manifestation of self-conscious and unconscious force which is termed man, and that what distinguishes this force or rather bundle of forces which we call a human unit, is the amount of control over the forces of nature which it has power to exercise independently, the physical embodiment of any creature being the exact material symbol of the extent to which the potentiality existent in all things has become an actuality in that particular creature. Thus it is seen that the whole history of the past is an object lesson showing clearly the potentiality of the will and what has already been accomplished thereby up to our present standpoint. And as everything is correlated and the idea of separateness therefore philosophically an illusion, it follows that the amount of our ignorance of the outside world, the extent to which we do not realise that our environment is actually ourselves, the God within, to that extent we are limited in our consciousness and limited in our will-power. But the past teaches us not only that the individual organism has a capacity for individual growth, but that the different species of organisms become in their turn changed; shellfish giving place to more advanced fishes, these being succeeded by amphibious creatures and reptiles, these by birds and by mammals. And so, as there is not the slightest reason or proof to the contrary, we must, looking to the future, perceive that the individual organism or entity—the symbol of the relative dominance of spirit over matter—will continue to extend its sphere of consciousness, its approximation to realisation of its identity with the universe or rather with Universal Spirit, until it becomes Supreme Consciousness—God. Now these are conclusions drawn from the evidence which scientific men have gathered together not for this purpose, but simply in the investigation of truth on their own lines. Turning from the deductions which science and philosophy compel us to make, it is all the more interesting to find that this idea of approximation to and final attainment to Deity or at least to the presence of Deity, is an expectation that has always been more or less present with religionists, and that long before they had the corroboration from the scientific side which we now possess.

In regard to the dictum that man is potentially the Infinite, the writer is quite aware that many Christians object to this con-

clusion as making too much of man so to speak ; and to those who believe in an extra-cosmic, personal God the conclusion may appear presumptuous. But this is owing entirely to a misconception. For man is not, according to this philosophy, alone placed in this proud position : not the humblest worm or insect that breathes but has the same potentiality and is likewise a centre from which the universe radiates—" the centre is everywhere, the circumference is nowhere." Besides we have no intention whatever either to make much of ourselves or little of ourselves. Our intention is merely to show what from pure philosophy, appears to be the truth. If there be any reason to suppose that what has been written is not sound, by all means let that reason be forthcoming. It will be most welcome and be accepted or thrown out of court entirely on its own merits. For before truth, according to the motto of our Society, under which we have banded ourselves together, all things must stand aside : all things must fit themselves into truth as best they may ; it is not for truth to stoop and submit to that which is inferior—and anything which is inconsistent with truth, whether it be called sacred or secular, is inferior to truth.

Recurring to the gradual advancement and the corresponding change of form of the creatures which inhabit our globe from age to age, this question imperatively forces itself on us : What does this endless march of the generations of living organisms mean ? True, the general trend has been upward, and in the far future it may be safely said that a great height has still to be attained, that all creatures are destined to pass the human stage of will-power, and that the human beings of the present day are destined to pass on to the Divine. But what is it that passes on ? Is it conceivable that the long march of life, from the far distant past in the night of time, hundreds of millions of years ago, down to the present and onwards into the eternity of the future, is broken at each generation ; that the individuals of each generation never were on that march before, and that at death they lie down never to resume that march again, and that the promised land will be gained not by those who have journeyed to it, but by those who chance to be born last, who have the good fortune to drop into the last day's march, who have come from nowhere, done nothing and yet find themselves at the very end of a journey which it has taken others so much trouble to make ? Those who believe that each living entity only lives one life must have to accept this latter alternative, which becomes the more impossible and preposterous the more it is looked at. The teaching of reincarnation is the other alternative, and it constitutes one of the two great teachings which are at present so widely held among Theosophists. I have not space nor would it be suitable here to go into the *pros* and *cons* of the reincarnation theory. Suffice it to say that reincarnation, so far

as the chemical elements are concerned, is a fact which has long been known to ordinary physical scientists under a different name, and moreover the existence of cyclic law is also well known. Now the unity of the universe implies the universal application of these laws and hence involves reincarnation of organisms as part of the regular programme which we see so steadily adhered to elsewhere. The subject of reincarnation has been merely mentioned here because it is necessary to look beyond the portals of death, and a good way beyond, to find scope for the evolution of the will. If we limit man's existence to this one life, then the development of the will would necessarily be limited to that life and a satisfactory explanation of evolution would still be wanting.

A comprehension of the potentiality in man and in all things, also throws light on the meaning of the brotherhood of man—the recognition of which is the first object of our Society. In place of a vague sentiment of the goody goody type, it is perceived how all men aye and all creatures, are verily our brothers, and more—ourselves, each entity being not separate but merely a manifestation under limitation of one and the same Supreme Power. And as this at first necessarily partial realisation more and more approximates to perfect realisation, so the sharp lives which in man's ignorance he thinks divide the personal self from the not-self become fainter and fainter and ultimately pass out of sight altogether, when pure selflessness is reached. Then "all nature's wordless voice in thousand tone ariseth, to proclaim that a Pilgrim hath returned back from the other shore—a new Arhan is born."

GEORGE L. SIMPSON.

LIFE PORTRAITS.

NO. I.

Alone upon the Minster stoues a mother knelt.
 The vaulted roof rose far above the needs of men,
 While through the glass she saw the earth mist spread.
 Still she prayed on, and raised her weeping eyes,
 For none were near to mark her pain-lined face.
 Then suddenly with scarce surprise she saw
 A figure stand upon the steps in armour clad.
 "Thou art too late," oh guardian angel ! So,
 Full fifteen years I've wearied Heaven for thee !
 From sin to sin my son has stooped ; and now,
 Why comest thou to me ?
 " I am no angel, mother blessed ; no claim is mine
 To be aught human, and still less, divine.
 I am th' embodiment of all thy prayers,
 Their force endowed me thus with deathless life

Note thou my sword—'Tis tempered by thy faith :
 This coat of mail was by thy patience forged :
 My very shield thy tears have crystallised ;
 Invulnerable it is ; mine armour, see,
 It softly glows reflecting thy pure love !
 Cheer thee ! I go from hence to seek thy son
 And cease not, till I lead him back to
 Victory and God ! ”

 PORTRAIT NO. II.

Within a dark'ning room a writer wrote
 Till the lamp dimmed, and all the house grew chill.
 Still he wrote on—then paused, and his cramped hand
 Drooped nerveless on the page.
 “ ’Tis vain,” he murmured, “ when my work, sent forth,
 Is mutilated by the envious tongues of men.”
 His tired eyes closed, and then his bending head
 Sank on his nerveless arm.
 A touch upon his shoulder, and his startled eyes
 Re-opened wide in wonder !
 The dim room was suffused with pearly light
 More soft than break of dawn !
 It draped and limned a form ; the face was hid,
 But one hand held a chaplet partly turned.
 “ Who art thou, spirit ? speak ! ” the writer cried,
 “ Mistake me not for human, or divine !
 Mortal, I am the elemental form
 Created by the motive of thy work !
 Write on ! I go to steal into the hearts of men
 And pluck from the ungracious silence of their thought
 Some cheering leaves of praise.
 I die not when I pass.
 Far on the golden side of fuller life
 Thou shalt behold me once again, and wear
 The laurel-wreath of fame this world denies.”

 PORTRAIT NO. III.

From out a spacious hall, where earned applause
 Bid fair to rend to shreds the mighty dome,
 A master of musicians came and passed thence home.
 And then reaction like a blinding cloud
 Eclipsed the sun of triumph, and he cried,
 “ *Cui bono?*—they forget when dies the sound
 While all the stirring burst of my poor strain

Sinks into silence and is spent in vain."
Dawn broke, but whence came these?
 For, circling o'er his head, sweet miniatures
 Of forms which flushed right rosily,
 From smiling face to dainty tripping feet,
 Clasped tiny hands and perfected a ring,
 Singing with birdlike voice in harmony:
 "We live, great Master! conjured forth by thee:
 We are thy brilliant notes of pure-toned praise:
 We vibrate through th' eternal spheres:
 We raise the mournful earth-bound souls,
 "And speed their flight towards heaven."

HOPE HUNTLY.

Theosophy in all Lands.

EUROPE.

LONDON, *November 30th, 1900.*

Activities of various kinds have continued as usual during the past month. There have been the usual lodge meetings in several centres in London; there have been Sunday evening meetings of a more popular kind; there have been afternoon receptions at Albemarle St., well attended; and the Blavatsky Lodge has held another of its conversaziones. But nothing of this really needs chronicling, for nothing stands out as of any special importance, it is only part of the work that should always go steadily forward where a number of people, neither better nor worse than the average, are privileged in being allowed by Karma to stand before the world as, in some measure, the channel for the outflowing of regenerative truth.

From the Provinces the same kind of reports come in as to the energies at work in the few—*very* few—towns where Theosophical centres exist. The Quarterly meeting of the Northern Federation took place at Harrogate as usual, and was presided over by our new General Secretary, Dr. Wells, who took the opportunity to visit all the principal Northern Lodges, receiving a north country welcome and making many friends. Mr. Moore paid a two days' visit to Plymouth to give public lectures on Theosophy, and Miss Ward made a journey to Bath and Bristol for the same purpose. At the former place (Bath) the Theosophical movement appears to be making somewhat better progress than of yore.

We are drawing very near the end of the year and the Christmas season, which is supposed to be specially the period for the manifestation of "Peace on Earth, Good-will to Men," finds us, alas! still surrounded by all the elements of war, and the campaign in South Africa which, it was hoped, would terminate in June, is still far from its ending, if one may judge from the reports one reads. In view of the somewhat sad outlook with which the New Year dawns, I cannot do better than reproduce some of Mrs. Besant's wise lessons given to us amid all

the clash of strife, when she was with us last summer. They are words full of helping for us all and will be gladly welcomed by Theosophists in far sundered lands, for we have all a part to play in the momentous times in which we live. In a lecture given at the Queen's Hall on *The Reality of Brotherhood*, our eloquent Colleague reminded us that a law of nature is as much vindicated when its continuing action destroys that which is not in harmony with itself as when obedience to its dictates ensures the elements of success. So that one of the first things to recognise in studying Nature is that we can discover her laws as much by the failures, wrecks that strew the course of disregard of those laws, as we can trace them by the happiness, stability, permanence of all that is done in harmony with those laws. And if that fact be recognised we shall not be disturbed in thinking of the Reality of Brotherhood when we notice that nation after nation has utterly disregarded it. . . . So far the fact that in history lack of brotherhood is seen everywhere, need not disturb us in the acceptance of the law, and to-day, especially, when on all sides we see struggle instead of peace, when from all parts of the world there come tidings of distress and combat, when the future lowers more darkly than the present, and the storm clouds are blacker than the storm clouds over our heads; even in the midst of the present turmoil, we can see in the whole of this, not the failure of the law, not any notion that the fact is not so, but only that the Divine Providence that guides evolution is forced into teaching men to learn by sorrow what they will not learn by precept; to learn by experience once more that misery comes from denial of brotherhood, and that only sorrow and death tread on the heels of those national sins which deny the brotherhood of nations, Then after pointing out how differently a national atmosphere makes men view the same facts, and how inconsistent it is to call the exclusion of the white man from China an act of barbarism, while America and Australia both adopt measures for the suppression of Chinese immigration far more severe than are enforced on white men in China, Mrs. Besant continued: That is a thing to remember in the rough days lying before us, for every man and woman who refuses to be in the popular fashion, who refuses to help swell the popular cry, who, when he hears unjust judgment, says a word of pleading, every such man and woman helps to moderate public opinion, and each one who does it, does something to check the rush of hate, something to make a better feeling possible. And surely all who believe in the reality of brotherhood should never soil their lips with a harsh word against those whom their nation may be antagonizing. Let us keep peace in our hearts even in the midst of war, and speak not with the fanaticism of those who work in favour of war, but with the balanced judgment which sees both sides of the quarrel, the justification on the side of the antagonist as well as the justification on our own; and so, giving this judgment, instead of the bitter words of the partisan, let us, at least, who believe in brotherhood, contribute that to the public opinion of our nation during the troublous days that lie ahead. . . . The lecturer then showed how brotherhood was a reality on all the planes, we could not get away from the results of the constant interchange of particles between physical, astral and mental bodies. "We find that we are affecting each other by our thinking as much as by our emotions and our bodies. We find ourselves born into a national thought, family thought, racial

thought, and the collective kinds of thought affect us and influence our individual thought. If you realise it, it will help you to be stronger and calmer, for this question of collective thought is of enormous practical importance Mrs. Besant then gave some illustrations of the entirely different ways in which men of different nations regarded the same events and said it was our duty to "try and do away with the race-coloured spectacles through which we were always looking, and try to see through those of other people." "If you do that steadily you will make your thought atmosphere far more colourless than it is now, and if that can be done by man after man, and by woman after woman, in the different nations, we should gradually get an atmosphere of international thought that would diminish our antagonisms and lessen the likelihood of war in the future. You have time to work. You cannot avoid war in the present and the near future, but never mind, look to the other side of these wars and begin to build for that which shall be in the future. It takes a long time to make an opinion; a long time to change international opinion. . . . Let us begin to do it, and by the time the cycle of wars is over, we may be there ready to outline the cycle of peace that will succeed. Begin trying to make it first in yourself. You cannot make it in others till you make it in yourselves. . . . Begin by working at your own thought-atmosphere, and try through that to spread the same idea of brotherhood into the thought-atmosphere around you, and remember that we, who happen to be Theosophists, have at least this advantage, that we can work with men of every race, every country, in making this international thought, for as we have members everywhere who recognise the brotherhood, there is a nucleus in every country from which the brotherhood thought can spread. . . . What is the noblest title man can bear? The title that in India was given of old to those who recognised only the One Life, and lived to share it— He is the Friend of Every Creature."

A. B. C.

NETHERLANDS SECTION.

AMSTERDAM, *November 29th, 1900.*

The plans of the Vâhana-Lodge, Amsterdam, alluded to in my previous letter, have now been carried out. They consist mainly of the acquirement of their own premises. Two of the members of the Lodge have combined to rent a whole house, of which each of them occupies a floor; the ground-floor being reserved for the Lodge, and consisting mainly of two rooms *en suite*, capable of easily holding sixty people. These rooms are situated at 23, Brederodestraat, Amsterdam. On October 26th the ceremony of dedicating the new premises was held, Mr. Fricke and all other members of Headquarters being present. Many of the members of the Vâhana Lodge are artists, so, naturally, the new premises are decorated, and most artistically and daintily. Members from almost all Lodges and centres were present and letters and telegrams had been sent by many others. Mr. Fricke, the General Secretary, Mr. C. de Bazel, the President of the Lodge, and Mrs. Meuleman, addressed the gathering. It was a pleasant evening and one

more link in that solidification of our Section which is of such vital interest to right growth and work in the future. The Vâhana Lodge is very active and has no less than five weekly meetings. Three of these are devoted to the teaching of branches of practical handicrafts along Theosophical lines by competent teachers. This department of work comprises classes for drawing, for needle-work and for metal-work. This original undertaking has arisen from the fact that many members of the Lodge, who are artists and artisans themselves, found that in any line of handicraft, an application of Theosophical principles is urgently needed and most useful. To demonstrate this fact, these classes were established. Now three Lodges—out of seven—possess their own premises.

Our Section is yet young, and naturally its propaganda attracts mostly people in the prime of life when the mind is still open to new ideas and has not yet crystallized into set ways of thinking. So it is but natural that we lose but few of our members by death, yet we have to chronicle the loss of two good workers. The first was Ariel Terwiel, of Rotterdam. He was beloved by his comrades and did much for the Rotterdam Lodge in its early days. The second was Mrs. G. P. L. Basting-Meyroos, a lady of remarkable gifts, especially in the musical line. She was devoted to Theosophy, body and soul, and helped the Haarlem Lodge in many ways.

A recent visitor at the Amsterdam Headquarters has been Mr. E. Meuleman, from Semarang, Dutch Indies; son of Mr. and Mrs. Meuleman, who are so well known here and elsewhere in the movement. He made a stay of a few months in Holland, and returned to the Indies the other day with the intention of actively helping our cause over there. As a memento he presented the residents of the Dutch Headquarters with a life-size splendid photograph of Colonel Olcott, now one of the best pictures we have at Headquarters.

Still another item of interest is our celebration of the 25th Anniversary of the foundation of the T. S. This festival was strictly reserved to members of the Society and about 150 of them were present. The meeting was held in one of the halls in town, specially decorated for the occasion. Many members had sent flowers, *objets d'art*, and other materials for festive array and adornment, and the platform was decorated with large portraits of H. P. B., H. S. O. and Annie Besant. Interesting remarks were made by Mr. Fricke, the General Secretary, Mr. van Ameron, Mr. Hallo, Mr. Gazan, Mrs. E. Windust, Mr. van Dijk, Mr. Lauweriks, Mr. Johan van Manen and Mrs. Meuleman, and during the proceedings a congratulatory telegram was despatched to Col. Olcott, with much enthusiasm. After the speeches, a delightful entertainment consisting of music, recitations, etc. was held, at which the children of the Lotus circle were present, and all our members were deeply impressed with the spirit of harmony and good-will which prevailed.*

The public lectures of these two months have been by Mr. Fricke at Rotterdam, Nijmegen and the Helder; Mr. Johan van Manen at The Hague and Rotterdam; Mr. Hallo at Amsterdam and Haarlem; Mr. van Wert at the Helder.

* We regret that lack of space prevents us from giving the full report of his interesting gathering.—Ed.

Besides these Mr. W. B. Fricke and Mr. Johan van Manen made a week's tour through the two Northern provinces, Groningen and Friesland. In Leeuwarden, Friesland's capital, a nucleus was formed, which promises well for the future. In six days, six public lectures, two private meetings and two receptions were held. The papers gave good reports ; a fair amount of literature was sold ; some people became members and good audiences were drawn. We hope to extend this work throughout all Holland.

NEW ZEALAND SECTION.

The Fifth Annual Convention of the New Zealand Section will be held in Auckland on December 30 and 31, 1900, and January 1, 1901. A good attendance of delegates is expected, and the Auckland members, on hospitable thoughts intent, have already begun to make preparations for entertaining their expected visitors. All the indications point to the coming Convention being a particularly harmonious and enthusiastic gathering.

The Annual Meeting of the Auckland Branch was held on November 2, and the Secretary's Report spoke of the past year being a very busy and useful one, and successful in every particular. Through the generosity of some of the members the Branch room had been made much more attractive ; a fine book case, and the hanging of pictures and curtains had given a homelike appearance to the room. The library had been considerably increased during the year. The officers were re-elected, with the exception of a change in the Vice-Presidentship. President, Mr. S. Stuart ; Vice-Presidents, Mrs. Draffin and Mr. B. Kent ; Secretary and Treasurer, Mr. W. Will (West St., Newton, Auckland) ; Assistant Secretary, Miss Davidson ; Librarian, Miss Browne.

Dr. Sanders lectured in Auckland on " The Religion of Ancient Egypt," and Mr. S. Stuart on " The Work of Theosophy." In Dunedin Mr. A. W. Maurais on " The Making of a Man." An active band of Dunedin members are working in the country round about. Miss Christie gave a lecture on " Theosophy" in the Henley Public Hall, on Oct. 12.

Miss Edger has been paying a quiet visit to Auckland, her old home, prior to her departure for India. Being over simply for a holiday she did not lecture, but being present at a Branch meeting on Sunday, Nov. 11, she spoke a few words of encouragement and farewell at the close of the meeting. She left for Sydney on Nov. 12. Good wishes and kindly thoughts go with her from New Zealand.

ALOHA BRANCH, T. S.

HONOLULU, H. I. *November 6, 1900.*

After a stay of five months, our President, Dr. A. Marques, has again left us to take up his duties in the Australian Section. His return was most timely, as our Branch was moribund ; but he quickly revived it, and six new members have joined, so far, with the prospect of several others joining shortly, so that, in spite of the many losses sustained by the Branch, through departure and other causes, the membership keeps up to 20. On Dr. Marques' departure the management was assumed by Mrs. M. D.

Hendricks of Minneapolis, who has now settled in Honolulu, and she will be ably assisted by the Secretary, Mrs. E. M. Oliver Marques, and the Treasurer, Miss N. Rice, who intend to continue the class work for beginners every Tuesday and the public meetings every Saturday evening. The Library, in charge of Mr. L. D. Merry, has been renovated and completed, over \$200 having been spent on it through the liberality of kind friends; the only thing now lacking being the completion of our files of the *Theosophist*. Thus the Library will be better fitted to meet the requirements of the numerous tourists and new settlers who are coming down, since the Annexation, many of whom are interested in Theosophy; so that our little cosmopolitan branch in mid-ocean, will be able to continue its humble share in the great work.

ALOHA AINA.

ACTIVITY AT BOMBAY.

We are very pleased indeed to learn that our Parsi brothers in the Bombay Branch are showing great activity in good works at this time. A Parsi ladies' study class, conducted by Messrs. Nasarwanji Framji Bilimoria and Dadabhai Dhanjibhai Jassávala, on Mondays, and some of the leading Parsi scholars of Bombay, such as Mr. K. R. Cama and Shamsol Olma Ervad Jivanji Jamshedji Mody, are attending the Zoroastrianism Class, which is becoming more and more successful. A commemorative lecture on "Twenty-five years of Theosophy" was delivered on the 18th November by Mr. Gajánam Bhaskar Vaidya, B. A. We congratulate our colleagues on the good they are doing to their own religion.

ITALY.

Mrs. Cooper-Oakley writes encouragingly of the work in Italy. She is settled for the Winter, in a flat at No. 15, *Via Sommacampagna*, in the Macao quarter at Rome. A central office has been opened, and a National Committee formed. The Italians are so inexperienced as a people, in methodical conduct of business, and Theosophy, as a system, is so new to them, that Mrs. Cooper-Oakley, is sure to find in her way many obstacles that will have to be removed before the movement can have free scope to spread. There is a possibility of a Branch at Turin, and a second one at Rome. A pamphlet written by Col. Olcott, by request, to explain our views to the Italians, simply and succinctly, was published in November and it was expected that an Italian edition of the "Ancient Wisdom" would appear in December: various other books are in course of translation. Mrs. Cooper-Oakley receives on Wednesday afternoons and Saturday evenings. She concludes her letter of news with the kindly expression: "This is your Silver Wedding to the Theosophical Society. May the Golden Wedding find you in this same body"—a wish in which we all join.

Reviews.

ASTROLOGY FOR ALL.*

Students of Astrology will welcome this new book by Alan Leo, the well-known Astrologer and President of the Astrological Society, of London. The author is a student of Esoteric Philosophy and of the Astrology of the Orient and combines with the modern method of reading, something of that of the ancient Eastern sages. As the purpose of the work will be best expressed by the author himself, we quote the following paragraph from the Introduction :

"Reason, thought and experience are the basis upon which the system adopted in this work is built. The ripened fruit of many years' toil and practice are offered to those who are sufficiently thirsty for the knowledge that Astrology brings to mankind, and the main object of the present publication is that of satisfying a demand made by the growing students of Astrology for more light. . . . For the first time since the glorious days of wise Chaldea, an attempt is made in the following pages to place before the world the true Chaldean system of Astrology, freed from the limitations of bigotry, prejudice and selfish motives. That truth has been preserved in its symbology, and so plain are its symbols that he who runs can read. The time has come to again reveal the hidden meaning concealed so long in circle, cross and star. We have commenced the task in these pages, by removing some of the debris that has fallen around the title during the past ages, and one desire alone prompts our writing, the desire to serve humanity, and give to those who possess an eager intellect and a pure love of truth, some of the crumbs that have fallen from the table of those wise occultists whom the author is truly grateful to know as teachers." Orders will be received by the Manager, *Theosophist* Office. Price, Rs. 4.

N. F. W.

THE UNITARIAN MOVEMENT IN JAPAN.

Some one of my old friends in Japan has sent me a very neatly and artistically printed pamphlet giving an account of the rise and progress of the Unitarian Movement in that country, together with portraits of the Western clergymen who have led it, and of ten representative Japanese converts. Among these latter are Mr. Zenshiro Noguchi, the special delegate sent by a Society of young Buddhists at Kioto to invite and escort me to Japan, and Mr. Kinza Hirai, a leading member of that body. The portraits are excellent and the biographical notices interesting. Their tone and that of all the autobiographical memoirs is pessimistic to some extent, teaching the lesson that these young men were led to forsake their ancestral religion because of the low state of spirituality and, sometimes, morality, among the Buddhistic priesthood of their country : from them they could receive no religious consolation, from their personal

* By Alan Leo, London, 1899.

conduct no encouragement to follow in the path of their forefathers. This is the greatest danger which hangs over the Northern Buddhist Church, and over and over again I warned my audiences to beware of the future, unless they set themselves to work to purify themselves and live more up to the ideal which was painted by the Lord Buddha. In point of fact, there is nothing wanting in the Buddha Dharma to stimulate the highest aspirations of the human heart and satisfy the yearnings of the cultivated intelligence. It is the sin of the priesthood alone which weakens the foundations of this hoary cult.

TWO TRIOPIAN INSCRIPTIONS.

Prof. N. G. Giovannopoli, F.T.S., of Rome, has favoured us with his pamphlet on two ancient Greek inscriptions, which he has translated into English. The first, on Herodes Atticus, is from the beautiful hexameters of Marcellus Sidites, a Greek poet who flourished during the reign of Marcus Aurelius. The second, on Anna Regilla, wife of Herodes, is from the same source. The translator's work has been admirably done.

A SERIES OF MEDITATIONS.*

The book before us is another of the publications of the Order of the White Rose, a Society for the development of the lower psychic powers. As far as one can judge from the different books sent us for review, the teachers of the Order mistake the lower forms of clairvoyance and clair-audience for the high and spiritual faculties possessed by adepts. Such being the case, much harm is done to eager students who lack discrimination in these matters. This present volume contains the substance of "meditations" by one of the students, upon various topics, but there seems to be little of value in it. All that it contains can be found in a more concise form, more clearly stated, in any of our theosophical books, in Emerson's Essays and in many other works by great thinkers.

N. E. W.

TALES OF TENNALIRAMA.

Pandit S. M. Natesa Sastriar, B.A., has translated into English the main portion of the Telugu tales of the famous Court Jester, Tennialrama, who lived in Southern India in the sixteenth century. The pamphlet (of forty-six pages), contains seventeen short, humorous stories, and has been neatly brought out by G. A. Natesan & Co., Madras; price, As. 8.

OTHER PUBLICATIONS RECEIVED.

We have to acknowledge with thanks the receipt of the following: *Journal of the International Psychic Institute*, Vol. I, No 1, for June 1900; *L'Évangile Philosophique*, par le Docteur Basile Agapon, Athens, 1900. From the Author; *Les Apocryphes Éthiopiens*, Nos. ix and x, par René Basset, Paris, 1900. From the Publisher, 10 Rue St. Lazare; *Les Enseignements Secrets de Martinés de Pasqually*, with a long Memoir on Martinézism and Martinism, by Franz von Bader. From the Author, "Forestry in Southern India," by Major General H. R. Morgan, F. T. S.

* By Erastus C. Gaffield.

"Poems from the *Secret Doctrine*," by Louisa Williams, from the Authoress.

The Madras Government Museum "Bulletin," Vol. III, No. 1, has just reached us. It is devoted to Anthropology and contains six plates. The "Notes on some of the people of Malabar," by Mr. F. Fawcett, fill 85 of the 92 pages of the book, the remaining space being occupied by a short article on the "Mala Védars of Travancore," by Florence Evans, and by miscellaneous notes by the Editor, Mr. Edgar Thurston, Superintendent of the Museum. The tables of measurements, given by Mr. Fawcett must prove of special use to the Anthropologist, and his detailed description of the habits and multitudinous ceremonies of the Nambútiri Brahmins is particularly interesting.

MAGAZINES.

In the *Theosophical Review* for December, Mr. Worsdell continues his instructive paper upon "Theosophy and Modern Science." One particularly interesting point he treats of is that of "the living crystal," and he shows the progress of scientific thought towards a recognition of a life which operates as truly in so-called inorganic as in organic matter. "On the Gaining of Good-Will" is helpful to all students. Mr. Ward possesses the enviable faculty of being able to hide his own personal views completely and of placing before the reader vivid pictures of the two extremes, leaving him to find, for himself, the middle path. Speaking of many forms of that which we call evil, he says: "In each and all the One Life works for good; we dare not question it. No 'righteous indignation' can be suffered if we would gain good-will, for what is righteous indignation but hate under a white lace veil? We cannot hate the deed, the desire, or the thought of a man without hating the man himself. That we can do so is a deadly self-deception. The thought is the expression of the thinker, the impulse is the expression of the thought, the act is the expression of the impulse. All are one in essence, and that essence is the evolving Life; to hate the deed is to hate the Life." Mrs. Hooper has another interesting essay upon the origins of the early British Church. "Evolution in the Twentieth Century" is a prophecy as to the probable trend of thought and custom during the next hundred years, based upon a study of the changes occurring in the latter half of the present century. "Lox" is a charming story of a faithful dog, almost human in his love and devotion: perhaps one should say, more loving than the majority of men and women. "The Sacred Sermon of Hermes the Thrice-Greatest," is a revelation of the coming into manifestation of the Universe, and treats, in symbolical language, but in elementary fashion, of the various stages of involution and evolution. Chapter I, of Mrs. Besant's "Thought-Power, its control and culture," which explains the nature of thought, is concluded and Chapter II, which deals with the Thought-Producer, the Creator of Illusion, is begun. "Notes on 'Lemuria,'" is an erudite paper by James Stirling, for many years Government Geologist of Victoria. "A Story of Reincarnation" is a review of Mrs. Campbell Praed's new book, "As a Watch in the Night." Mr. Sinnett says that it is "the most brilliant and instructive story of Reincarnation that has yet been produced." "The

"Gateless Barrier" and "Ions, Atoms and Electrons" are both reviews, the former of a book, and the latter, of a magazine article. The usual small items of interest complete the number.

Revue Théosophique. Commandant Courmes' magazine appears punctually and presents its usual interesting collection of articles. Dr. Pascal, whose writings are always instructive, contributes an article upon the Problem of Heredity according to Theosophy, citing some very striking facts as to the average brain-volumes in different races, to show that national genius is not dependent upon the cubic mass of brain-substance, and other historical facts about the birth of geniuses of common-place parents, a phenomenon which cannot be explained by the materialistic theory of physical heredity. Dr. C. de Lespinois writes about that wonderful Mussalman community of Morocco, Algiers and Tunis, called the *Aissaoua*, or followers of Jesus, whose origin is legendary but who possess very strange psychical powers. Throwing themselves into a sort of epileptic convulsion, they will eat serpents, crush scorpions between their teeth and chew up the leaves of the thorny cactus; a red-hot iron they pass harmlessly over their tongues and fingers; they thrust long, sharp needles through and through their two cheeks, and suspend heavy weights from similar irons passed through their tongues transversely; they stand on braziers of burning charcoal, and stab themselves in different parts of the body: not a drop of blood following the wounds and the latter healing up within a few minutes, without leaving a trace. These phenomena have all been seen by the present writer, who can testify to their accuracy. They are among the wonders of psychical science. Commandant Courmes does well to cite from a Spiritualistic journal, the definition given of Theosophy and Theosophists by M. Jules Bois, who, for some time past, has been figuring as a friend of our movement, and actually lectured upon it at Paris in 1896, in a friendly spirit, but who, in the article above referred to, shows himself to be anything but a friend.

Teosofia. Signora Calvari's expository article on the relation of the Earth and Humanity with the Solar System, is continued, and the other contents, with the exception of a brief article by the editor, on "Rays of Light," are made up of translations.

Sophia, Madrid. The November number gives continuations of translations of Mr. Leadbeater's "Ancient Chaldea," and M. C.'s "Idyll of the White Lotus;" there is also a Platonic dialogue entitled "Crisostomo," of which the scene is laid at Athens, and of which the contents are both interesting and instructive.

Theosophia for November has translations from an article by H. P. B., which was published in *The Theosophist*, June, 1881; from "Esoteric Buddhism," from "Tao Te King," and from the "Astral Plane;" also a translation from the French, of an article written by Léon Cléry—"What is Theosophy." "Incidents in the History of the Theosophical Movement in Holland" is an original contribution, which is followed by "Gems from the East," reviews and T. S. notes.

In *Theosophy in Australasia* for November we find some appropriate notes on an article which appeared in *The Contemporary Review* for September, under the heading of "The Evidences of Design in History." The third instalment of "A bird's-eye view of the Theosophical Movement" is next given, under the sub-title of "Looking Ahead." Mr. Mayers

continues his "Theosophy and Civilisation," this contribution dealing especially with "Self-sacrifice." There is also a brief article by A. M. M., on "Charity or Love."

The N. Z. Theosophical Magazine for November gives portions of a lecture on "The Heart of Existence," by Agnes E. Davidson, and paragraphs from a lecture on "The Measure of a Man," by D. W. M. Burn, both of which are very good. Following this we find an article on "Higher Planes of Being and Consciousness," by F. Davidson; a poem, by D. W. M. Burn; a continuation of Mr. S. Stuart's interesting article on "The Magic Speculum;" the "Children's Column," etc.

The Theosophic Messenger. The issue for November is much enlarged and half its pages are devoted to a short history of the Society and sketches of the Founders and several of the prominent members. It is illustrated with portraits, some of them rather good likenesses.

The Theosophic Gleaner. Among the contents of the December number are "How a Hindu Tames his Mind;" "The Medicines of the Future;" "An Electric Creed;" "Does Intellectuality lead to Wickedness?"

The Prasnotlata for December is occupied chiefly with the Programme for the Twenty-fifth Annual Convention of the T.S., and various items concerning the arrangements. There are, also, continuations of the articles noticed in the preceding number.

Modern Astrology. We have also received the Christmas number of Mr. Alan Leo's magazine, in which the usually dry subject to which it is devoted is made interesting reading to the lay-reader. Mr. Leo deserves the success which we are glad to see his magazine has achieved.

The Hindu Dharma Shikshaka is a four-page quarto monthly, edited by members of the "Hindu Boys' Religious Association," and published at Cawnpore. It will be "sent gratis to all English-knowing gentlemen, College students, and school-boys not below standard VIII., on their application to the Manager." Mofussil applicants should send 12 half-anna postage stamps. This seems to be a worthy enterprise and we wish it all success.

The Light of Truth, or Siddhanta Dipika (a Journal devoted to Saiva religion) for November 1900 has for its frontispiece a portrait of the Rev. G. U. Pope, M.A., D.D., the veteran Tamil scholar who has recently published, on his eightieth birthday (24th April 1900), his translation of the sacred Tiruvâchakam; and opens with the excellent translation (continued) of the Vedanta-Sûtras with Sri-Kantha's Commentary translated by our esteemed brother A. Mahâdeva Sastri of Mysore. Following this, is the original (in Devanâgarî character) of the Mrigendra-Agama, Chapters III. and IV., with their English translation, by Mr. M. Narayanaswami Aiyar, B.A., B.L. Much space has been devoted to the review of a Tamil prose work called Padmâvati. There is a small editorial on Rev. G. U. Pope followed by his (Dr. Pope's) "Leaves from an old Indian's note-book" which is very instructive. "The Sûta Samhita on the Saiva-Agamas," by Mr. M. Narayanaswami Aiyar, "the Problem of Evil," by Mr. G. Alakondvilli (in continuation of his former ones and still to be continued) and the word "Ayal" an article on Philology, by Mr. S. W. Kumâraswami are noteworthy articles. The Magazine closes with two small reviews.

The article on "The Problem of Evil" is especially interesting as it

abounds in useful quotations. Mrs. Besant is very often quoted and "The Seven Principles of Man" referred to.

G. K. S.

Acknowledged with thanks: *The Vâhan, Light, L'Initiation, Review of Reviews, Lotusblüthen, The Ideal Review, Notes and Queries, Mind, The New Century, The Lamp, The Forum, Banner of Light, Harbinger of Light, Health, Temple of Health, Suggestive Therapeutics, The Psychic Digest, The Brahmavâdin, The Dawn, The Light of the East, The Light of Truth, Prabuddha Bhârata, The Brahmacharin, Maha-Bodhi Journal, Christian College Magazine, and The Indian Review.*

THE ARYA BALA BODHINI.

The little monthly periodical for Hindu boys, which has been carrying throughout the length and breadth of the land, during the past six years, such currents of love and good-will to the class addressed, has just issued its last number. Henceforth it will pass under the name of the *Central Hindu College Magazine*, be supervised by Mrs. Besant, edited by members of her staff, and published at Benares. My best wishes go with it, and it will be the cause of happiness to me, as it also will to its staunchest patron, the good Countess Wachtmeister, if it shall be made more useful and more interesting, if that be possible, than it has been hitherto. All its friends and readers owe hearty thanks to its devoted Editor, M.R.Ry. S. V. Rangaswami Aiyengar, B.A., F. T. S., for his conscientious performance of duty, and the deep solicitude he has shown from first to last in the spiritual and moral welfare of his young compatriots. Though a Vaishnava by family heredity, he has strictly abstained from making the journal a sectarian organ; a precedent which I trust may be followed by his editorial successor. The object of our theosophical movement is to strengthen the religious spirit of the human family while carefully avoiding anything like taking part in the petty interests, strifes and prejudices of warring religious groups. The *Bodhini* may, and ought to be, made a powerful aid towards this end, by giving the right direction to the minds of Indian youth. Such, under Mrs. Besant's watchful supervision, will, I am sure, be the aim and policy henceforth pursued, and so long as it is, there will be no call for the starting of any rival periodical.

CUTTINGS AND COMMENTS.

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

Here is another pearl just brought up by deep soundings in the T. S. Archives of the early days: a letter written for the (London) *Spiritualist*, but never sent, by Colonel Olcott's beloved sister, whose memory he cherishes and whose daughter he has adopted as his own child. Mrs. Mitchell was a woman who died regretted and honoured by all who ever met her; one of absolutely blameless character and a sincere Christian. Her testimony to the purity of H. P. B.'s private life and the sincerity of her motives possesses unique value for Mme. B's friends and disciples, and is made

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public for their consolation. The slanderer whose libels are answered, always wrote against H. P. B. with unsparing malice, while herself the mother of a well-known professional medium. If her name is now suppressed, it is because she has long been forgotten, and to bring her again to the recollection of the public would be useless: she had better be left in the darkness to which time always banishes the uncharitable and the malignant. These two estimable women, H. P. B. and her friend, Mrs. Mitchell, are both dead and gone, but thought is imperishable and this tribute of affection is as fresh and helpful as though twenty-three years had not passed since the lines were penned.

TO THE EDITOR OF THE SPIRITUALIST.

If you will permit me, I shall be glad to say a few words in reply to an article in your paper of . . . written by Mrs. . . . That you may understand the point from which I speak, allow me to say that I am neither Buddhist, Brahminist, Theosophist nor Spiritualist, but simply a communicant in the Presbyterian Church, in which body I was brought up and expect to die. I am the sister of Col. H. S. Olcott, a wife, and a mother of a family: and, I may add, that I am neither a dupe of, nor "psychologised" by, Madame Blavatsky. But I am a woman calling for justice to a woman. The Madame Blavatsky depicted by Mrs. . . . is a bad, unprincipled, wicked person; a deceiver and a disseminator of falsehoods; a woman, in short, to be shunned alike by the honest and the pure. Different from this disagreeable personality is that Madame Blavatsky who wrote "Isis Unveiled;" and so unjust is the indictment against her, that, for once in my life, I appear as a controversialist, and out of the privacy of my domestic life cry to you for justice for the slandered. I have enjoyed the friendship of Madame Blavatsky for some three years past, during a portion of the time (as at present) occupying an apartment with my family under the same roof with her. Could you believe that a mother would have her children housed with such a monster as Mrs. . . . depicts her to be? With me she is at all times friendly, unrestrained and familiar; and I can affirm that I, and I only, have free entrance to her rooms by day or by night; and when in her busiest moments everyone else is excluded, she permits me the freest access to her.

I find Madame Blavatsky a true, honest woman, entirely devoted, body and soul, to what she deems a sacred cause; counting no sacrifice too great to further it, and influencing all about her to a pure, charitable and good life. As I have never attended a seance, nor sat with a medium, I am quite incapable of deciding between the theories of the Spiritualists and their opponents, but you will allow that I am competent to speak as a woman for a woman when she is so cruelly assailed. Of the curious and wonderful phenomena that I have seen produced by Madame Blavatsky without premeditation or preparation, it is not necessary for me to speak, as I am not advertising a medium or a juggler; but it is necessary that out of my womanly pity for this much-wronged lady, I should call upon such traducers as Mrs. . . . to drop innuendoes and insinuations and, instead of hiding behind such rubbish as she writes, to dare to come out into the light and *prove* one of these unmitigatedly false aspersions against my friend. . . . It would seem that the recklessness and bitterness of such calumnies as those which Mrs. . . . hurls forth, are meant only to wound and injure, rather than as devotion to either Christianity or truth. Do you think it requires the "credulity of a fool" to believe in Madame Blavatsky? Is this not the same Mrs. . . . through whose grown daughter, as medium, various materialised forms were made to appear? Surely that would seem to me, an outsider, far more like drawing upon the credulity of the world, than do Madame Blavatsky's phenomena. . . . As I said before, she has one aim and object, the propagation of her religious views; and, while I neither believe as she does, nor expect to, I must admire her devotion to her cause, her straightforward behaviour, and her entire freedom from the

petty, belittling aims of those who slander her without ever knowing, or seeing, the woman as she is. . . . I am, Sir,

Yours faithfully,

NEW YORK, 1878.

ISABELLA B. MITCHELL.

* * *

*A valuable
gift to the
Adyar
Library.*

A Parsi brother sends us two ancient volumes supposed to be about one hundred years old. One is a hand-written copy of the original text of the "Vendidad," one of the sacred scriptures of the Pârsis, written in the Zend language, together with introductory prayers, and an illustration showing the mode and arrangement of the paraphernalia for performing the sacred ceremony while reciting the Vendidad mathras.

The other—also hand-written—is a copy of the original text of the "Yasna," another of the sacred books of the Pârsis, written in Zend, together with an introduction in old Gujerati. Our sincere thanks are given to our generous Parsi friend, who does not wish us to publish his name.

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*Pariah
Pupils of the
Olcott Free
School.*

A correspondent of the *Hindu* writes:—A pleasant gathering took place at the T. S. Headquarters, Adyar, on Tuesday morning, December 11th, in connection with one of the Pariah schools established by Colonel Olcott. During the past few weeks Miss Palmer, assisted by others, has been busy making clothes for the children, out of a number of samples given to Col. Olcott for the purpose by Mr. Wrenn, of Messrs. Wrenn, Bennett and Co. On Tuesday these were distributed to the children of the Olcott Free School, who then assembled in the Hall at Adyar, dressed in their new clothes. Mr. Wrenn and the Headquarters staff were present, and were much impressed by the bright, intelligent appearance of the children, and their simple, courteous behaviour. They performed several dances in a manner which gave evidence of careful training on the part of the teachers, and of a capacity on the part of the pupils to appreciate time and rhythm. They then sang a Tamil hymn, and the devotional feeling with which it was rendered showed the high moral training that the pupils are receiving. That their intellectual training is all that could be desired is shown by the results of the recent Government examination, the percentage of passes being considerably in advance of the average obtained by the various schools for caste children; while the occasion of Tuesday's gathering proves that their physical well-being is equally cared for.

* * *

Erratum. In the report of the examination recently held at the Olcott Free School for Pariah children, which appeared in December *Theosophist* Supplement, a grave error of the printer was overlooked in reading the proof. In the 4th standard, seven pupils were presented and *seven passed*—not, as stated in our previous issue, one only.

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*New T. S.
Branches.* Mr. H. A. Wilson, Assistant General Secretary, Australasian Section, T. S., informs us that a charter was granted on November 12th, to James Patterson and others, to form the Fremantle Branch, T. S., at Fremantle, W. A. The General Secretary of the European

Section reports that a charter has been issued to Neil Black and eleven others, to form a Branch at Glasgow, Scotland, to be known as the Glasgow Branch.

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A Hindu Lady without food. A Hindu woman named Balwant Gupte, writes the following to the *Native opinion* of Bombay, under date of 7th December :—

I shall be highly obliged by your publishing the following interesting account in your valuable paper:—This morning, I with others, among whom was Mr. Stewart, the Plague Superintendent of the D Ward, had been to see the remarkable lady, Bai Prembai, at her place in Kumbharwada 4th lane where she lives with her husband and her husband's brother, Rao Saheb Mulji Narayan. We were well received by the Rao Saheb who had made arrangements for our arrival. The lady was called in. She was at first ashamed to speak, but after some time, in the presence of her mother-in-law, she began to answer every reasonable question that was put to her. She is 18 years old and was married to Mr. Purshotam Narayan, a Halai Lavana, when she was only 12. She was born in Koimbatore. She came to Bombay five years ago and used to take food and drink for the first three years. After that she gradually began to take less amounts of food and ultimately ceased to eat. Her husband and father-in-law tried their best to oblige her to take food but she could not. Now she has no desire to take either food or drink and supposing that she had the desire, she could not take it on account of the particular structure of her tongue and internal system. The most wonderful thing is that she is in her full vigour even now and performs her religious and domestic duties in a marvellous manner. She has not to obey the call of nature, and it surprises one to see her in sound health, and this makes one perfectly believe the fact that some of the sages of old used to live on air for years together. She is always gay and cheerful and produces a feeling of respect and reverence in every one who sees her, by her goddess-like and beautiful appearance mixed with her holy manners. The most wonderful thing is that she always likes to sleep on a mat and never on a bedstead.

•••

The books of our movement. Mrs. Besant in a recent letter to Col. Olcott writes: "It is improper that the Adyar Library through the *Theosophist* should not have a copy of every book issued in the movement." This is strictly true, and we hope that the authors of all the theosophical books which have been published in various languages, but not yet sent, or, failing them, the publishers, will send copies for permanent preservation in the Adyar Library. We are quite willing to pay the cost of postage if that should be an obstacle to the sending. In every case the Title of a book should be translated into English or, at least, transliterated for entry in the Catalogue.

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Visit of their Excellencies, the Viceroy & Governor-General of India and Lady Curzon, to Adyar. The subjoined paragraphs from the Madras daily papers are circulated for the information of the friends of our Society :

[The Madras Mail.]

" Their Excellencies the Viceroy and Lady Curzon, on their way to Guindy yesterday, by previous arrangement called at the Theosophical Society's Headquarters to see the two sections of the Adyar Library, of which the Asiatic portion is already one of the richest in the world in old MSS. The collection includes more than two hundred not to be found in any other public Library. No

fuss or ceremony whatever was made over the distinguished visitors by Colonel Olcott, who received the Viceroy as an old friend and Lady Curzon as a compatriot, and informally introduced to them, with their permission, Dr. English, the Recording Secretary, Mr. T. V. Charlu, the Treasurer, Miss N. E. Weeks, his Private Secretary, Miss Lilian Edger, M.A., who has just returned from the Colonies, Mr. V. C. Seshachari and the Pandits and Shastries of the Library. It being almost sundown the life-sized statue of Mme. Blavatsky was lighted up, and so effectively that Their Excellencies thought it marble, and were greatly pleased to learn that its modeller was a Hindu employed at the local School of Arts. They expressed pleasure, also, at the splendid door and screen carvings, the Japanese religious pictures on single grains of rice, the tiny figures of house-fairies, illustrative of Scandinavian and Teutonic folklore, and, especially, the palm leaf MSS. Their Excellencies were shown the entry of the Right Hon'ble George N. Curzon, M. P.'s name, written by himself, in the old Visitors' Book of 1889, and Lady Curzon was good enough to plant a mango tree in a garden plot in front of the house, and to express her pleasure in giving the Colonel this memento of her visit. He, in return, presented her with an old memorial *ri*, a coin, of Japan, made of bronze, which was made from the melted bronze of a monster statue of Buddha, or *Daibutsu*, as it is called, destroyed in a domestic war two centuries ago.

[The Hindu.]

Yesterday, at about 5 P.M., their Excellencies Lord and Lady Curzon accompanied by an Aide-de-Camp called at the Headquarters of the Theosophical Society, Adyar. Colonel Olcott, the President-Founder, received them and introduced them to the prominent Theosophists who were there, including Miss Lilian Edger who recently arrived from Australia to deliver the Adyar Lectures this year. The Oriental and Western Sections of the Library were inspected and their Excellencies were charmed with the collection of Japanese curiosities which were exhibited in the Oriental Section. At the request of Colonel Olcott, Lady Curzon planted a young mango tree just in front of the main building, to commemorate the Viceregal visit to the Theosophical Headquarters. Lord Curzon's signature in the Visitor's book made thirteen years back was then shown and the Colonel presented Lady Curzon with a Japanese bronze coin made from the bronze of a colossal statue of Buddha, burnt in one of the revolutionary wars of Japan. The coin was placed in a neatly carved sandalwood box lined with satin. Lord Curzon, of his own motion, then went upstairs with the Colonel to see the old room in which he had had a long and interesting conversation with the Colonel when he called at Adyar thirteen years back; while Lady Curzon was engaged for some time in talking with Miss Weeks, P. S., of Chicago, who has now made Adyar her permanent home. Their Excellencies made themselves quite at home and the one thing which impressed every body was their unassuming manners and suave simplicity. After exchanging compliments with those present, the Viceregal Party drove to the Government House, Guindy.