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“ THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER III.

(Year 1893).

WHEN it became known, in 1892, that I wished to retire from office, five offers were made me by kind friends to give me a home and support during the rest of my life ; among them the Raja of Pakur, then a stranger to me personally. From Bhagalpur my itinerary of the present tour took me to Rajmahal, where I stopped for the day and lectured, and thence to Pakur, this gentleman's place, where I was cordially welcomed by him and his Dewan, Babu Patiram. I slept at the station and lectured at the Raja's High School, but I had so many engagements booked that I had to hurry away at 5-30 A.M., on the 27th (February), to Berhampur (Bengal), the seat of that once super-excellent Branch, led by Babu Dinanath Ganguly, Government Pleader, and his colleagues, Satcori Mukerji, Kali Prasanna Mukerji, Nafar Das Roy and the others whose names are so well known in our Indian history and who got their inspiration originally, in 1882, from their then leader, the late Nobin Krishna Banerji, one of the strongest and most devoted men we ever had in the Society. On the present occasion I was to preside at the celebration of the Eleventh Anniversary of the Branch, an event to which I looked forward with pleasure. It is one of the delights of one's inspection tours to meet with Branches which are full of enthusiasm and anxious to do their uttermost to help on the movement ; this compensates for the depression one feels when in contact with other groups whose interest is intellectual and fervour not yet aroused. In India, it is, as I have often remarked, wonderful how much of the power for

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices : Vol. I., cloth, illustrated Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar ; cloth, Rs. 5 ; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world,

good and usefulness in a Branch depends upon having one strong man for leader. Let him be ordered by Government to another station and the ashes of indifference soon cover over the live coals of activity which his example had kept flaming. Only this very morning I have read in a Madras paper that the "Theosophical enthusiasm" in a certain large town was dying out since the departure of the gentleman who had headed the group at its formation and had led it from good deed to good deed until now, making it one of the most influential centres in the Empire. This is unpleasant and yet nothing to be surprised at, since human society, the world over, is composed of masses and classes led by a few strong personalities. The more one mixes with public men and parties the plainer is this fact perceived. Our own movement has afforded ample proofs, and of a character that really were surprising; the Judge secession, for instance, a movement based on no more substantial foundation than falsehood and vulgar ambition. As for the phase it now presents, that is beyond words to express; a fall into intellectual slavery that must be seen to be believed. And of people who were in search of the Higher Self, of that supreme wisdom which makes man a god in power after self-development, and the condition of which latter is the bursting of all trammels of servility, the rising inch by inch by struggle and self-reliance. Can the reader see, then, what it means to become an Adept, or wonder that such an evolution is so rare that the existence of such beings is to most men a mere intellectual surmise? Let us, then, prize those who show any quality of leadership in this great sociological movement, and make the most of them while they are fit and ready to work.

Berhampur was reached at 1 P.M., on the same day, and a most kind and brotherly address was read to me. The Branch public function came off at 7-30 the next morning, and Mr. Edge rejoining me during the day, we both lectured at the Theatre Hall in the evening to a large audience of both nationalities. The next morning I opened the T. S. Library and Reading Room and had the pleasure of announcing that that philanthropic lady, Maharani Surnomoyee, whom the late Queen Victoria so much respected and who was affectionately called by her compatriots the Lady Burdett Coutts of India, had given Rs. 300 towards the Library. My lecture that evening was on "Occultism, true and false" and, whether drawn by curiosity or not, to know something about that subject or only to see me, I cannot say, but there was scarcely a resident European absent. My visit ended with this function and on the next morning Mr. Edge and I left for Calcutta, where Dr. Salzer had his usual welcome ready for us.

A strong fever attacked Mr. Edge and made him very ill during the next few days, but was finally broken up by Dr. Salzer with the 30th Dilution of *Natrum Muriaticum* (sea salt), in which the

proportion of matter is indicated by 1 as the numerator, and about 100 ciphers as denominator ! Not much from the allopathic point of view, yet it cured him, and what more could a bolus as large as an egg accomplish ?

The Doctor and I bought tickets to a double wedding of Salvationists— "Captains" Satgun (Claydon) and Bala Bati (Bellamy) and Atmaran (Mottershead) and Nur Jahan (Knight), to be united in Salvation Matrimony under the Army Flag, Thursday, March 9th, at 7 P.M. in the Bow Bazaar Barracks. Four "Captains"—two of each sex—married by "Staff Captain Santoshan," with the "United Staff and Field Force to the front." This was the eccentric, not to say crazy, aspect of the affair, and no wonder it drew a packed and paying audience. But Dr. Salzer and I both lost sight of the outward farce and came away deeply impressed with the deadly earnestness of these people. Let anybody jeer as he may at the Salvationists, yet it cannot be denied that they are zealous, bold and self-sacrificing to a degree in their work. I, for my part, have always respected them for their motives and regard the Salvation Army as one of the most powerful agencies of our times for the restraint of vice and the reformation of the submerged criminal class in Western lands. India affords them no such field for their exertions, for criminality and vice do not prevail there to the same extent. A nation evolved in such an intellectual atmosphere as the Hindus would not be satisfied with such bran-like religious teaching as the Salvationists impart.

A very large and demonstrative audience listened to my lecture at Albert Hall on "Occultism," on the evening of the 11th, and the next day I sailed for Madras in the British India steamer "Malda." I found on board, the Surgeon, Pilot, Purser, Mail Agent and other officers of the French Steamer "Niemen" on which Mr. Keightley and Mr. Cooper-Oakley had been wrecked off the coast of Ceylon shortly before. From all I could gather from them, I did not derive a very respectful impression as to the management of the vessel at the time of the catastrophe: I was glad not to have been aboard.

From Calcutta to Madras is a run of less than four days, so we reached home on the 16th at daybreak, and my first task was to hunt through our old papers for historical bits for "Old Diary Leaves." Then, by way of a change, came an attack of gout in my feet, a legacy left me by some ancestor who probably was more fond of old claret and burgundy than of vegetable food. But this did not hinder our beginning again the discussion of the Judge affair. Mr. Edge, who had been detained by illness, came on by another steamer five days later. I sent him to Poona to lay the evidence before our respected colleague, Judge Khandalvala, and take his opinion, which was that the case should be proceeded with.

At the last Convention Mr. Walter Old gave some very instructive experiments in thought-reading, and now again, in the pre-

sence of fifty or sixty visitors, he made others. In his case it did not seem like mere "muscle-reading," but the perception of the agent's thought. Writers upon these interesting psychical experiments have not made the mention they deserve of a series of demonstrations of the thought-reading power which were made at Yale University in the year 1873 or 1874 in the Sheffield School of Science, under the direction of Prof. W. H. Brewer. The percipient was a young American named Brown, whom I met and once tested myself. It must be confessed that one of his feats excels any that have since been recorded by experimenters. At the Sheffield School a wire was carried from the cellar to the amphitheatre in the top story, with enough slack there to reach across the room. The thought transmitter, *i.e.*, the person whose thought was to be read, was stationed at the cellar end of the wire and Brown held the other end upstairs. The gentleman formulated the thought, if my memory serves me—it is now nearly thirty years ago—that Brown should make a mark on a blackboard and then lay the piece of chalk in a certain place. Under the observation of the committee of scientists the latter held the end of the wire against his forehead, was seized with a nervous shivering, ran hither and thither, still holding the wire, and finally went to the blackboard and *did what was mentally ordered by the "agent."* Where is the muscle-reading here? Prof. Brewer published a report of the experiments at the time and it was widely copied and commented upon in the press. Of course, even this wonderful test is far less important than the multitudinous feats of thought-transference that are recorded in the literature of clairvoyance, but for materialistic skeptics it is more satisfactory as having been made in a School of Science under the direction of University Professors, and with the substantial wire as a *piece de conviction*. It is a comfort to such to have a wire to hang one's ideas upon to ripen in the sun of common-sense! Yet, what had the wire to do with the thing after all; is metallic wire a conductor of thought? What would Marconi say?

On the 28th I had a letter from Mrs. Besant telling me that she would be able to come out to India, which of course gave us all great pleasure.

A chance seemed to offer itself at this time to acquire the Mahâ-bodhi stupa and some 3,000 bigahs of adjacent land by purchase from the Tikari Raja's estate, the presumed owners of the fee. The Honorary Pleader of the Mahâ-bodhi Society at Gya, Mr. Nund Kissore Lal, conveyed this idea to me in a telegram and I at once communicated with Dharmapala. A wealthy Burman was said to be ready to give Rs. 1,00,000 if the shrine could be bought—so I was told by Dharmapala. Private negotiations were accordingly entered into and all was proceeding peacefully until the Government of Bengal, or in other words, Mr. Cotton—whose son was engaged as counsel for the stubborn Mahant of Buddaha Gya—came to know of it.

The next thing we learnt was that a peremptory order had been given to the European Manager of the Tikari Raj under the Court of Wards, that he should not sell the piece of property in question to the Buddhists on any consideration. This seemed to me an impertinent and unjust meddling in a perfectly blameless business transaction, and I could not help suspecting the motive which prompted the order. However, that chance was lost and the monstrous injustice of debarring the Buddhists of the world from owning their most sacred and most famous shrine was continued. Worse than that, the Sivite Mahant had allowed Buddhist images to be defiled, and had smeared some with forehead caste-marks as though they were Hindu idols : this after the Buddhists began to bestir themselves to regain possession of the shrine and to cover an empty pretext that Buddha Gya was a Hindu place of worship. As I went farther and farther in the case I became thoroughly disgusted with the view it presented of religious hypocrisy masking private greed. Meanwhile both Dharmapala and his legal adviser wrote so encouragingly that I determined to go over to Burma and see what the chances were for securing the purchase money. On reaching Rangoon, on the 11th April, it did not take long to convince me that nothing was to be hoped for in that matter : the whole body of middlemen —Burmese merchants—in the rice trade were just then in the grip of a European syndicate, and were in a way to lose all their savings. So, after stopping with our dear friend Mr. Moungh Hpo Myin twenty-four hours, I sailed for Calcutta in the s.s. "Canara." After a three days' run, I got there on the 15th and with Dharmapala went over the whole Mahâ-bodhi question. Thence, by train the next evening to Bankipur, where our Gya attorney met me at the house of Mr. Guruprasad Sen, the great lawyer, editor and politician. Together we threshed out the case, agreed upon a course, and on the following day I returned to Calcutta. That same night I slept on board the P. & O. s.s. "Bengal," which left for Madras early on the following morning. I reached home on the 25th after an absence of only sixteen days.

When we first settled at Adyar some of our leading Indian members urged us to buy the next estate to us on the Western side, so as to have residential conveniences for friends when they came to town. It was a large mansion, originally the residence of Lord Elphinstone when he was Governor of Madras, and around it a park of over an hundred acres. The price asked was very moderate and the money could then have been raised, for that was in the days when the worship of H. P. B. was active and there was always the off chance of seeing phenomena. But the scheme did not recommend itself to my practical instinct and I refused. The property lay empty for some more years, but at last was bought by the Brotherhood of St. Patrick and made into an orphanage for boys, since which time the work has been carried on

usefully, and philanthropically. Some of the Celtic Fathers came to see us shortly after my return from tour, and as I was American and could talk the brogue and sing Irish songs, we became great friends. From time to time the priests and their advanced pupils come over to read in the Western Section of the Library and are always welcome. How marked the contrast with most of the Protestant missionaries in our neighbourhood who seem to prefer to keep aloof and silently condemn us instead of showing any good will. The fact is, they are bitterly disappointed over the failure of the Scottish Mission to crush us by the help of the odoriferous Coulobms, and it is galling no doubt, to see the Society growing stronger and stronger and more and more influential. Poor things ! "O, Colonel Olcott," said a nice Protestant missionary lady to me once, after I had spent an evening with her and her husband, "why do they say such horrid things about you?" "Do they?" I answered. "Yes they do, and I think it a shame." "What do they say?" I asked. "O, I dare not tell you, but they are horrid." "Well," said I "do you believe them, now that you have seen me?" "Certainly not in the least." "Then why worry yourself over childish slanders that do not convince even you, one of their own party? Let them go on; it amuses them, and I don't mind in the least."

Our second anniversary of White Lotus Day (May 8th) was celebrated at Adyar, Mr. Old and I delivering addresses and extracts being read as usual from the "Gîtâ" and "Light of Asia." Mr. Old then went up to my "Gulistan" cottage for a change, and I devoted the greater part of my time to an overhauling of old documents in search of material for my "Diary Leaves."

On the 15th May I went to the Bank of Madras with Mr. V. Cooppoosawmy Iyer, one of my co-trustees, and transferred the Government securities in my name to our joint account, thus relieving my mind of a great burden, for now in case of my death, the interests of the Society could not be compromised.

From New York I received by that week's foreign mail a draft for £38 for author's copyright on "Isis Unveiled," the first payment that either H. P. B. or I had had since leaving New York, though several editions had been issued. The money came just in good time for me to help our colleagues at Madrid, Paris, Stockholm, Amsterdam and in India to meet some of their heavy expenses for Theosophical publications. I may add that it was also the last payment, for since that time not another dollar has been sent me by our very honorable publisher ! I mention this for the information of colleagues to whom I would have gladly given further aid.

In the course of my writing of "Old Diary Leaves" I had now come to the problem of the authorship of "Isis Unveiled," and was greatly puzzled to arrive at the reasonable explanation. There were so many points to consider that I gave them much anxious thought. What my conclusions were may be read in Chapters XII., XIII. and

XIV., of the first Volume, and the case is so thoroughly argued that I must refer the reader to the book itself. One thing is certain, so far as I am concerned, I got my Theosophical education while helping her to write it.

As the World's Parliament of Religions was to meet at Chicago in the following September, and as it had been arranged that our Society should participate in it, I deputed the Vice-President, Mr. Judge, to represent me officially, and appointed Mrs. Besant, special delegate to speak there on behalf of the whole Society. How great a success it was for us and how powerfully it stimulated public interest in our views will be recollected by all our older members. Theosophy was presented most thoroughly both before the whole Parliament, an audience of 3,000 people, and at meetings of our own for the holding of which special halls were kindly given us. A profound impression was created by the discourses of Professor Chakravarti and Mrs. Besant, who is said to have risen to unusual heights of eloquence, so exhilarating were the influences of the gathering. Besides these who represented our Society especially, Messrs. Vivekananda, Gandhi, Dharmapala, representatives of the Hindu Vedanta, Jainism and Buddhism respectively, captivated the public, who had only heard of the Indian people through the malicious reports of interested missionaries, and were now astounded to see before them and hear men who represented the ideal of spirituality and human perfectibility as taught in their respective sacred writings. Said one Chicago editor: "We have been for years spending millions of dollars in sending missionaries to convert these men, and have had very little success; they have sent over a few men, and have converted everybody." From a report which Mrs. Besant made to a London paper I cite the following concluding paragraph:

"The Theosophical Congress, as said one of the leading Chicago papers, was a rival of the Parliament itself in the interest it excited. The plan of the Department of Religion was a good one. Each body strong enough to hold one, had a congress of its own on one or more days, fixed by the committee; in addition to this, chosen speakers occupied one session in presenting the views of their body to the Parliament. The Theosophical Society was given two days for its congress, the evening of the second day being devoted to the presentation of Theosophy before the Parliament. The hall originally granted to it seated about 300 people, but it was so densely packed before the first meeting opened, that the managers gave us another hall seating about 1,200. This was promptly filled, and at each succeeding session the crowds grew, filling passages and packing every inch of room, until at our fifth session two adjoining halls were offered us, and we held two overflow meetings in addition to our regular session. The sixth session was the presentation of Theosophy to the Parliament, and some 3,000 people gathered in a

huge hall. So intense was the interest shown that the management most generously offered us the use of the great hall for an additional meeting on the following night, and it was packed with eager listeners. In addition to the Indián and Sinhalese delegates above named, the Theosophical Society sent from its European Section Annie Besant, Miss F. H. Müller and Mrs. Cooper-Oakley; the American Section was represented by its General Secretary, Wm. Q. Judge, Dr. Jerome Anderson of San Francisco, Mr. George E. Wright and Mrs. Thirds, of Chicago, and Claude F. Wright of New York; the Australasian branches delegated Mrs. Cooper-Oakley, who had been working among them for ten months, and who came direct from Australia to Chicago. Between the interest excited by the speakers and the far deeper interest excited by the subjects dealt with, the meetings were rendered thus successful."

H. S. OLCOTT.

EVOLUTION AND CONSCIOUSNESS.

[*Concluded from p. 544.*]

THUS the evolutionary law—the law of causation as to differentiation in form, which is the visible working of consciousness seeking knowledge by experience—ultimately reaches that form which we call the human, with its extended powers of perception. At present, this is its highest point for us; but as it is of all others the most complex, so it offers by much the widest scope for its purpose; and therefore must necessarily take the longer to work through all the experiences, and gain all the knowledge, of which it offers the means.

And yet we are but little further than the threshold—we have but learnt the merest rudiments of all that experience can teach us, and our wonderful human intelligence is but an imperfect and limited thing. It has not yet reached more than the merest fraction of that comprehensiveness of perception which it must eventually reach; and the powers to which it may attain are but dimly perceived and most imperfectly manifested. No one will claim that we have yet reached very much of *perfection* in anything; or more than, comparatively speaking, the merest small measure of true knowledge. Before we can be in possession of all the knowledge which experience of the material world will enable us to gain, we must come—as we eventually shall do—to a point in our evolution at which, so far as the physical plane goes in the present cycle, we are universally cognisant. And that will be a state in which the present distinctions of past, present, and future, height, breadth, and depth—the present limits of observation in any given direction, shall vanish from the sphere of perception. Then the middle term as

regards duration—the *present*—will alone remain ; so that whatever the mind directs its attention upon, it will immediately become fully cognisant of, in much the same manner as it now is of whatever may pass before the immediate sense-perceptions. To put this in other words, there will, for the mind, be neither a past nor a future—we shall not merely *think* about things of the past time, scenes and incidents of the long ago, or what were the events of past ages and the state of the world then ; nor shall we, as now, merely speculate about the future and endeavour to forecast it by probabilities and other more than uncertain means ; for by that time we shall be in possession of a mental instrument which will once for all do away with those uncertainties. If there is anything in the gradual increase of intelligent perception which the whole of the evolutionary process shows to have been the rule, we appear to be sufficiently warranted in assuming such a conclusion ; but doubtless we cannot forecast to anything like the extent which our perceptions will eventually reach ; simply because at present we lack the power to understand that for which our mental apparatus is unfitted ; since up to that understanding it is not yet developed.

At the point in our evolution which we are now occupying, we endeavour to reach this omnipresent perception in a very partial and necessarily imperfect manner ; and yet the means we adopt now, like the scales which the child practises in learning music, are the exercises by aid of which we shall eventually develop faculties superseding present appliances. As it is now, we seek to cognise the past by the means of history and research, and are too often more or less baffled by these uncertain guides—thus having always to be revising our conclusions and revamping our theories as each new fact is slowly ascertained, and fights its way into acceptance against the prejudices and the efforts of those who, not looking far enough, are always seeking for finality where there can be none ; and thus endeavouring to prevent further progress by forging fetters for it out of that already gained. How often do we not hear the silly remark, “ If you go in for this sort of thing, where are you going to stop ? ” But nature and the law of Evolution do not contemplate any such stoppage, except it may be for rest, and in order to sort over and put in form that which we have gained ; so as to be ready with the more advantage for some further-forward movement when the time comes for it to re-commence.

As for the present, we are most of us aware how little we really know concerning it ; and how vastly much there is which we might further know, if only life were long enough and our daily necessities permitted—and this alone seems a good enough argument, if one were needed, to show that our reincarnations must always lie upon this earth-plane so long as there is anything more to be learned from it. With most of us, the present means just the assimilation of so much as formerly we may have cultivated the capacity to,

perceive ; for the ability to receive and assimilate truth is, like every other faculty, one which is developed only by experience. How many times must we return to this earth, before we shall have gained all the experience which it has to offer ! Our consciousness has expanded up to the present point through a long and slow evolution, and it has developed means of cognisance which are doubtless large in their way ; but their limits are, upon a very little examination, most painfully apparent.

Take, for instance, the faculty of memory. According to what we are told by those who have made a study of the subject, there was a time when it was a thing very much less developed than at present—in fact, it was so limited that it would not reach back to even the previous days. From that point it has expanded and evolved until it is now nearly capable of recording the major portion of one lifetime ; but let anyone try the simple experiment of attempting to recall the events which were passed through in earliest infancy, and the mind will only present a blank by way of answer to this effort. Or let the attempt be made to sort over the recollections which seem to crowd the mind from, let us say, one's tenth year ; and endeavour to put these down in consecutive order, filling up all the gaps—the attempt will, as everyone knows, be a complete failure. This is because the faculty of memory is as yet but partially developed, and is quite unequal to the task proposed to it. For though not one single item of one's whole life experience has in reality been lost, but is all stored up in what hypnotists call the sub-conscious self, and Theosophists the Ego ; yet the brain-instrument is but partially responsive to the vibrations received thence—evolutionary processes have not yet made it sufficiently responsive to enter into that great storehouse and take thence the full measure of what it might have were it capable of so doing.

But if it be true that evolution has done so much for the faculty of memory, and is yet to do more—then, since it has reached the point where we begin to be able to recollect the entire details of the present life, what, after that shall have been fully completed, may we expect will follow ? Obviously, since all memories are stored in the Ego as a centre of the amount of consciousness we have been able to awaken, so in the series of lives which stretch backward from the present, it is a clear inference that in the future there is reserved to us the faculty of recollecting all those lives, as now we do with the present one only.

Returning to the present, however, with its limitations, we can nevertheless discern indications that a great expansion of our means of cognisance is possible—all those things which now we perceive by instrumental aid, for instance, might be cognised without such help, if we had but senses sufficiently evolved. Which means, that in us there are lying latent the faculties which shall in course of time render all our telescopes, microscopes, telegraphs,

etc., the mere curiosities of our future museums—the objective records of man's intuitive perception of what the future held in store for him at the time when he was in the habit of using them. As things now are, we call the assimilation of the knowledge gained by their aid—a process which, as said, is much more than sufficient for a lifetime—by the name of education. But none of these means of cognisance are perfect, nor do they contain within themselves the capacity for reaching more than a certain limited degree of perfection. We all know how it so often takes a lifetime to add even ever so little to the range of some particular science, or to develop some special application of it; but it is more likely that the exercise of our faculties in the doing of these things is the greatest part of their value, than that the things themselves should reach more than a comparatively small measure of perfection at our hands, or prove themselves to be efficient means for reaching the truth of things.

In fact, we are not much better off in regard to the present than the past; for our seeming advantage in being in immediate proximity to the things to be observed is more than half illusory. Not only is it the case that we have to take time, exercise much thought, and strain our faculties before we can in any measure comprehend the natural and objective world which lies around us, but long observation has already taught us that the senses upon which we depend, like the instruments we have invented to aid them, are by no means sufficient to put us in possession of the ultimate truth. These senses are, in fact, only the most tentative and temporary aids; and thus they fall far short of performing more than a small measure of the duties we impose upon them. But that Evolution has much greater powers in store for us, is made more or less evident by the comparatively rare instances of psychometry and clairvoyance—faculties which indicate that all the vast apparatus of science as it now is, must necessarily be of a transitory nature—it will all vanish when it has served its purpose; but the eternal consciousness which prompts its construction will necessarily endure forever. All these temporary aids which it adopts will, like the daily expedients we resort to for the overcoming of hindrances and the accomplishment of our further purposes, be remembered only in the totality of their effects. So that all which is the outward product of the evolving intellect in the material world must therefore perish; but the experience gained in the production of these things, like the muscular perfection gained by the athlete through his physical exercises, will be the one factor of value; and the means which ultimately enable it to reach that greater perfection which shall by its own innate necessity follow.

Thus we see in some measure how the consciousness, which we assume to be the moving impulse of the universe, goes on forging more and more improved means of cognisance and perception, to

the end that its own experience may be its only guide, and thus the sole means to its further and further expansion. And this appears to be the only hypothesis which affords some rational explanation and reason for the state of things we see about us—the only theory which is at all points in accord with the facts, and therefore the only one which deserves to be accepted, in default of one more perfect. We have taken a very brief glimpse at the course of its evolution from the degree which is seen in the affinities of the atoms up to that which it exhibits in man—that is, up to the point where materialists, considering the five senses as the limit of perception, and in contravention of the law of Evolution, claim that for the present it ends. They do not admit any greater degree of consciousness than that which average humanity now exhibits; and apparently they do not look for more than this—only anticipating that its means of expression along present lines shall reach further perfection. But, as seen in the foregoing, it has passed through many different phases; and it by no means follows that the last of these has been reached, or that we can from its present phases lay down the axiom that it can go no further.

Man, as at present seen, is thus but the latest expression which the consciousness takes; and this, divided among millions of different instruments scattered over our particular world, is now, and has been for many a million years past, engaged in probing and examining the effects which ensue from its own activities. When it has fully exhausted this enormous field of experience and research, it will doubtless take other and higher forms. By aid of these it will pursue similar paths, gradually expanding its instruments and methods; and thus proceed onward in getting rid of limitation after limitation, in a course to which we can see no end.

But what men are to the world upon which they exist, so are those other worlds, with which space is crowded, to the universe. And as all men differ from each other in so many ways, whilst still preserving a general resemblance—so all these worlds, which we see have a general similitude, are yet very different each from each. They doubtless represent so many different steps in the ladder of progressive consciousness—so many different degrees of its manifestation; and the collective consciousness of each world may be looked upon as so many separate beings, each of whom has gone through many different phases before reaching that one where it is now. As man has his days of work and his nights of rest—his whole lives of activity upon the present objective plane, and his resting intervals upon the subjective—so have each and all of these worlds, *ex-hypothesis*, had their similar phases. Like men, they have their periods of work and of rest—their summers of bloom and their winters of torpidity, as we see in the vegetable world—and like all that exists, they come into being and pass out of physical existence when their time comes. And if the vast and innumerable

streams of humanity are to the earth like the sands of the seashore for multitude, so are the numbers of the celestial orbs to the illimitable space which is their playground and their field of action. They play their part in the manifestation of the great All-Consciousness upon a vast scale, where man does the same upon a smaller one, and thus each, in its special degree, is doing the same work more or less. As man is to his particular phase of manifestation, so are the worlds to their various aspects of it; and as the worlds are to each other in this respect, so are the magnificent suns, the same great analogy extending throughout the whole manifest plane, as likewise before and behind it into we know not what realms of nature which are unseen and unknown to us in the present state of our evolution.

It is to this great extension in the philosophical field that we are now to look in the most modern phase of thought; for the field of scientific investigation along the old familiar lines has been carried into such minute detail that it can scarcely go very much further and be of great use in doing it. When science reaches this stage—where its great leading motives are swallowed up and lost sight of in a mass of prurient detail and disputation—there always happens some great revolution in thought and a corresponding departure in action; and it appears as if we are now upon the very brink of such an one. We begin to glimpse new fields of research and new aspects of thought and of nature, filled with vast possibilities hitherto unthought of except in that form of expression which intuition prompts us to make use of in the absence of certain knowledge—and which the prosaic world calls romance. But the romance of the past is often the actuality of to-day; as the romance of the present may become the solid fact of the future. We can idealise only those things which either have been in the past, or which shall be in the future; for as all rational idealising consists in the mere variation and combination of real things in ways which the mind alone can suggest, so, as the mind is the origin of all things, nothing which we can imagine is so entirely fictitious as never to be possible of occurrence in some degree. We all know how the half-knowledge of some occurrence often makes it seem incredible and false, when more extended information verifies it throughout; and hence the present state of our powers of comprehension often makes that appear false, which by a more extensive means of knowledge will be seen to be true.

So it is that occult science, so long looked upon by many as the wildest of all crazy delusions, may yet come to be generally recognised as the truest of all science—nay, as being the very basis of all that we now possess in the way of knowledge. For the name occult science only signifies the science which is hidden and unseen by the world in general at its present state of development—and therefore simply means the science of the future, which must necessarily

be unknown to most of us now. Therefore those who study occultism are simply the people who study to learn that which for the present the externals of things cannot supply ; but which, as lying at the basis of all, may not the less be found by those who will diligently seek for it. And if it is anywhere to be found, surely it must be sought in the study of consciousness, as being the one element which lies beneath all manifestation—the one great reality of which all else is but the temporary expression. The true occultist is therefore the truest and closest student of nature ; and thus all students of nature are occultists in so far as they may endeavour to penetrate to the root of things, and are not merely occupied in observing the relations of external nature and the material world. For this latter, being an evolutionary product, must be forever changing its relations ; and thus the exact definition of these as they may exist at a given moment in the infinitude of time, cannot be true forever—nor can the philosophy which is founded upon such relations be otherwise than of the same temporary kind ; although it must of course contain a certain amount of absolute truth, or it could not have any actual value.

And it is probably because the world begins to recognise this sort of distinction between the external and the internal—between the outward materialistic science and the inward occult philosophy—it is on account of its recognition, more or less perfect, of such a distinction, that, occultism begins to be the more sought after ; while the collective consciousness of the mass is ever ready to seize upon, and, in some degree endeavour to assimilate, that which the individual units of our world so often despise and contemn. But as those who study occultism are engaged in a research which, from its abstruse and recondite nature, is out of the reach of the great bulk of people as the world is now constituted, so it cannot be understood except by the few who may have been able to escape the general lot far enough to do so ; and thus occultism and occult things will always, in our time, be more or less the subject of attack and ridicule by the others, who do not know that they are thus attacking the very source of all knowledge, and running counter to the very purpose of their own being. So rapid, however, is the progress of knowledge in our day, that the prejudice against occult study at present is nothing like so great as it was only twenty years ago ; for as one after another of the old landmarks of science begin to lose their importance in the light of more recent discoveries, so the certainty of the grounds of attack which were formerly relied upon becomes more and more doubtful ; and consequently the opposition less and less determined. If anyone had claimed, some twenty years ago, that it would be possible to see through a deal-board, and take a photograph of things enclosed in a light-tight box, he would immediately have been proclaimed a fraud ; and some wiseacre would have been forthcoming who would (no doubt !) most conclusively

have shown that the man who laid claim to such powers was a transparent humbug. In fact, all clairvoyants were treated in this manner, and held up to ridicule as the grossest cheats and impostors—and yet, if it is possible to make an instrument which, by modifying the light in some mysterious way, enables us to photograph through a thick board, who will be adventurous enough to say that it is *not* possible for so complex an instrument as the brain to do something which is analogous to this—and so be able to impress upon the basis of the optic nerve an image of that which the physical eye cannot perceive? All occultists have maintained this to be possible, and the members of the Theosophical Society have for many years declared it would be done sooner or later—and though the world, scientific and otherwise, laughed and jeered thereat, yet the thing is now accomplished, and it is practised in its external aspect by every one who can procure a Crooke's tube and an induction coil—just as it will in future be done without any such external aids, when we have so far evolved the possibilities latent in our present sense of sight as to render such a faculty not only a known fact, but the common appanage of man.

So we shall go on evolving faculty after faculty and power after power in the future, as we have done in the past; until our present limited sphere of consciousness has become so vastly expanded that it will bear much the same proportion to our present powers as those do to the faculties of the purblind and shortsighted days when there were none of the mechanical aids by which we at present carry our perceptions so far beyond their mere physical limits. Everlasting progress and everlasting evolution—such is the destiny of humanity as the vehicle of unending Consciousness; and this last must go on expanding for ever, in accordance with its own law of evolution, which extends through every plane of the universe. Of this Consciousness it may fittingly be said, as of the ego in man, that though the bodies are many, the existence is but one. “They shall perish but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. “But Thou art the same, and Thy years shall have no end.”

S. STUART.

THE TREND OF INTERNATIONAL EVOLUTION.

COMPETITIVE COMMERCIALISM AND WAR.

AS it is by a comprehensive survey and an intelligent study of the past, that the conditions and complicated problems of the present can be understood ; so likewise, it is only by careful analysis and comparison of the dominantly active forces in our own times that we can predicate their tendencies, and suggest their probable results in the future. As spiritual evolution, the evolution of the soul, is accomplished through a long process of conflicting material evolutionary experiences ; whether viewed as applied to the individual or the nation, and as they are intimately related and continually re-act upon each other—are indeed mirrors of each other—it follows that in tracing any phase of national evolution, we must also take into account a corresponding personal phase, through which everyone passes in his own individual experience.

The study upon which we are entering is therefore one to which we are vitally related in a nearer and more real sense than that of on-lookers or units in the comity of nations. This is an aspect of this great question we do well to remember ; we ourselves are an integral part of the evolutionary material, and of the life by which it is transfused ; we are each of us living factors of, we bring our quota to, the general result. The future, the coming civilisation, will take somewhat the form which we aid in moulding. We cannot place ourselves outside if we would ; we are each several parts of the great whole, and perform our small share of work on the thought and desire planes which result in the general character of the complex whole of national tendencies, qualities and characteristics.

With these preliminaries, intimating that they are no mere theories to which we invite attention, we proceed. I am desirous of bringing before our imaginations some features of the two great dominant factors in the life and activities of the leading nations of the world of the opening 20th century. I shall endeavour to show their tendencies, their use for the time being, and to outline their decadence, destruction and disappearance from the stage of the activities of the leading nations of the earth. I particularly wish to indicate that whatever use they may have been, however helpful at a certain stage, they are now necessarily destructive agencies, and as man progresses are entirely incompatible with his upward growth, his advancing spiritual nature. That on the material plane of national life, fierce commercial competition must give place to some better devised scheme of co-operative helpfulness ; and also, that the huge system of armed neutrality, of preparedness for mutual slaughter, which is an incubus too heavy to be borne, must not merely be modified, but

entirely abandoned, and made to utterly pass away ; and in lieu thereof the settlement of disputed international questions by the same rational methods which are already being adopted in the business relationships of large bodies of men who are engaged in commercial pursuits.

The rapid growth and enormous proportions of competitive commercialism is an unique phenomenon ; modern or ancient history so far as generally known presents us with no parallel. That it is a fungus growth, and carries within itself the seeds of as rapid decay as that in which its present giant proportions have been attained must we think, be obvious to those who have watched its development during the last half of the 19th century.

It has grown from a small seedling having its early habitat in the British Isles during the closing years of the 18th century, and is now to be found in almost every corner of the habitable globe. A new power having been placed within our reach by the aid of the inventive genius of man, through which we have utilized the forces of Nature as never before, in the production of wealth to such an amazing extent that a vast proportion of the energies of the race are flowing with ever greater impetus in the channels of commerce, and the eager competition for the possession of wealth is rapidly exhausting the moral fibre of mankind. A telegram from the U.S.A., just published, intimates that Prince Henry of Prussia has been entertained at a banquet, one hundred millionaires being present. We quote this as a symptom of the moral pestilence of commercialism now rampant.

There are two directions in which these appalling evils in the foremost comity of nations are working out their dire results ; and for the purpose of illustrating these two tendencies, we may roughly divide our peoples into two classes. *First*, we have those who are engaged with all their powers of selfish desire, of emotion and intellect, in the pursuit of wealth, which brings place and power in its wake. *Second*, there is that large and diverse class who are in various ways utilised as tools by the first named class. I repeat, these of the second division are for the most part held as mere tools, implements and agents, by which the supreme object of attainment, that of wealth and all it brings its possessor, may be realised, and by these means they manage to obtain and hold the reins of power in the producing, the trading and commercial world.

This great plague, more direful a thousandfold than the bubonic, consists in the impetus which these conditions give to the moral and spiritual degradation of mankind. While both divisions indicated suffer through these abnormal conditions which have been so greatly emphasised by modern competitive commercialism, it is the first named section, those whom we may presume possess the comparatively largest development of intellect, of physical energy, of talent and general knowledge, whose deterioration in the qualities

of truth, of virtue, of consideration for others, of justice, and of that integrity of character which we may sum up as humaneness, is so sad and pitiable, and so fraught with evil consequences. Men in the mass are being accounted as mere machines to be utilised for the accomplishment of their selfish ends, and not as kindred to be aided and succoured on life's pathway by their more favoured brethren.

It is not our purpose to dwell upon this undesirable aspect of evolution by commercialism, or one might fill in many pictures of a most direful character, but a thousand illustrations will occur to every one who has casually studied the subject. That a crisis is approaching ; that the present strained conditions cannot endure ; that radical changes in the vital principles of our civilisation ; that what may almost be described as a revolution in the direction of outward activities in the flow of the mental and physical energies of mankind is approaching, and is nearer than many realise, is, we believe, most certain. And here the question arises, "What form is the new era of civilisation to take ?" That it will be a stepping forward and onward, and not backward, the newly awakened activities among all the leading nations of the earth is, I think, a guarantee.

This new trend of thought and its incipient outcome among the leading European nationalities is referred to by Mrs. Besant in her valuable little book "on Dharma," pp. 63-4, as follows :—"We are now on the path towards unity, we are approaching nearer and nearer to each other. We must now unite in order to grow further. The purpose is the same though the method has changed in the evolution through the ages. The public conscience is beginning to recognise that not in separateness but in unity there lies the true growth of a nation. We are trying to substitute arbitration for war, co-operation for competition, protection for the weak for trampling them under foot, and all this because the line of evolution now goes toward unity and not toward separateness. . . . The world is on the upward trend, although thousands of souls may lag behind. The ideal now is for peace, co-operation, protection, brotherhood and helpfulness. The essence of sin now lies in separateness."

"Separation," says Mrs. B., "is the mark of descent into matter, and unification is the mark of the ascent to spirit." When further on we treat the subject of war, we shall find this statement somewhat inconsistent with the position which Mrs. B. takes on that subject in other parts of the volume.

We are finding in the great movement which is generally known as Socialism, that men are everywhere awakening to the perils of the spirit of commerce run mad : they perceive that the old idea of peaceful commerce through the interchange of the products of varied climes, is entirely changed and rapidly passing away. That this undesirable change has been largely brought

about by the economic laws governing production, and its exchange, through the rapid means of transit ; resulting in a fierce internecine war, affecting with its selfish spirit all who engage in it, from the great steel and copper trusts to the petty retailer of household necessities ; from the Railway Corporations and Tammany rings to the seller of a bicycle, the 'sweaters' and the keepers of low lodging tenements, and houses of ill-fame. Every city, township and village settlement, form centres of fierce competitive warfare, wherein the helpful convenience of the community has small place. Whose problem appears to be, how most neatly to sell those with whom the concerns of trade are transacted.

That these evils so rapidly ripening before our eyes are preparatory to a great onward movement of an altruistic as opposed to a selfish aim, of a unifying as opposed to a disintegrating tendency, is most apparent ; and also that social and national changes are looming ahead in the near future, which shall bring about conditions wherein progress on moral and spiritual lines will be rendered possible to multitudes to whom they are now practically denied, is the silver lining which heralds the dawning of brighter times.

We have spoken of competitive commercialism as warfare, for such in truth it is. We will now direct attention to a consideration of war itself, and the War Spirit which has also undergone a rapid and remarkable revival in recent times. The modern revolution in the production and distribution of the materials of commerce, has accompanied, and to a large extent created, the growth and revivification of the War Spirit : and also given impetus to the rapid creation and development of the immense land and marine armaments under which the nations suffer, as well as of a spurious patriotism, which is entirely antagonistic to such ideals of human concord and brotherhood as are promulgated by all good men, however divergent their ideas in many directions. This revival of militarism is utilised entirely in the interests of commercialism as represented in the great capitalistic and speculating corporations, who very largely influence the policy of cabinets ; who direct, control and absorb the profits connected with mining, manufacture and distribution of the earth's products. A conspicuous example of the cooperation of these two great factors in modern life is seen in the inception and conduct of the late deplorable Boer war : the smallest losses in which were the hundreds of millions sterling, and the tens of thousands of lives which have been sacrificed. The moral degradation of the British peoples through means of this war is beyond all calculation ; and from a national point of view there is nothing to place in the other balance. It is an evil business, viewed from any and every aspect ; a disgrace and shame to the name of Englishman.

The great international movement which is manifesting itself under varied forms, the most prominent of which are socialistic

under varying phases, carries within itself the principles which in their application will uproot and destroy this incubus of the nations, this irrational and cumbrous mode of adjusting their differences. War is anti-christian in spirit, inhuman in action, always reactionary, tending backward to barbarism, degrading and brutalising those who use it and obstructing their normal evolution. Of course there is no evil force but in the marvelous laboratory of Nature is made to answer some wise purposes, to yield some good and beneficent results, not excepting war. And it needed just such an exhibition of its futility to answer any of the ends which are supposed desirable of attainment as have been evidenced in South Africa, to awaken the dull and deadened national conscience regarding its brutality, and to arouse the intellect to a perception of its utter futility, and the useless expenditure of blood and treasure which it involves.

Let us give a little attention to the position taken by the Christian Teacher and Master, Jesus, in regard to war. One is often astonished when considering the little we know of His simple life, and of His teaching and actions which may be claimed as illustrating his ideas, and the position which he took on this question, and comparing them with that of those who bear His name. All the great churches and the greater part of the smaller sects into which Christendom is divided, either entirely ignore, or actively oppose, the letter and the spirit of His declarations and personal action in regard to war. Perhaps in no direction has the teaching and practice of the Christian church been more glaringly opposed to that of Jesus than that of bearing arms. He taught non-resistance to evil ; the church teaches and practices aggressive warfare, prays for, and blesses the combatants, appealing to the god of war to give them success, however unjust the cause in which they are engaged, leaving this which should be its chief concern, to secular government.

I think we must admit the socialist's claim to Jesus, in so far as His outward life and teaching is concerned, as an exemplar of their position ; as the first modern socialistic leader and teacher. And I think that we cannot hope for the more spiritual side of his character and teaching to be generally understood and appreciated until Christendom is obedient to that phase of His teaching which has been given to the world ; the nature and tendency of which we have ample evidence in the synoptic Gospels ; more particularly as laid down in the so-called 'Sermon on the Mount,' of St. Matthew, and illustrated in the parables of St. Luke.

In studying the outward history of the Christian Church and its faith, one is surprised to find so little on this important phase of the teaching of its founder. War, so far as we have been able to trace, has never been even condemned in the abstract by any section of the orthodox church. Yet not only is the teaching of the

Master opposed to war, in so positive terms that it is impossible to pretend to obey His precepts and engage in it, but His actions in the little that is known regarding them show that he practised what he taught in the spirit and the letter. On one occasion when the inhabitants of a certain village behaved ill, and refused him and his disciples entrance, and the usual hospitality, the disciples wished to make them an example, by the exercise of his occult powers to the destruction of their village. Upon the disciples suggesting this act of war as fitting to the circumstances, Jesus rebuked them, and said, "Ye know not what manner of spirit ye are of:" and then added, "The Son of Man came not to destroy men's lives, but to save them." Again, at the close of his earthly life, when the armed company came to make him a prisoner, some of his followers wished to use force in his defence, but this he promptly forbade, saying: "Put up the sword into its sheath, for all they which take the sword shall perish by the sword." Or, in other words, 'By such a course you are only widening the area of the mischief: hate produces hate, the execution of vengeance begets the cry to be revenged, tooth for tooth, life for life, *ad infinitum*.

A SEVENTEENTH CENTURY APOSTLE OF PEACE.

During the stirring times of the Puritans in England, in the reign of the first Charles, among other noted men who took prominent position and played an active part in Church and State, there appeared on the scene a singular young man, tall of stature, of austere mien and mystic temperament. It was an age of great religious excitement, and of hot contention on scripture texts and doctrines of the church, regarding creeds and forms and ceremonies of religion. At no previous or succeeding period were the Christian Scriptures, in their outward letter, so well known or regarded with such veneration. It was a stormy period in which strong passions were excited, which culminated in the great civil war, that postponed, but in its issue settled nothing.

George Fox listened to the one party and to the other, but found no satisfaction; he became deeply impressed; the times were unhinged; men joined in battle on many a bloody field in order to cut the gordian knot as to whose beliefs and creeds were God-given and of binding authority upon all. The sensitive soul and spiritual nature of the young countryman were deeply moved, and meeting with no solution of his doubts or unravelling of his perplexities, and no answering voice to the unuttered yearnings of his soul, in ceremony or creed, or from any of the diverse religionists around him, he forsook them, gave up his avocation in life, and wandered about the country-side, visiting many places, and seeking from churchman and sectary for some clue to the mysteries of life, of the soul and of God; some guidance in his perplexities: he sought diligently but found none. The dogmatic assertions of

those interviewed, their creeds and bible texts, their ceremonies, vestments, etc., etc., could give no satisfaction to the hungerings of a soul in search of its God. Leaving them all and turning his search within, there, deep in the inmost recesses of the soul, a voice spoke to him which he recognised as Divine ; and therewith came the Illumination, the inward light, and the Christ within was recognised ; and the assurance of its possession realised. He at once began the mission of his life, continuing his incessant labours throughout the length and breadth of his native land for upwards of forty years. He declared that he had found the light of life, and that the same divine light was the inalienable birthright and possession of every man. George Fox verily believed that he was the recipient of a divine inspiration to declare this divine fact. " Now when the Lord God and His Son Jesus Christ did send me forth into the world to preach His everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that Inward Light, Spirit and Grace, by which all might know their salvation, and their way to God ; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."*

As he journeyed through the villages and towns multitudes came together to hear the tall, uncouth young Englishman, whose rather cumbrous and inartistic utterances revealed a soul filled with mystic fire, which surged through his manly frame and gave him in silence as in speech such command of his audience that he is said on occasion to have held thousands waiting in complete silence for upwards of an hour ere he opened his mouth to teach and exhort. His numerous disciples and followers called themselves the ' Children of the Light.' And the child of the Light was convinced the Light, which was for him a perfect proof ; and he believed that a spark of the same Divine Light was, however dimly, shining in every heart, only requiring to be attended to and obeyed, in order to increase to the same clear and convincing Light as he himself enjoyed.

During the earlier years of Fox's labours England and Scotland were in the throes of revolution, and the chief factors in inciting the conflict were religious creeds and beliefs : the demon of War was aroused and almost the entire British nation armed for the fight, and the contending parties met in hostile array on many a bloody field. Geo. Fox, saturated with the simple teachings of Christ and the Christian scriptures of the N. T., declared that war under any circumstances could not be engaged in by a follower of the Light of the Christ ; consequently, he and the numerous body of his followers refused to bear arms or to take any part whatever in the contest which was rending the nation. Both contending parties were incensed, both persecuted the Children of the Light, who the more rapidly grew in numbers. For a long series of years they were

* Fox's " Journal," I., 101.

subjected to relentless persecution ;* thousands were thrown into pestilential jails and subjected to privations, hunger, disease and death. Fox himself endured great hardships, and passed years in confinement in various parts of England.

These persecutions were inflicted on them, not on account of their religious beliefs, but chiefly for refusing to bear arms against King and Church on the one hand, or Puritan and dogma on the other. An enumeration taken soon after the Restoration revealed the fact that 4,200 were in the various prisons at that time.

In those days many from among all social classes joined them ; and with others, the young aristocratic courtier William Penn was 'convinced,' and sought admittance to the Society. In an interview with Fox, pointing to his sword he asked, "What shall I do with this?" Geo. Fox replied, "Wear it as long as thee canst, William." On the next occasion of their meeting it had disappeared from his side.

When the early settlements were made by the English on the eastern coasts of the North American continent, thousands of the native Indians were ruthlessly murdered by Episcopalian and Puritan alike. Penn, in consideration of a debt due from the impecunious Charles II., received a charter granting full powers to colonise, administer and govern the present state of Pennsylvania, and it is a well-known historical fact that he took a new departure in his policy and treatment of the native tribes. He eschewed the old methods of war and retaliation, went staff in hand to the Indians and concluded a treaty of peace and amity with them, which was unbroken for seventy years.

The Society of Friends, who claim Fox as their founder and chief apostle, amid all the changes of later times, have held steadfast in their adherence to those peace principles which they received from him. During the American civil war many of them endured great hardships and suffering on account thereof.

In the British Empire and the U. S. A. there are upwards of 100,000 adherents to the principles of Geo. Fox in regard to war ; who refuse military training, or to take any part in war, or the manufacture or supply of any necessaries pertaining to it. There are also some religious sects in Russia, the Doukhobors and others, who have through a long series of years, suffered persecution, imprisonment, banishment and death for their persistent adherence to the same principles.

While it is a tenet with international Socialists, that upon the practical adoption of their principles war will have no *raison d'etre*, and that all occasion for it will cease, I am not aware to what extent they refuse military service : but their chief ideas on social questions are said to very largely permeate the German army. The

* It is to the honor of the Protector, Cromwell, that he, as far as he was able, prevented, or mitigated these persecutions.

adoption of the principles of peace and arbitration is greatly to be desired, and is most certainly a step in advance of the great body of Christendom, and should commend itself to all who believe in human brotherhood as a forward and upward step in evolution, as the herald of the Kingdom of the Prince of Peace.

MRS. BESANT'S VIEWS ON WAR.

In the little work on 'Dharma' from which we have already quoted, in treating of the ancient caste system of India, pp. 41-3 and elsewhere, Mrs. Besant incidentally discourses of war. I have carefully read and re-read these passages, but always with increased dissatisfaction with the views on war which are therein expressed. It has always seemed to me that on this subject our dear friend and revered teacher allows her enthusiasm for the ideals of Ancient India, to lead her into a line of special pleading for this monstrous evil, which is calculated—coming from one whose valued teaching carries so great weight with many—to seriously affect, if not to rivet in their minds, the old immoral ideas regarding war. Ideas, from which we are slowly, yet none the less surely escaping.

Of the place of the warrior caste in the old Indian civilisation it would be unbecoming of me to say anything. But when, as it appears evident from an impartial reading of these passages, a plea is made to Western peoples, or even to the India of to-day, in condonation of war, and for the recognition of a place for it in our civilisation, I am obliged to enter a protest. When Mrs. B. says, "War is terrible, fighting is shocking, our hearts revolt from it, and we shrink before the anguish of mutilated and mangled bodies," we are with her most heartily : but when she continues, "To a great extent this is because we are utterly deluded by form, etc., etc.," through the paragraph, pp. 41-2, we pause, and remembering the words of another Seer, "What, know ye not that your bodies are temples of God's Holy Spirit which dwelleth in you?" we ask, can it be right to take these bodies into a battle-field where men and horses are mingled in a carnage of blood and death ; where the worst passions of our common humanity are aroused to a high tension and in a very large degree dominate the consciousness ; where every possible deception is practised to bring the enemy within range of the deadly lyddite shell and terribly destructive repeating rifle, and the one dominant thought is, to kill, kill, kill ?

All this deadly and brutalising business of war might perhaps be somewhat condoned, were the *cause* in which it is engaged a just one, but when and where is such a plea valid ? Some go so far as to assert that it is impossible that any war can be either just or righteous. And if we could fully and fairly view all sides of the matter in every instance where force has been resorted to, I believe that

the correctness of this view would be amply borne out by the facts.

The American civil war has sometimes been instanced as a case wherein war resulted in the unifying of a great nation. But was there no other mode by which the same end might have been gained without shedding one drop of human blood? We answer, Yes, verily! Setting aside the desolation of a fair country, the miseries and tortures inflicted on myriads of human beings and animals, and the unripe harvest reaped by death; if only one-third of the monetary expenditure had been utilised in negotiation in the purchase of the freedom of the slaves of the Southern States the end aimed at by the North would have been accomplished, without the shedding of blood.

The same may be said of the desolating Boer war, which had not the poor excuse of being conducive to the emancipation of any one! Had they known the frightful cost in human life and treasure, would such humane men as Lord Salisbury and Mr. Balfour have brought themselves to sanction perhaps the greatest crime ever perpetrated by our nation? The idea that they could or would is impossible to any one with a slight acquaintance of their characters.

On p. 60 Mrs. Besant draws a strong line of distinction between "killing in private malice and killing in war," and she goes on to say that "this difference is so far reaching," etc. But this line of distinction vanishes as war is seen in its true light, and our individual responsibility for its occurrence is accepted. It reminds us of the saying regarding railway companies and trading corporations, that they 'have no soul.' We entirely fail to see that murder on a large scale is less iniquitous than on the smaller. But allowing that there is plausibility or even probability in the argument, it fails when we apply it to modern wars at our present stage of civilisation. We are governed by chosen leaders who are responsible to the people as a whole for their policy and actions; consequently, speaking generally, the entire nation is guilty of the unrighteous acts of those who constitute the government. And this individual responsibility particularly applies to the nation's agents who are voluntarily trained to the profession of arms. They are personally responsible, from the General in command down to the meanest subaltern, for every murder committed. Whatever might have been the case in far-off times and other civilisations, in our own the responsibility cannot be taken from the immediate actors in the dreadful and degrading drama of murderous war.

It is painful to read Mrs. Besant's plea for war on the ground of its disciplinary value. That the discipline and war training which the men undergo teaching them "obedience to order, cleanliness, quickness, accuracy, promptness in action," etc., etc., should be introduced in condonement, if not justification of this brutal profession! A line of argument so common with those whose interest

it is to popularise war. Surely there are other means to the attainment of these desirable qualities! Even the old Greeks knew a better way, as is demonstrated in their national games, races, athletics, etc. Again, reference is made to "our sentimental, weak-kneed pseudo-moralist" who "shrinks from the teaching of war." Those with whom I have become acquainted, who oppose war under any circumstances, are not men and women of this class, and I cannot help the suspicion that they exist, rather in the imagination of the writer, than in actual life. Neither is it evident that willingness to "throw away the bodily life" is a resultant of the possession of any high qualities. There are times of sudden emergency when men of every grade, those of very low and poor development included, will willingly give their lives under a momentary impulse. It may be claimed that the cases are not parallel, but this is only partially correct. The actual loss of life in war is viewed as a game of chance, and men take the risk under various considerations, generally those of a low order, as, the glamour which is thrown over it, the false national sentiment which is evoked of glory and patriotism, also for gain, etc.

That "strange genius," Rudyard Kipling, who makes soldiers say, they will fight "for the widow at Windsor," is referred to approvingly on account of the "patriotic" spirit inculcated in his poems. As it seems to the writer, as a citizen of the world, nothing can be more saddening than the perversion of noble sentiments which is so conspicuous in the poetical productions of this man of "strange genius;" surely he is a reversion to a very undesirable type entirely retrograde in character; a curse and not a blessing to the nation whom he so audaciously addresses, and so energetically urges to enter more fully on the war-path, as the chief end of national life and action. One does not envy the notoriety of this eccentric genius, who perverts the noble poetic gift to so vile and base a purpose as the rousing of the half-animal, half-demon passion of war; and the strengthening of a pseudo-patriotism in the English-speaking races throughout the world.

A new poem from his pen is ringing round the world as we write, in which he characterises those who are indifferent to war as,— "Given to strong delusion, wholly believing a lie." And addressing them upbraidingly, he thus expostulates with them: "If ye grudge a year of service to the lordliest life on earth." And again, the profession of arms is recommended to be, "Weighed and pondered and worshipped, and practised day by day." And the enlistment of the moral nature in this service of the war-demon is urged in the stanza.—"On your heads, in your hands, the sin and the saving lies."

Alas! Alas! for the people who appreciate these soul-blighting utterances, these blasts from the infernal regions! In a recent English magazine a South African war correspondent incidentally

remarks: "The average mounted man is not blamed if he kill three horses a month;" and this estimate is shown to be scarcely over-drawn if we note the enormous number which are imported month by month in order to keep an efficient number in the field. Some of our friends strongly, and rightly too, oppose the practice of vivisection, but the torture endured from this evil is as a drop in a bucket when compared with that of the horse in the South African war. After describing the horrible normal condition of one rendezvous of the army, the correspondent casually says: "We go out into the night again, wondering if Perdition equals De Aar for miserable discomfort, and De Aar officialdom for inconsequence." These are unintentional illustrations of the "high and noble qualities" commonly evolved in all actual warfare!

It is with a jar on one's sensibilities that we read Mrs. Besant's enthusiastic references to the ancient battlefields of India; wherein, apparently, gods and men mingled in the affray. The impression conveyed by these references is, that these were actual, literal, flesh and blood conflicts, physical force being the chief agency. If they were so, they must belong to times and civilisations far removed from our own. For myself I can only think of them as highly wrought poetical and allegorical representations of that "eternal conflict" in which we are all engaged with such varying result of defeat and victory. In studying the Bhagavad Gîtâ, one necessarily, and so to say, naturally, puts aside these preliminaries and forms of speech, as being no part of the instruction conveyed by Krishna to Arjuna.

In brief, with all due respect and deference, we venture to suggest that Mrs. Besant, may have perhaps quite unconsciously, given us in her reference, a too literal rendering of the "Story of the Great War." Whether the license of poetic symbolism, such as the incident of the 'bed of arrows' of the dying chief, etc., is responsible for a slight warp in her judgment and estimate of the place which war, modern war, should occupy in the present thought of those who are engaged in pioneering the upward evolution of the race.

It is in accord with the law of thought that while there is a continuance of passive acquiescence in war, so long will its barbarous method of attempting thereby to solve differences between nations be practised. But if a change is effected on the higher planes of thought, the turning of the current will set in, and men will begin to wonder and be ashamed of their imbecility and folly in supporting and utilising the awful Demon who desolates the fair face of the earth; blights and injures all it touches; degrading its instruments and all who support it, and causing so great misery and suffering, not merely to those who actively engage in its service, but also to defenseless women and children.

I am aware that in this article I am breaking new ground. I have endeavoured to keep an open mind as I am also aware the subject is

beset with difficulties. I cannot longer stand aside ; my convictions are the result of long observation and careful thought ; and I have endeavoured to state them with moderation. The creation of a nucleus of the universal brotherhood of mankind can only be accomplished through human agencies and this physical plane of activity ; and it must be preceded by a realisation of our own individual responsibility regarding the hindrances to its attainment and also by an active participation in the promotion of just and true thinking and acting, on those lines which will bring into being the conditions wherein it may become a realised fact.

There are many ways of promoting the end in view, many roads to the same goal ; the one which I have selected on which to do a little rough clearing, prior to more perfectly qualified workmen, is at least worthy the consideration of all well-wishers of humanity. In thus taking a new departure, "leaving the things which are behind and reaching forth unto those which are before us," I am, I believe, following the lines laid down in Mrs. Besant's valuable discourse on "Dharma," some few paragraphs of which I have ventured to allude to in terms of disagreement with their tendency ; need I say not with any motive except that which is consonant with love and regard for our dear teacher, and because one is aware of the effect of what we are necessitated to view as excrescences, upon those who have not reached so desirable a stage in purity and altruism, in self-sacrificing love and devotion.

W. A. MAYERS.

H. P. B. AND THE T. S.

(A 'White Lotus Day' talk).

H. P. B. must always remain the insoluble problem for Theosophists. Her marvellous powers and her equally marvellous weaknesses, her inconsistencies, her incompatibilities, the palpable facts which contradict the necessary facts—all make up a compound which can only be partially described or imperfectly grasped, and which cannot in the least be understood. There are only two classes of minds that can comprehend her—the Masters who entrusted to her her mission, and the Initiates of like grade with herself.

As every other human character, she must have been a product of evolution. Yet how could an evolution be possible which was so stupendous in certain departments and yet in others below even a normal level ? What is the reconciliation between the H. P. B. of "The Secret Doctrine" and the H. P. B. of "Old Diary Leaves ?" How are we to combine the necessitated knowledge of an Initiate with the ignorance impossible to even a probationary chela ? Col. Olcott has demonstrated that she knew nothing of Reincarnation during her

years in America, and that neither of them ever heard of it until they learned it in India, and yet it is the vital doctrine of the theosophic philosophy which she must have studied when in India before, also during her pupilship in Thibet. She was an advanced practical occultist when she first landed in the States, and yet she possessed not some of the traits which her own writings assert to be the indispensable conditions to even a first step in occultism.

It is impossible to understand H. P. B. They who knew her best were they who were most hopelessly puzzled. The larger the knowledge, the greater the perplexity. It was easy to love her, to revere her, to learn from her: to explain her one was powerless.

And yet the very mystery about H. P. B. may justify a treatment of her from every possible view-point. I have often been impressed with a very noticeable fact—the singular parallel between the visible stages of her earthly career and those in the career of the Society she helped to found and for which she lived and worked till her incarnation ended. In each case three stages were very marked, and they are suggestive even if they prove nothing.

H. P. B.'s first publicity was in connection with phenomena. What she did at the Eddy home and during her life in the States was, indeed, but a prelude to what occurred in greater fulness during her Indian stay, but her special quality then and during all the first stage of her career was that of occult power. We of course understand that this exhibition of occult power was needed to startle a materialistic age into recognizing the existence of an occult world and laws, but none the less is it true that H. P. B. first appeared as a White Magician. For years these marvellous phenomena were produced, and it is for these that the now-Theosophic world recalls her. The wonder-worker, the possessor of occult prerogative—this was H. P. B.'s first rôle.

But a second stage soon succeeded—the literary one. "Isis Unveiled" began the long series of philosophic works which will ever be a part of the library of mankind. It was then her mission to expound cosmogony, terrestrial and human evolution, the lessons of history, the interior facts of science, the philosophy of being and of life, the occult background which makes living intelligible. And so, year after year, in magazines and newspapers and controversies, in *The Theosophist* first and in *Lucifer* afterwards, this multi-form and voluminous literary work went on. More and more was unfolded of what men need to know if they would know their world and themselves, of the vital facts which underlie humanity and human evolvment. Of course the apex to all this mental product was "The Secret Doctrine," that marvellous work which for decades, perhaps for centuries, will be the text-book of occultism.

But then came a third stage to H. P. B., that of Guide. She had taught philosophy and science; she was now to teach ethics

and religion. Having given to the West the great principles and laws illuminating human origin and evolution, it remained to show their application to the sublime development of the soul and why and how it is that we are to advance to divine heights. She brought forth from an occult eastern treasury "The Voice of the Silence," a mystical treatise portraying the unfolding of the soul and its powers; a work strangely beautiful in its rhythmic prose, strangely moving in its subtle touch of the soul's depths, in its weird metaphor so assurant of reality. H. P. B. had enlightened humanity and the student; now she had begun to train the disciple. Her attitude seemed to change, phenomena had long departed, her gaze pierced to the realities of things, the spiritual world was her theme. Those who knew H. P. B. in her later years speak of her as a guide to the heights of the soul, as savoring of the things which are not seen and are eternal. And she established the Eastern School of Theosophy, in its provisional career vouchsafing higher doctrine to the earnest student, in its reconstructed maturity a training ground in spiritual verities and in the qualities which fit one to approach the Masters.

The parallel between this triple aspect of H. P. B. and the T.S., or rather between the successive stages in the evolution of each, is very striking. The Theosophical Society was avowedly started for a study of phenomena. It was formed as an agency to investigate claims by a Mr. Felt to the power to produce visible elementals. The claim was absurd and was soon shown fraudulent, but the Society continued. The first book produced directly under its auspices, the first one to introduce distinct Theosophy to the Western hemisphere, was Mr. Sinnett's famous "Occult World." It was largely devoted to an account of the phenomena performed by H. P. B., they being used to justify and validate the general doctrine of a hidden realm of forces and life unsuspected by western men. Upon this basis was sketched an outline of the occult philosophy.

But this preparatory stage had no long endurance. Almost immediately began a continued era of exposition of Theosophy. Mr. Sinnett followed "The Occult World" with "Esoteric Buddhism," a work wherein Theosophy proper was admirably expounded. For years it was the Theosophic text-book and though but a pioneer it has been pronounced by Mrs. Besant as indispensable to every student. This literary period of Theosophy, which still continues and always must continue, for truth can never be exhausted, is replete with works on every aspect, every content, of Theosophy. Students ripened, capable writers treated doctrines and questions and problems with increasing acuteness, some evolved occult faculties and disclosed facts otherwise unattainable, the literature of Theosophy multiplied in pamphlets, magazines, books, so greatly that it is really an important part of the higher thought of to-day. Prob-

ably no society, certainly no society so small, has ever produced in few years a literature so rich, varied, and instructive.

Just as with H. P. B., the practical, ethical, devotional aspect of Theosophy has more lately emerged from the philosophic, and has characterized the third stage of the Society's career. The doctrine of Universal Brotherhood was not originally in its platform, but was inserted when the part about phenomena faded out. The three objects as we now have them are the matured result of much experience and of a growing sense of what is meant by "the powers latent in man." There has been an unfolding of the great sentiment of international comity and of universal human fraternity, but also there has expanded an interest in Theosophy as a stimulant to the spiritual nature, a guide to the heights where spiritual interests are dominant. That Theosophy is more than an intelligent philosophy has been seen ; that it must provide fully for the religious element in man explains the multiplying translations of sacred books, analyses of inspired writings, supply of devotional treatises. The soul, not merely the mind ; duty, not merely knowledge ; aspiration, not merely thoughtfulness ; are now recognized and greeted and fed. How very much Mrs. Besant has done in this department, and how welcomed have been the words of contemporary mystics, East and West, show this advance in spiritual provision. The three successive steps in T. S. literature are aptly illustrated in three successive works by one of the most illustrious of T. S. authors,—Mr. Sinnett. He followed "The Occult World" with "Esoteric Buddhism" and he followed "Esoteric Buddhism" with "The Growth of the Soul."

And thus there seems to have been a marked evolutionary parallel between H. P. B. and the Society which she helped to found and which was the cherished interest of her life. The somewhat Bohemian character, displaying occult power and sometimes almost toying with phenomena, passed into the profound and great Teacher, expounding hitherto unknown truth and disclosing the recondite facts in Nature ; and then into the grave and earnest Guide, pointing to spiritual verities and to the way in which they may be realized. The solemnity of her mission appeared to grow upon her, the old recklessness of speech and manner abated, a great tenderness to human infirmity possessed her, the earlier circle of the curious and the wonder-hunters dropped away and she surrounded herself with earnest students, eager to learn and help and work. More of the inner light shone through the mysterious being ; she could not be fully understood, but she was more revered, more loved. The grateful homage of her pupils, the tender affection of those who really knew her, are voiced in "A Memorial Volume to H. P. B."

H. P. B. certainly evolved in apparent character and in outward quality. It is an interesting question how far there was real evolution within. Was she actually, consciously changing during

those years? Here is another puzzle. When she sailed for America under the Master's orders, did she know the nature of her future mission? She must have been an Initiate at the time, for her occult prerogatives and power prove that; but how, then, could she have been ignorant of the purpose for which she had been trained or the facts in her own nature and experience which made her mission palpable? Yet, on the other hand, why was she so seemingly in the dark as to it, and why at her advanced stage of progress was an evolution necessary on lines which must have been traversed long before? If she saw that her mission was spiritual, why was she so indifferent to habits and language which conflicted with it; and if she did not, how could chelaship have failed to effect what the most earthy of people intuitively perceive essential? And, furthermore, if she was really conscious of a necessity to evolve, why at her already advanced point did she not possess will-power adequate to an almost immediate development; and, on the other hand, if she was not thus conscious, how could the actual development have taken place in so few years? The more we probe into the question, the more hopeless is its settlement.

The great change in H. P. B. explains why it is that those who knew her in her earlier aspect and those who knew her in the later find their conceptions so opposed. Those who are familiar with T. S. history for years know very well that the view taken of her by Col. Olcott and that by the Staff in Avenue Road were so diverse as almost to excite antagonism. Col. Olcott knew her as the jolly companion, the eccentric Bohemian, the gifted conversationalist, the possessor of magical powers, the fearless pioneer of Theosophy, the constant associate of Masters, the mouthpiece of exalted Teachers, a great teacher herself. But after she settled finally in Europe, and when the aspect of the writer of "The Voice of the Silence" had displaced that of the New York and Madras associate, he saw little of her. He never felt wholly real to him the different H. P. B. And, on the other hand, her close circle in Avenue Road, who knew her mainly as a spiritual guide, found the New York conception an impossible one. To Col. Olcott the Avenue Road conception was an apotheosis; to Avenue Road the New York conception was a sacrilege. This was all very natural, inevitable; and yet H. P. B. had furnished the ground for both conceptions.

"There is no religion higher than Truth;" nothing is more wholesome than fact; illusion on no point is ever seemly. This is just as true of H. P. B. as of any other personage or historic verity. Yet hardly anywhere is misconception more easy. If we regard her as an infallible oracle, a being whose words were always sound, inerrant, open to no impugment, whose judgment carried a Divine authority and was final, we simply create an ideal but fanciful figure and shatter ourselves against incontestable facts which

will not move or yield. Yet not less do we err if we fail to see her greatness, her colossal scale, the marvellous quality of her character and life and deeds, her clear possession of a commission from the Masters, her priceless service to the cause of human enlightenment and spiritual impulsion, the reality of her invaluable mission. It is not irreverence to concede her imperfections; it would be stupidity to not sense her grandeur. For a Theosophist to deify her would be incongruous; for him to belittle her would be shameful. How to adjust her proportions, how to combine the apparently uncombinable, who can tell? But we do not need to. Very often in life we have to accept incompatible facts, admitting both classes because both are proved, yet frankly owning that at our stage reconciliation is impossible. And if this is true of the contents of life, why not of the interpreter of life?

Dear, strange, mysterious, enigmatical H. P. B.! As long as the Theosophical Society shall last, as long as the F. S. T. shall continue to draw earnest students to the truth and to the Masters who are its custodians, so long will gratitude and reverence pour in waves around her name. Where and what should we have been if she had not discarded rank and means and ease and made herself a toiling minister to human needs, Whence comes the precious Theosophy which illuminates our life and death, guides and consoles and cheers and inspires, if not from that sphynx-like figure whose nature we do not know, whose being we cannot penetrate, but whose voice sounds through the recesses of our souls and rouses us to a higher life? Those who did not know H. P. B. will give her the grateful homage due a self-abnegating Teacher who brought light to such as sat in darkness; those of us who knew her will bow too in an even deeper veneration, and in tenderness of spirit offer our hearts to her who loved us and gave herself for us.

ALEXANDER FULLERTON, F. T. S.

THE IDEAL OF GOD.

VIEWED THROUGH RELIGION, ASTRONOMY AND THEOSOPHY.

[Continued from p. 500.]

ASTRONOMY.

OF all sciences, it is especially Astronomy that reveals the glory of the Infinite and the power of the Creator: "The heavens declare the glory of God, and the firmament showeth his handiwork" (Ps. xix., I.). The Bible frequently uses correct astronomical images, and the latest discoveries of modern astronomy, by extending our view into the depths of Infinity, daily confirm the faith that there must be an Infinite Creator, and that "His power as well

as His wisdom are past our understanding," so that no astronomer can be a materialist or an atheist. And here, though our astronomical text-books all teem with excellent illustrations of our terrestrial smallness as compared with the immeasurable splendours of the immense celestial spaces, and though Flammarion's "Popular Astronomy" (N. York, Appleton) is especially rich in that matter, some of the recent writings of the venerable American astronomer, Prof. S. Newcomb, on "Some Unsolved Problems of Astronomy" (*Windsor Magazine*, March 1900), will here be particularly appropriate.

Every one knows or thinks he has an idea of our Solar System, consisting of an immense central body, the Sun, whose bulk is over 1,300,000 times larger than our Earth, with eight visible companions, called planets, of which our Earth is one of the smaller—although occultism does not admit of Neptune as belonging to our system—and of 543 so far known minute bodies, perhaps remnants of former planets, called asteroids, all revolving round the Sun at various stupendous distances. Thus, the mean distance of our Earth from the Sun is about 92,000,000 miles, more or less, and this distance would take a railroad train, running 60 miles an hour without stop, 179 years to reach; while the orbit of the Earth, that is to say, the full path traced by it in its spiral flight around the Sun, is of such a magnitude that merely to get across that orbit—on a diameter—in the same train running without a stop 60 miles an hour, would take more than 360 years. And yet our Earth lies only midway in the string of Planets; Mars, Jupiter, Saturn, Uranus, being much farther, and the farthest, Neptune, being over 30 times the distance of the Earth. Now, what can we already think of the Power—Creator or God—who has created those immense bodies and rules them so that they perform their immense revolutions with the regularity of clock-work at such enormous distances? Evidently, what we call space and bulk and distances that stun our very imagination, are nothing for God!

Of the Sun himself we know what his size may be, when Astronomy tells that it would take 355,000 Earths to counterbalance its weight. Eruptions from the Sun's surface continually occur, in which solar flames are projected to astounding heights; one was photographed by the Kenwood Observatory, Chicago, March 25, 1895, which rose to over 280,000 miles in height, or 40 times the diameter of the Earth, "flames in which our Earth and everything on it would be engulfed like a boy's marble in a blacksmith's forge;" and all the time, these stupendous eruptions, in spite of the force they must require, do not seem to affect the Sun at all, for the surrounding surfaces remain "almost as placid as a lake." Occultism tells that the visible Sun is only the vesture of a mighty intelligence, the God of His System; but even from the physical point of view, the visible Sun is really the material life-giving power, or God, of the Earth

and of the other planets chained to Him; and there can be no wonder that he should have been adored by ignorant man, for, were he to disappear, all life would instantly cease on all those planets, and so would it also be even if he were merely to stop the heat, light and magnetism that radiate from him "as a great bounty." But then, Who created him? Who gave his life and power to our Sun?

But this is comparatively little yet. The Sun and his especial followers are not alone in the immensity which is studded with little twinkling specks of light, all of which are suns like ours, our Sun in fact being only one of the smaller suns of the Universe; and if seen from one of the larger suns, called stars of first magnitude, he would appear like a mere speck. Now, our Sun, with its little family of planets, is like an isolated colony, separated from all other suns by "an ocean of void space almost immeasurable in extent." Thus, taking not earthly miles but the whole orbit of the Earth around the Sun as a *Unit*, Prof. Newcomb gives the following illustration: "Representing the whole of the Earth's orbit by an ordinary lady's finger ring—lost on one of the prairies, and in the centre of which the Sun would be represented by a *tiny grain of sand*—then the nearest star (which is Alpha Centauri) would be about one and a half miles away from that ring, the next nearest more than two miles, and the great body of the stars in the firmament, at scores and hundreds of miles away;" and our railroad train, starting for our nearest starry neighbor, would have to run uninterruptedly over 75 millions of years to reach it, while it takes light itself, with its flashing rapidly, four years to come from it. But here it must be remembered that our Sun is no exception, and that the distances of the various sun-stars from one another, even when they appear crowded together to our eyes, are probably all on similar scales. Thus, one of the most beautiful stars in the heavens, known as Vega or Alpha of the Lyre, on our same scale of a lady's finger ring, would have distances from our Sun represented by some 8 or 10 miles, the light from it taking 22 years to reach us while other smaller stars, grouped around it in the same constellation would probably be 10, 20, 50 times as far, and the light they emit would travel hundreds of years before reaching us."

Here, however, we come to one of the greatest triumphs of modern astronomy, which is, to have been able to ascertain, not only the immensity of their distances, but also the fact that the sun-stars nearest to us have a motion of their own, although moving in the most varied and consequently independent directions, each having thus to accomplish some mighty, living revolution around some mysterious centre of attraction of its own. And what has so far been verified for a few, will undoubtedly, when science reaches the necessary perfection, be verified for all, for the law must be general and universal. Here again our Sun himself is no exception; although seeming to us immutably fixed in the same

spot of the starry heavens, never getting noticeably any nearer to its neighbours, yet it is now scientifically admitted that even our Sun, with all its tributary planets, is on an apparently straight journey towards that star Vega, above mentioned, which was once the Earth's Polar Star and will be such again in due time.....“ During our whole lives—in all probability during the whole of human history—we have been unceasingly flying toward that beautiful constellation, with a speed of about 10 miles a second—36,000 miles an hour, over 315 millions of miles a year—a speed to which no actual motion on earth can compare, a speed unceasing and unchanging...for us mortals, eternal ; we are nearer that constellation than ten years ago by thousands of millions of miles and every future generation of our race will be nearer than its predecessor by thousands of millions of miles more ”...and yet they will not seem one dot nearer. “ Why, when and how, if ever, did this journey begin ? When, where and how, if ever, will it end ? ” Astronomy is mute ; but we shall ask, in our turn, what about the God or Power who started and rules those mighty living orbs in their incomprehensible immensities ? can it possibly be the Biblical Jehovah, whose mind seems only and wholly engrossed with petty details about the pettiest tribes of this petty earth ?

Now, one of the results of this motion of our Sun, is that the real path or course of the Earth, as well as that of its sister planets, is not a circle or a closed ellipse, ever coming back to its starting point, as was believed formerly ; it is really an elongated, elliptical, limitless spiral, a cork-screw orbit ; and this proves still more the power and thoughtfulness of the Creator, for, in this way, we never *never*, pass twice through the same spot of space,* while, at the same time, a very small retardation in that spiral, in respect to the Sun, produces every year the due proportion of that very slow and yet so important revolution we call the Precession of the Equinoxes, that clock of the life of the human races ! Well could John Burrows write : “ Do we realize the amazing grandeur and beauty of the voyage we are making, all the more grand and beautiful because on so large a scale and in so vast an orbit that none suspect it, none witness it ; speeding with more than the speed of a rifle bullet, and the fact patent only to the imagination, not to the senses ? In the heavens, among the stars, separated from the nearest by measureless space, yet related to the farthest by the closest ties, upheld and nourished by a Power so vast that nothing can measure it, yet so subtle that not a hair loses its place ”... And yet it is of that Power that our pigmy theologians pretend to have full knowledge !

* Prof. Newcomb says that the Earth travels 18 and a half miles to the East and 10 and a quarter miles to the North, in order to keep up with and away from the Sun, that is, following the Sun in its proper motion and at the same time revolving around him, and this independently, of course, of other motions belonging to the special life and evolution of our planet.

But this is not yet all : Concerning the proper motions of the various stars, some faster, some slower than our Sun, we are told that, however wonderful is the solar velocity, as just mentioned, it is very slow as compared to some others. Thus, the two swiftest moving stars so far known, if the assertions of science be reliable, are the first magnitude Arcturus, a beautiful and familiar bright star in the constellation Boötes, and another, very small, of the 10th apparent magnitude, called 1830 Groombridge, because first noticed by the astronomer of that name in that year. Now, if science is correct, the velocity of motion of these two bodies cannot be less than 200 miles, perhaps 250 miles a second, otherwise between seven and eight hundred thousand miles an hour ; in other words, they would make the whole circuit of our Earth every two or three minutes, faster than the velocity of our electrical currents. Yet, they are perfectly independent of each other and of all the other stars as well ; and the problem of “ where these swift stars come from, and where they are going, or again what is the irresistible attraction that causes this wonderful displacement,” is for us insoluble. Now, can we enquire, in our turn, why they thus move, and who is the Power, the God, who made and controls them ? And to render our own insignificance more patent, those celestial velocities are invisible, inappreciable to our senses even aided by moderate telescopes ! and the distances of those stars from us, referred again to our lady's finger ring scale, would be : 1830 Groombridge, some ten miles away, and Arcturus some 30 or 40 miles ; so that even on that same scale, their extreme velocity would not displace them on the prairie more than two or three feet a year, whereby, if the old Chaldean astronomers, who had so often scanned the heavens, were to come back now, they would find Arcturus hardly moved away from the very spot in which they left him, thousands of years ago. Thus “ each tiniest star-dot yonder is held in its pilgrim's path by a wisdom so great, so inconceivable, that we are filled with awe at our first, faint, unrealising thought of it ! ”

But let us go one step further in the bewildering immensities, and enquire about the number of those mighty inhabitants of space, that boundless, incomprehensible space, which the Hindus so wisely declare is God Himself—All-embracing and All-pervading. We know that several thousands of stars are visible nightly to the naked eye ; but moderate telescopes reveal to our perplexed vision that, besides those few thousands, millions more exist, which our weak sight, unaided, cannot detect ; and again, when we come to use the gigantic sidereoscopes of the present day, aided by the magic of the photographic plate, which reveals bodies that our eyes, even with the best of artificial help, are unable to sense, this number grows past count, into hundreds of millions ! Thus, the general photographing of all parts of the heavens, now undertaken

simultaneously and systematically by the best observatories in various parts of the world, will give us a complete chart of the celestial regions, so far as they are reachable by photography, and will show abundant star-life to exist even in spots where, through telescopic vision alone, appears only dark void, while in other regions, the sidereal lives are crowded on the plates like the very sands of the sea-shore, "that God alone can count." What then is the real size of the universe of stars? and, as Prof. Newcomb asks: "Are all these stars only those few which happen to be nearest to us in a universe extending on without end? or do they form a collection of stars outside of which again is empty infinite space?...In other words, has the universe a boundary? Taken in its widest scope, the question must always remain unanswered by us mortals, because, even if we should discover a boundary within which all the stars and clusters knowable to us are contained and outside of which is empty space, still we never could prove that this space is empty out to an infinite distance; for, outside of what we call the universe, might still exist other universes which we never can see"...As a poet recently expressed it:

" We know but this : a glint afar,
Through darkness, of a heavenly light ;
Beyond that star another night ;
Beyond that night another star."

J. H. INGHAM.

So here again the scientific conception is gradually, but fatally, going on to lines similar to the teachings of Theosophy. as we shall see later, *viz.* : that although our universe of stars—that visible to our eyes—must have a boundary, and is separated by immeasurable voids from other and again other similar or dissimilar universes, yet the number of those universes will be without end, just as is endless the Divinity itself who creates them, causes them to exist and rules them. Consequently, is there anything better than true science to make the proud human mind realise how foolish it is for us to try to know and discuss about God, and still more, how irreverent, nay blasphemous, it is to belittle the Supreme down to the Jewish Jehovistic level!

But to confine ourselves again within the limits of our cosmic universe—the one in which our Sun cuts such a modest and poor figure, both in size and in brilliancy, as compared with other known suns around—the stars that constitute this universe are not equally distributed; some regions are apparently quite blank, void especially of large and brilliant stars, while others are thickly populated. But the greatest agglomerations are crowded into a ring, well-known as the "Milky-way, or galaxy, which appears to divide the skies into two nearly equal portions. This girdle of luminosity, which spans the evening sky, owes its cloudy appearance to the fact that the stars that form it are too distant and too thick, and

therefore too minute and faint for the unaided vision to distinguish them and resolve them into their units. Now, this immense luminous ring of millions of stars "seems to form the very basis on which the whole universe is built and to bind all the stars it is composed of into one certain system." Only think of those millions of powerful suns being co-ordinated into one homogeneous army! Does not this very fact, as well as the marvellous display of each individual unit, fully "tell the glory" of the God who has thus crowded them together and guides them without the smallest confusion? But another mystery, still more mysterious, is hinted at by the more recent spectroscopic discoveries, *viz.*, that a particular kind of stars, those formed by what science calls "heated gas," are yet more condensed in the very central circle of this part of the "Milky-way;" so that "if these gaseous or vaporous stars were visible to the naked eye, we should see them encircling the heavens as by a narrow girdle, forming perhaps the base of our whole system of stars," while also "forming evidently a system of their own," though, as Prof. Newcomb remarks, "how such a thing can be, we are still unable to see, and this is one of the most singular facts brought to light by modern research," whereby the "question of the form and extent of the Milky-way becomes a central and vital one of modern Astronomy." Science has moreover given us a further revelation of the marvellous varieties and diversities of the Creation, in stars old and young, solid and vaporous, stars of every imaginable color, intermixed with cosmic matter in every grade of evolution, from the nebulous clouds from which future suns will evolve, down to the disintegrating meteoric and cometary matter. And yet, in all this seeming chaos, perfect order, the order of Infinite Wisdom, of perfect law, not of blind causeless chance or of caprice, thus again proving the existence of that Over All, God-All Power, which puny man presumes to understand and tries to reach, discuss and dissect, when, worse still, he is not foolhardy enough to deny its very existence entirely, thus preferring to suppose himself the child of blind matter and of hazard, sooner than to admit himself the humble and yet glorious offspring and creation of Divinity.

Yet, no sane mind can admit that all those millions of worlds that astronomy reveals and which span the boundless space, can have sprung spontaneously or accidentally out of nothing, and will causelessly return into nothing! And this brings us by analogy, to ask how can one intelligently admit that all the various wonderfully and beautifully organised lives we know on this Earth of ours, all the intricate tissues that clothe those lives, should have taken shape accidentally, and should have blindly adapted themselves to the different conditions of the planet itself, or as materialism has expressed it, should have adapted themselves to their environment merely through chance and the law of the survival of the fittest? But here also, while astronomy forces on one a belief in the "Grand

Architect of the Universe," the progressive astronomers of our time do not hesitate now to follow Flammarion in postulating that everywhere appropriate life does also exist, this being a purely theosophical tenet. But how far is this from the ignorant and presumptuous assertions of the old patristic theology—to which Christians still owe their present creeds and dogmas—which once denied the rotation of the Earth? How far this from their old teaching that this Earth, "a grain of sand on an infinite sea-shore," was the only centre of intelligent life and alone had anything like a humanity, or that if any other celestial orb did have lives on it, these lives were subject to our so-called revelation and to our so-called redemption or salvation through Christ, and had been all damned previous to his birth on Earth (See S. D. II., 707-708, o. e.). Finally then, astronomy also teaches us to be modest. In effect, even through the wonderful insight given by that science, is it yet possible to understand the universe and its scope? to understand the how and why of its existence, although we may begin to realise the insufficiencies and imposture of modern religious teachings? Can we yet conceive the intent, the purpose of all creation, or even the necessity of what we call life? Decidedly no! But, if not, how can we expect to begin to understand the Creator Himself and His ways, from this mere earthy plane? If we cannot yet gauge the visible universe, how can we measure and understand its invisible creator and Architect? And worse still, if outside of the visible creation there still be other innumerable creations too distant or too differently constituted for our sight ever to realise their mere existence, how can we begin to realise, conceive and understand the Supreme Lord of All, the true God of Gods, the Absolute, Parabrahm?

One thing, however, is certain, and this is that astronomy leads the thinking mind to recognize God as the true Lord of true Infinitude, although unthinkable—a limitless Power whose more noble occupation is ruling and watching over, not merely our infinitesimal speck, but also the sand-like, innumerable, mighty, living suns which twinkle through the infinitudes of unlimited space, a very different Power from the puny ideal of Abraham and Israel, the narrow, degrading "Father Almighty," adopted from the Jews! In the Hebrew ideal we only see a God who forsakes the other more important spheres for this microscopic globe, and hereon, finding himself unable to control his unruly, yet petty and fallible, creatures, stoops down to watch over them as a cat over a mouse, ready to personally punish and slaughter them with a vindictiveness worthy of the lowest specimen of humanity, on account of any misstep—nay any mistake—any deviation from or transgression of his clumsy ordinances; more than that, visiting—according to the Biblical text—the misstep, the sin or merely the unbelief of the father, on the 3rd and 4th generations of innocent children, also

his creatures : and also ever ready to forsake right for wrong, whenever, in his capacity of "God of Battles," he takes care to be always, as Napoleon said, on the side of the largest armies. This ideal may have been an appropriate one for "his people" at a certain period of barbarism, but it certainly does not refer to the Great Cosmic Creator and Ruler hinted at by astronomy, and still less to the Eternal Source of All; and though such an ideal may still be suitable perhaps for some narrow-brained laggards of our race, it is certainly no longer fitted for the progressive minds of a progressive age.

A. MARQUES.

(To be concluded.)

"ASTROLOGICAL WARNINGS."

I SHOULD not have again written under this heading but that I find I have made some very stupid mistakes, for which Mr. S. Stuart, instead of myself, will have got the discredit; and, if in this paper there are any errors, the fault is mine, not Mr. Stuart's. The positions of the planets at the commencement of the *Kali Yuga* were as follow, and not as given at page 682 of the *Theosophist* for August 1901: Neptune, Sagittary, $10^{\circ} 7'$; Uranus, Pisces, $6^{\circ} 43'$; Saturn, Capricorn, $8^{\circ} 16'$; Jupiter, Aquarius, $15^{\circ} 39'$; Mars, Capricorn, $25^{\circ} 16'$; Venus, Aquarius, $14^{\circ} 45'$; Sun, Aquarius, $2^{\circ} 45'$; Mercury, Capricorn, $14^{\circ} 56'$; Moon, Aquarius, $13^{\circ} 53'$; I now give the positions of the planets on the 17th (old style 8th) November, 1485; Sun, Scorpio, $25^{\circ} 14'$; Moon, Scorpio, $23^{\circ} 20'$; Mercury, Scorpio, $13^{\circ} 47'$; Venus, Scorpio, $14^{\circ} 53'$; Mars, Libra, $13^{\circ} 42'$; Jupiter, Scorpio, $15^{\circ} 29'$; Saturn, Scorpio, $0^{\circ} 39'$; Uranus, Libra, $22^{\circ} 31'$; Neptune, Scorpio, $13^{\circ} 12'$. But four thousand two hundred and eleven years hence, that is, in A.D., 6113, all the planets will occupy the following positions in Pisces—Sun, $11^{\circ} 0'$; Moon, $3^{\circ} 5'$; Mercury, $15^{\circ} 17'$; Venus, $9^{\circ} 20'$; Mars, $16^{\circ} 23'$; Jupiter, $21^{\circ} 29'$; Saturn, $0^{\circ} 23'$; Uranus, $27^{\circ} 2'$; Neptune, $18^{\circ} 29'$. As the time is so distant it is scarcely worth while speculating what will happen on the 1st March (old style, 14th January), 6113. For those who may be expecting a great cataclysm on this occasion I may quote some very sensible remarks from Mr. Stuart. "I do not think we can trace the cataclysms by the planets alone; because they are not the causes, but only the time-markers, dividing up the cycles in the same way that we divide years into weeks and days, and so on. So you see that though a certain conjunction might fall upon the date of a cataclysm, there might be lots more such positions without one; and we could not tell which one of the conjunctions was the fated one, unless we knew how many went to the cycle of that

particular cataclysm. But as to conjunctions and cataclysms, it might be thought there would have been such a coincidence in 9564 B.C., when Poseidonis is said to have gone down, but there was not: and either the event follows the position at a certain distance—as the heat of the day is at 3 P.M., and not at noon—or else there is an error in the date.”

“Astrological Warnings” were written to ventilate my theory that Mars is the *deus ex machina* to bring the potentialities of eclipses and planetary conjunctions into actual being. I wrote, page 750, September *Theosophist*, regarding the total eclipse of the sun on the 18th May, 1901, in Taurus 26° 34′: “this eclipse will be very unfortunate for the Czar and Russia.” Then also I wrote that as the birthday of the King of Spain was on the 17th May, he also would be “under very evil directions.” Speaking of the solar eclipse of the 11th November last, when the luminaries were in Scorpio 18°, I said it was complementary to the eclipse of the 18th May preceding, and that it was likely to lead to earthquakes, floods, upheavals, and submergences—“Now Mars entered Taurus on the 27th April, and was in exact opposition on the 22nd May, while the appalling volcanic outbursts in the West Indies commenced on the 8th May, and still continue. At page 751 will be found: “Mars is in the ascendant at Pekin so that no alleviation of its sorrows and miseries awaits China.” I mention these as Mr. Surya Narain Row claims to be the only astrologer who predicated these occurrences, as due to the solar eclipse of last November. We shall shortly know what events the conjunction of Saturn and Jupiter, in Capricorn 14°, on the 28th November last, is destined to bring about, for Mars enters Cancer on the 21st July, and arrives at the exact opposition on the 10th August next.

It is a great pleasure when one finds one's writings provoke discussion, for there is nothing so disheartening to a writer as to find his ideas and theories received in chilling silence or with listless apathy. The supreme joy is in encountering an opponent of superior attainments and ability, such, as in the last November number, I had the good fortune to find in Mr. Vasudeva Rao. The great charm of Theosophy, broad based as it has ever been on toleration and the search for truth, is the absence of all authority and the ready welcome it extends to every heterodoxy. *Roma locuta est, causa finita est*, sounds very grand and has ever proved alluring to weak souls; but we see the result to-day, petrification in place of progress. So, too, we have those amongst us, who while ready to smile at Papal infallibility, are only too eager to accord the infallibility they find so amusing when ascribed to Pio Nono, or Leo XIII., to some past or present leader of our society. I make these remarks as defining my own position, neither claiming nor desiring any acceptance of my own views, but simply inviting discussion as to their worth or worthlessness. Neither can I accept the

ipse dixit of any one, not even Mrs. Besant herself, whom we all so greatly revere on account of her forgetfulness of self in the society. Were it otherwise, the society would soon swarm with any number of Mr. Judges and Mrs. Tingleys.

And now reverting to the issues raised in the November *Theosophist* by Mr. Vasudeva Rao, may I be permitted to quote a portion of a letter from Mr. C. W. Leadbeater who, like Mrs. Besant, is himself a master in Israel. I quite agree with you that great interest attaches to Ireland and that it is in a very true sense a sacred land for us. I do not however think that its destiny is even yet entirely fulfilled, for I believe that it has still to provide the world with a great spiritual teacher as soon as the way is prepared for Him by the action of the Teutonic sub-races. And now seems a fitting moment, even though Mrs. Besant herself, uses the expression, for objecting to "and India—the 'sacred' land of the fifth race," since it has no claims whatever to the title. I do not, although it would be more correct to say, the Punjab, object in the least to India being described as the "sacred land" of the first sub-race of the Fifth Race, for the Aryans overspread only a small part of India. Even now, I think, though Mr. Sinnett says ten millions, there are not a million pure Aryans under the Viceroy of India. Similarly, it would be correct to speak of Egypt as the "sacred land," if Syria does not dispute the title, of the second sub-race of the Fifth Race: of Prussia as the "sacred land" of the third sub-race of the Fifth Race: of Greece as the "sacred land" of the fourth sub-race of the Fifth Race: of Germany as the "sacred land" of the fifth sub-race of the Fifth Race. The only two places that can claim to be the "sacred land" of the Fifth Race are Ireland (Aryland, Erin, the Island of saints) from whence the nucleus of the Fifth Race was taken, or the Desert of Gobi, where that nucleus was nourished till it became a race apart. Then, too, let us hear less of the spirituality of India, for spirituality is the distinguishing sign and birthright of the whole Fifth Race. If any one sub-race could claim any special spirituality, it would be, not the first, but the fifth, from which the nucleus of the next race is always taken, on account of its pre-eminence in spirituality and virtue. What is more, I believe the nucleus for the Sixth Race has already been taken from the British Isles, and located in New Zealand, from around and about which will arise the new continent in the South Pacific Ocean. The recent seismic disturbances in the West Indies may very possibly be the commencement, in a very small way, of the upheaval of this continent, destined gradually to come into being during many succeeding millenniums.

And while on this subject let me once again quote Mr. Leadbeater: "If we had not been expressly told that the sixth sub-race was to arise in America, I should certainly have thought that the

Russians satisfied the requirements remarkably well ; for the Slav seems to me to differ from the Teuton as much as the Teuton differs from the Celt, and that race also came out from Central Asia (or from the Caucasian halting place) at a later period than did the Teuton. I have doubted in secret whether Madame Blavatsky was right in assigning the sixth sub-race to America, until I went there myself last year (1900); but now that I have seen what is going on there I admit most fully I was mistaken in that idea, and that even now the work of preparing for the sixth sub-race is clearly progressing on that continent. I believe you are quite right in saying that the Sixth Root Race is to have a new continent; but I suppose that will be for its possession when at its prime, and it will probably commence on quite a humble and unnoticed way in some country already above the sea."

To return to Mr. Vasudeva Rao, who writes: "It is not clear whether the conception of the hegemony of the world, as held by the author of the contribution in question, relates to material splendour or spiritual greatness." Since the hegemony of the world has been conferred by Providence on the Fifth Race, material splendour has always been accompanied by spiritual greatness, while spiritual greatness has always co-existed with material splendour. This Mr. Vasudeva Rao has himself virtually admitted at page 97. The hegemony of the world has been held, as is only just, right and proper, by each of the sub-races in succession, and, in each case, this hegemony has been accompanied both by spiritual greatness and material splendour. It is not quite easy at all times to follow the drift of Mr. Vasudeva Rao's arguments, for there is a sort of contradictory confusion in portions of his contribution. He begins by saying: "I do not know—and I shall be happy to have my ignorance dispelled—that any one was ever told, or believed, that the remarkable conjunction of the planets towards the close of the Nineteenth Century would produce as its chief result, or as one of its results, the regaining by India of the hegemony of the world," and he ends by saying: "Even at the present day, India has, so to speak, placed her claim for the hegemony of the world, in matters spiritual, at the bar of the world's judgment.....India will have fully established her claim to the spiritual leadership of the world." Again he begins: "the author of that article would have us believe that the twice-born of that "selfsame period are incarnating in European races," and ends: "But the correct explanation of this amalgamation of castes appears to be the incarnation of Hindus in western bodies, and of some westerners in Hindu bodies, and this process has already commenced." Yet again: "the type of the Brahmana being that he was poor but wise; whereas to-day we too often find the man who bears the Brahman name not poor and wise but wealthy and ignorant," followed by, "the present day Brahmans, some of whom in subtlety of intellect and spiritual devotion, etc."

This must suffice, else the editor will be tempted to consign this entire contribution to his waste paper basket:

As regards Madame Blavatsky's repeated insistence as to "the importance of carrying the Theosophical Society through this period, of holding it together as an organised body through this critical time, and of keeping the link unbroken," the explanation is very simple. To the Theosophical Society has been consigned the task of preparing the world against the arrival of the next great spiritual teacher in 1957, for on the thorough saturation of the world with Theosophic ideas and teachings depends very greatly the measure of his success. If the Theosophical Society failed in the task assigned to it, then, instead of a great spiritual teacher, only a minor Avatâr would appear at the end of the twentieth century with commensurate spiritual results.

I am afraid I must have explained my ideas badly, for apparently Mr. Vasudeva Rao has not been able to follow the drift of my argument. I must try once more to make myself understood. Calvinism lays great stress, and very rightly too, on "predestination," although its ideas on the subject are somewhat comical. Now Theosophy explains that the elect are those who will continue progressing to the end of this manvantara while the others will be put back to another manvantara, after the next pralaya, in connection with our own solar system. But before an entity is absorbed into the Divine, Nirvâna, he must have worked out his salvation by passing through all the predestined races and rounds. If I am told that Buddha and others have attained Nirvâna without this, I reply that they began long before us in other solar systems. Therefore it follows that if a man were always re-incarnating in the first sub-race, Fifth Race, he would make no real progress, but simply remain, to use a military phrase, "marking time." The souls that, in former ages, made A'ryâvarta great, subsequently made Egypt, Syria, Persia, Greece, and Rome great. The foremost souls, the *fine fleur* of humanity, have no further need of re-incarnating in the first sub-race of the Fifth Race, for they long ago, in ages past, learnt all that that sub-race, great and glorious in its own day, had to teach them. If any now do so re-incarnate, it is either for some particular purpose, or the result of some former karma. No one disputes that as regards the Central Hindu College "the effort will not be wasted." But my contention is that if Mrs. Besant had laboured as much for America, so important just now as the future home of the sixth sub-race of the Fifth Race, as she has done for the Central Hindu College and India, the results would have been very much more satisfactory. I cannot help thinking that the leaders of Theosophy have made a serious error of judgment in having, at the outset, abandoned America to the idiotic imbecilities of Mr. Judge and his followers, until to-day their presentment of Theosophy has become "a scorn and a hiss-

ing" through every state of the Union. Will the success of the Central Hindu College be any adequate set-off against this?

"The letter killeth, the spirit giveth life," must be read into all theosophic information supplied to a gaping world all agog for signs and wonders. Every Theosophic rule has some thousands of exceptions, and in the Esoteric Section one early learns that most of the theosophic teachings one has hitherto complacently digested, are mere "blinds." A reference to "Isis Unveiled," vol. I, page 351, will give point to this, for there Madame Blavatsky tells us, "re-incarnation, *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature, it is an exception." Had Mr. Vasudeva Rao remembered these things he would never have written: "that the Sudras of 5,000 years ago constitute the Brahmans and Rajputs of Hindustan, it is only necessary to point out that the periods of Devachanic rest between the interval of two earth-lives are so vast that it appears quite impossible to conceive that the Sudras of the Pancha-Pândava times ...could in this short interval of 5,000 years.....have developed into present day Brahmans." Now what are the facts? Theosophy casually states, probably on the principle that some information, however liable to be misunderstood, is better than none, that the interval between two births is usually from 1500 to 2000 years. Perfectly true as regards the more advanced entities, those now re-incarnating among the cultured classes of the fifth sub-race of the Fifth Race; but most certainly not true of the rest of the world. I suppose quite 90 per cent. of the population of India re-incarnate again almost immediately after death, or at most, after an interval of only a few months or years. The reason for this is very simple. As the Great Day of Judgment approaches, when the unprogressive are weeded out from amongst the progressive entities, those who have started comparatively late are accelerated by means of more frequent re-incarnations, so that they may have a fairly decent chance of being fitted to qualify among the number of the saved. Then again Mr. Vasudeva Rao chooses to forget that whatever it may have been before the Pancha-Pândava period, caste distinctions are, in these days, no real tests of spiritual advancement. It does not at all follow that because a former Pancha-Pândava Sudra has now-a-days been born a Brahman, that he is any nearer to being a real Brahman, a comparatively advanced entity spiritually.

I have referred to the Pancha-Pândava times, not because I myself believe that period to have been the Golden Age of Hinduism, but because the Hindus of the present day speak of that epoch as the high-water mark of their greatness. In my opinion the Golden Age of Hinduism was in the time of Rama Chandra, *vide* my "Kingdom of Ravan," in the *Theosophist* of September 1899 and February 1900. And in connection with this may I be per-

mitted to quote Mr. Leadbeater once again, for the information of Babu Nakur Chandra Bisvas, and those who sided with him in the "Lanka" controversy. "I believe it is generally understood that the Ancient Lanka, through which the first meridian of the Hindus passed, was a land which has now sunk beneath the sea. Although the Sinhalese call their island Lanka, they universally admit that the ancient country of that name was considerably to the east of them, and was a very much larger territory, of which Ceylon was only a dependency. This would agree fairly well with your suggestion that it lay to the South of Siam."

Returning to the matter of the re-incarnation of the ancient twice-born castes into the present Western races, I fancy my real offence, in the eyes of Mr. Vasudeva Rao, is that I stated that the late Prince Albert was a re-incarnation of Rama Chandra. Well, as a Theosophist of twenty-one years standing I am entitled to express my opinions regardless of a scandalised orthodoxy; and I only now desire to add that the late Prince Consort was "a very perfect gentleman," and higher praise than this not even a Rājārshi, like Raja Janak, the father of Sita Devi, can claim. Prince Albert would never have repudiated his stainless wife, model of perfect womanly purity, as Rama Chandra did Sita, at the dictates of the foul rabble of Ajodhia.

I shall, with the kind permission of the editor, make one more quotation from Mr. Vasudeva Rao's article. "The five Pândavas period was the period of the incarnation of the blessed Lord Śrī Krishna, on this earth, with his hosts of devotees, for the lowest developed of whom even it was probably the last compulsory incarnation on earth. The heroes of the Mahābhārata were all highly developed souls approaching liberation, and even the ordinary herd of the twice born castes consisted largely of souls in such an advanced state of evolution, that it is highly difficult to believe that their further development could appropriately take place under the intensely Rajasic conditions prevailing in the West." It is mere "highfalutin" to speak of Rajasic conditions prevailing in the West," but if *Rajasic* conditions prevailed anywhere it surely must have been at Kurukshetra, where the Kauravas and Pândavas utterly exterminated each other after the manner of the celebrated "Kilkenny cats." If an unprincipled gambler, like Yudisthira, and polygamists and polyandrists, like the five Pândava brothers, and their common wife, Draupadi, "were all highly developed souls approaching liberation," then again, to slightly alter Mr. Vasudeva's own words, "it is most welcome news, as it, more than anything else, will buoy up and cheer the drooping spirits of European Theosophists," who are neither gamblers, nor polygamists, nor polyandrists, "such as are anxious to tread the path but are awed by the stupendous prospects of the task."

It must not be supposed that, because I point to shortcomings,

I have any antipathy to Hindus and Hinduism. On the contrary I have the sincerest admiration and respect for both. Even the sun has spots. I can see the shortcomings of Christianity and Christians equally with theirs. What can be more absurd, for instance, than the common or garden missionary, with that sublime confidence that only crass, dense ignorance can beget, and with the knowledge that he has the secular power at his beck and call, telling his bazaar audience of low-caste Hindus that they are all heathens. That audience, aware that discretion is the better part of valour, do not retort that as he worships Jehova, the phallic Jewish god, he is no better than they are. That if they do worship Mahâdeva, or the creative power, under the symbols of the *lingam* and *yoni*, that the Jewish King David did the same when he danced a phallic dance before the ark of the covenant, which must therefore have contained those self-same phallic emblems.

As regards the Krishna and the Christ Avatârs, which are so very similar in so very many respects, it is probable that, in both cases, there has been a confusion of persons. Raja Krishna S'yâma of Dwaraka, the royal Don Juan of the Mahâbhârata, whose wives and concubines outnumbered even those of the Jewish King Solomon, could not possibly have been an Avatâr. But the author of the Bhagavad Gîtâ, the Rishi Srî Krishna, who has been lost to historic view by the more meretricious attractions of his royal namesake and contemporary, must have been the Avatâr. In the same way, Jesus Christ must have been, not one, but two distinct persons, the Jew, Jehoshua ben Panthera, who is, at least, an historical character, and the Christ, probably an initiate from Central Asia, of one of the first sub-races of the Fifth Race. It is impossible to believe that a Pariah Race, like the Jews, could ever have evolved an Avatâr. The sad life-history of the martyred Jew, Jehoshua ben Panthera, was used in the Gospels as a setting for the *Logia*, or "the sayings" of the Christ. History, like Theosophy, is full of "blinds," and never are "blinds" so numerous as when it is desired to conceal the real personality of a great religious teacher from the common herd. There is no use in Mr. Vasudeva Rao asking for "incontrovertible proof" of these, or any other statements; and it is to be hoped that he does not expect those "who function consciously on the higher planes," to form themselves into committees to supply questioners with brains. Every statement appearing in a theosophic publication must be accepted, modified, or rejected by the reader, according to the intuition or insight that he possesses; and every writer must be prepared to have his statements doubted, criticised and controverted, for Theosophy scouts the idea of personal infallibility both in its leaders and in its rank and file.

THOMAS BANON.

MIND.

Deep calleth unto deep, and star to star,
 In quivering waves of light, vibrates afar
 And wakes the harmonies of spheres sublime
 Whose heavenly music marks the feet of time—
 Echoing through celestial realms supernal,
 In one grand song through shoreless space eternal.
 And Thou, mysterious Cause, O wondrous Mind !
 All things, both great and small, in Thee I find.
 The universe from out thy depths was wrought—
 Took form and light and colour from a thought ;
 Projected through the cosmic force by Will,
 Suns, systems, are evolved all space to fill.
 The soul of man in empyrean sphere took birth—
 God-ray incarnate in a form of earth :
 Like to itself it moulds the finer clay
 In fashion fair to last for one brief day ;
 A fitting temple for the immortal soul,
 With servants that obey the will's control ;
 A brain to think, a genius that can rise,
 A heart to love, and eyes that pierce the skies !
 Mysterious Man ! O spirit-ray divine !
 At one with God, what destiny is thine !
 For one short space to tread this earth below,
 Then off for worlds beyond we may not know !
 Thus through the stars from sphere to sphere to rise
 Eternally, throughout the boundless skies.
 Deep calleth unto deep, and mind to mind—
 Thus each to each a psychic tie doth bind.
 Within the drop of dew there shines a sun :
 Thus God the Mind and man the thought are one.
 The universe is mirrored in the soul :
 Each atom has its place within the whole
 Vast system—a world of smaller size,
 Reflecting in its heart the starry skies :
 By the same laws controlled—with the same force
 That holds the solar systems in their course.
 So man partakes of his immortal birth
 As soul reflects his God ; the dross of earth
 Dims his clear vision for a little time,
 Then, open-eyed, he soars to heights sublime.
 Thus God is Mind ; and Man, the best

And last great thought made manifest,
 Created through the cosmic fires of love,
 Freed from earth's bondage, seeks his home above.

[Mind.]

JOSEPHINE H. OLCOTT.

GLEAMS.

Oh those voices soft and clear
 Fall but dully on the ear,
 Ere our hearts are tuned to catch the mystic strain,
 And we know not whence they are,
 Sounds that reach us from afar,
 Speaking to our souls amid our grief and pain.

And we catch the fleeting gleams,
 As of something seen in dreams,
 Dimly felt and only faintly called to mind ;
 And from out the dreamy past
 Fitful, flickering fancies cast
 Faint reflections of the thoughts we seek to find.

Oft the somber shades of night
 Fill us with a vague affright ;
 Gather up the haunting ghosts of days long fled—
 Shadowy somethings often near
 Chill us with an icy fear,
 Breathe upon our stifled hearts a nameless dread.

Sob of wind, or note of bird,
 To our drowsy sense half-heard,
 Faintly borne to us upon the summer air,
 Gently speaks of something more.
 We have known long time before,
 In some distant realm we know not whence or where.

Gleam of bud or scent of flower
 Calls the long forgotten hour,
 Vaguely sweet with whispered words of love so dear,
 Rustling bough or sighing breeze
 Hints at moments such as these,
 And we fain would make those fleeting fancies clear.

Dulled our eyes and dim our sight,
 For we cannot read aright .
 All those veiled mysterious signs of mystic lore,
 But in golden days to be,
 We shall know and clearly see
 What has seemed unreal and dimly felt before.

EMMA B. VAN DEUSEN.

Theosophy in all Lands.

EUROPE.

LONDON, *May 30th*, 1902.

The month has been exceptionally busy in Theosophic quarters. We welcomed our beloved Mrs. Besant on Sunday, May 4th, and although she was much fatigued by a tiresome and delayed journey from Brindisi, she soon looked more like her old self and speedily took up a heavy burden of work with her usual cheerfulness. We all rejoice that the fever from which she suffered so severely in India seems to have passed entirely away and although it has left her far from strong and more easily fatigued than in former days, we trust that she will gradually regain her former powers of endurance. The work she has undertaken is very heavy and we are now in the midst of three courses of lectures, besides special meetings and odd lectures here and there. The campaign opened at Birmingham where there was a big audience in the Town Hall to learn something of Theosophy.

The first Sunday evening lecture in the Small Queen's Hall was delivered to a packed audience and many were turned away. Over 300 members (of the T. S. only) assembled to hear the first of a more advanced series of lectures, at the Elysée Gallery on Thursday last.

Mrs. Besant has decided to give a lecture on *Theosophy and Imperialism* in the large Queen's Hall on Friday, July 4th. This will take the place of the usual reception to delegates before Convention, and will afford many who do not hear Mrs. Besant frequently an opportunity of attending what we hope will be a grand demonstration. The Hall holds nearly 3,000 people and we hope to see it packed on this occasion.

Last Saturday there was a reception for members at head-quarters to meet Mrs. Besant, which was well attended and the evening passed pleasantly and quickly.

With so many attractions filling our programme your scribe has left no time for a long report, but we are making up for many past months of comparative inactivity.

A. B. C.

AUSTRALASIA.

Mr. W. G. John, the new General Secretary of the Australasian Section, says in his letter of greeting to his fellow-members, in reference to his acceptance of this post of duty: "This means for me the abandonment of a commercial future, but some of us must be prepared to surrender in this way. Events in my life during the last few months have all seemed to lead to this acceptance of new work as a duty not to be put away, or I should hesitate still, when reflecting upon the qualities requisite in one who fills such an office. I hope, however, that the work I have been able to do for our cause in Queensland during the last seven years or so, will have done something towards fitting me for the

larger sphere I am now to fill, and that, as time goes on and I get into touch with the workers in all fields of the Section's activities, I shall be able to call out the best efforts of all, and to bring to the surface in myself the qualities that are needed to open up ever new channels of vitality and effort for the energies of the T. S. in Australia." He invites the co-operation of his fellow-workers and looks forward to "the spread of Theosophy into many corners of the field which hitherto have remained untouched." May his best wishes be realised.

Reviews.

MAN'S PLACE IN THE UNIVERSE.*

Until the appearance of Mrs. Besant's "Ancient Wisdom," the would-be student of Theosophy was compelled to read many books and essays treating of separate subjects, rather than finding in one a connected outlook over the whole subject. We welcome this small book as especially fitted to place in the hands of intelligent inquirers, for it fills a long-felt want, as did Mrs. Besant's for the more advanced student. It is very clearly written, with few non-English words to puzzle the reader unacquainted with theosophical terms, and presents a list of subjects covering the main tenets of theosophical teaching, treating each in a concise and simple manner.

N. E. W.

NUMBERS: THEIR OCCULT POWER AND MYSTIC VIRTUES.†

We welcome the reappearance of this valuable essay, which was first issued in 1890. The author has added many notes "on the notions of the Rabbis of Israel, both from those who contributed to the Mishnah and Gemara of the Talmud of Jerusalem and of Babylon, and from the Rabbis who made a special study of the Kabbalah." There is much in the science of numbers which the ancients knew and which has become obscure in meaning for modern minds, but among the books designed to somewhat explain their mysteries, Dr. Westcott's ranks among the first, and is especially to be commended for theosophical students.

N. E. W.

A SOUTH AMERICAN PAMPHLET.

Our eminent Buenos Aires colleague who writes under the pseudonym of "Lob-Nor," has done another good work, in addition to others which have preceded it, by publishing for free distribution in pamphlet form under the title—to put it into English—"Why the Theosophical Society was formed and what are its objects." Our friend is a clear thinker, and has the talent of expressing himself comprehensibly. In

* "A Summary of Theosophic Study," by the author of "The Story of Atlantis," London, Theosophical Publishing Society, 1902, Price, Re. 1-8, Postage 1½ annas.

† By W. Wynn Westcott, second and enlarged edition, London, The Theosophical Publishing Society, 1900.

this pamphlet he shows how materialistic and nihilistic were the intellectual tendencies of Christendom a quarter of a century ago, and how the deepest thinkers could see nothing but an abyss beyond the span of human life, and were beginning to believe that suicide, in cutting off consciousness, gave oblivion and put a stop to the struggle and disappointments of life. At this juncture the Watchers over the race caused the theosophical movement to take birth and under their fostering care it is spreading over the whole earth. The lecturer succinctly and impartially sketches the objects of the Society and prophesies that the outcome must be the general acceptance of the teachings of the Ancient Wisdom and the evolution of a feeling of brotherhood between man and man and race and race.

LIFE OF BUDDHA.

This little pamphlet of 51 pages compiled by A. Christina Albers, is designed to convey to the minds of children in homes and schools, the chief points in the history of Gautama the Buddha, arranged in a simple form adapted to their comprehension. We can heartily recommend it as suitable for use in schools in Ceylon and other Buddhist countries.

THE GOLDEN RULES OF BUDDHISM.*

The third and revised edition of this most valuable pamphlet, which was compiled by Col. H. S. Olcott, P. T. S., has just been issued. The additional maxims which have been inserted go to make more clear the sublime moral teachings of the Buddha. This little work has been highly approved by the friends of Buddhism in all countries and will always be in demand.

THE HINDU SYSTEM OF SELF CULTURE.

This work, based on the Pâtanjala-Yoga-S'âstra by Kishori Lal Sarkar, M.A., B.L., the author of the "Hindu System of Moral Science" and of the "Hindu System of Religious Science and Art," is a small neatly bound volume of 160 pages. The book includes also an appendix written by the publisher, Sarasi Lal Sarkar, M.A., Assistant Surgeon, Chemical Department, Medical College, Calcutta, in which he explains "how far the discoveries and the researches of modern Europe comport with the facts and theories of Yoga S'âstra." This Sarasi Lal Sarkar, we understand, has won on two occasions the Elliott prize medal given by the Asiatic Society of Bengal for original scientific research.

A select number of the Sutras of Pâtanjali on the Yoga system are taken by the author and rational explanations are given to show that "the principles of Yoga apply alike to the highest spheres of contemplative and religious life and to the humblest objects of worldly pursuit." There is no doubt that "the need of the modern day is to know Yoga S'âstra as a general and abstract system, irrespective of the objects to which it may be applied." *Yama* (or control), *Niyama* (or regulation) and *Samyama* (or the triple exercise in the form of Dhârana, Dhyâna, and Samâdhi) comprise the chief of the eight factors that

* For sale at the *Theosophist* Office. Price as. 4, postage $\frac{1}{2}$ anna.

constitute Yoga. The book is very instructive and we will therefore make a few extracts from it.

“To realise the first factor, *Yama*, one has to carry out the following five commandments to the very letter, *viz* :

1. Thou shalt not hurt.
2. Thou shalt not lie.
3. Thou shalt not misappropriate.
4. Thou shalt not indulge in excess.
5. Thou shalt not covet.

These are undoubtedly the five great universal duties without reference to rank, time, place, and circumstances.”

“To realise the second factor, *Niyama*, one has to make it a point to observe the following, *viz* :

1. Keep your mind and body clean.
2. Be not impatient nor too ambitious.
3. Learn to bear hardship.
4. Learn truths taught by holy men.
5. Love God above all.”

The true principles of *Niyama* or observance of sound rules is laid down in the *Yoga Sûtra* which says : “Shut out the wrong side and contemplate on the opposite (the right) side.”

The next three *yogângas* (*âsana*, *prâṇâyâma*, and *pratyâhâra*) are, for the most part, helpful in getting control over the organs, and in introverting the mind.

Samyama is an important subject of *Yoga Sâstra*. It is the means of success (*siddhi*). *Yama* is control, *Niyama* is regulation, *Samyama* is the triple exercise, in the form of *Dhâraṇa*, *Dhyâna*, and *Samâdhi*. You must fix your object, you must know how to keep at that object, and then you must know how to identify yourself with that object. *Dhâraṇa* is fixing the mind upon a particular object—concrete or abstract. *Dhyâna* is earnestly keeping the mind upon it, and *Samâdhi* is identifying the mind with it. In other words, *Dhâraṇa* is the initial point, *Dhyâna* is the middle point, and *Samâdhi*, the concluding point of the same thing. These three together made to bear on a thing constitute *Samyama*. By *Dhâraṇa* one gets a distinct idea. By *Dhyâna* one gets a clear idea. By *Samâdhi* one gets into the soul of the thing. A thing is distinctly perceived when it is distinguished from other things. This is done by *Dhâraṇa*. A thing is clearly perceived when all its parts are vividly perceived. This is done by *Dhyâna*. And the thing is completely realised when its very essence is seized. This is done by *Samâdhi*. When all these three are done on one object then *Samyama* is done.

All *Siddhis*—spiritual and temporal—are achieved by *Samyama*. The Divine Self within is also completely realised by this very same *Samyama*. One is entitled to be called a *Yogin* only when he has done this which is his *summum bonum*.

The very first *Sutra* says : *Yoga* is the *Nirodha* (*i.e.*, suppression or stoppage) of the functions of the thinking principle.

The author of this little book explains very clearly what is meant by *Nirodha* in his introductory remarks in section first of chapter I. In section second of that chapter he deals with the “process of *Nirodha*.” Many are labouring under a wrong notion that by means of *Yoga* an

everlasting cessation of activity is secured. To quote from this book again :—‘Yoga only chastens the mind and frees it from impurity. It prevents distraction and guards against falling into the pitfalls of wrong and error. It puts the will power in its proper condition of guidance and superintendence, a condition which is not secured when it yields to excitements and distractions. For when it so yields itself, it becomes identified with the impulses for the time being. The man becomes identified with impulses under other circumstances (than those of *Nirodha*). When English writers inculcate the necessity of getting rid of prejudice and passion, they in effect inculcate to a certain degree the principle of *Nirodha*. The object of *Nirodha* (stoppage) is to remove from the mind its existing prejudices and passions, and thus prepare it for the influx of pure truths and healthy sentiments. In fact junction and disjunction—yoga and viyoga—go together.’

“The positive and the negative are counterparts of each other. In Yoga S’âstra the negative phase is called *Nirodha*, the positive phase is called *Samâdhi*.” We have already made too many quotations from this instructive little work, and we stop here by saying that it deserves to be in the hands of every earnest student. The book is moderately priced at one rupee and can be had of the publisher at 121, Cornwallis Street, Calcutta, or at the *Theosophist* Office, Adyar.

G. K.

HARIBHAKTI SUDHODAYA.

We have just received a copy of this book and find it to be the Kumbakonam edition of 1892, printed in Grantha characters and already noticed by us in our November issue of 1893. Although we do not mean to review the book again, yet we should like to say a few words now regarding an important point which was then overlooked by that reviewer and which well deserves the attention of orientalists. The work comprises twenty chapters mainly devoted to the stories of Parikshit, Dhruva, and Prahlâda. This work is said to be a *part of Nârâdiya Purâna*. Prof. Aufrecht, relying upon Peterson’s Ulwar catalogue, says, at page 236 of part II. of his *Catalogus Catalogorum*, *that this work is from the Nârâda Purâna*. Again the same Professor has got an entry at page 62 of the same book to the effect that this Purâna is known as *Nârâda Purâna or Nârâdiya or Brihannârâda Purâna*. For this entry he relies upon the following authorities :

1. Bhandarkar’s lists of Sanskrit MSS. in private Libraries, Part. I, Bombay, 1893.
2. Report on Sanskrit MSS. in S. India, by Hultzsch, No. 1, Madras, 1895.
3. Catalogue of Sanskrit MSS. in the Raghunâtha Temple Library of His Highness the Maharâja of Jammu and Kashmir, prepared by Stein, Bombay, 1894 (said to be a very valuable and accurate work).
4. Florentine Sanskrit MSS. examined by T. Aufrecht, Leipzig, 1892.
5. Notices of Sanskrit MSS. vol. X, Calcutta, 1892.
6. A fourth report of operations in search of Sanskrit MSS. in the Bombay Circle, April, 1886—March 1892; by Peterson, Bombay, 1894.

Now, "Brihannâradiya Purâna" edited by Pandit Hrishîkeśa Sâstri for the Asiatic Society of Bengal, does not contain any one of the chapters of this "Haribhakti Sudhodaya."

Turning to pages L,II. and L,III. of his preface to Vishnu Purâna by Prof. H. H. Wilson, we see it stated that "in the Nârada, we have the stories of Dhruva and Prahlâda" (page L,II.), and that in the Brihannâradiya "the earlier legends introduced are the birth of Mârkandeya, the destruction of Sagara's sons, and the dwarf Avatâra; but they are subservient to the design of the whole, and are rendered occasions for praising Nârâyana * * * * * There is no attempt at Cosmogony, or patriarchal or regal genealogy" (page L,III.). At page L,I. of the same preface, Prof. H. H. Wilson says: "where Nârada has described the duties which were observed in the Brihat Kalpa, that is called the Nâradiya, having twenty-five thousand stanzas. If the number of verses be here correctly stated, the Purâna has not fallen into my hands. * * * * * It may be doubted, therefore, if the Nâradiya Purâna * * * exists."

In a footnote he then says: "There is a copy of 'Rukmângada Charitra' said to be a part of the S'rî Nârada Purâna."

Then to the 'Rukmângada Charitra' here referred to may now be added this "Haribhakti Sudhodaya" too which also claims to be a part of the same 'Nâradiya Purâna.' It has therefore now become necessary to consider the question whether 'Nâradiya' and 'Brihannâradiya' are one and the same work or two different works—one a Purâna and the other an Upa-Purâna. 'Brihannâradiya Purâna' is admittedly an Upa-Purâna (see page VIII. of his preface to his edition of that book by Pandit Hrishîkesa Sâstri). Nârada or Nâradiya is admitted to be a Purâna even though its very existence is doubted. At any rate, 'Rukmângada Charitra' and 'Haribhakti Sudhodaya' both said to be parts of this Purâna are now in existence.

Are we then to conclude that Nâradiya and Brihannâradiya are two different works? If so the entry in the Catalogus Catalogorum must be said to be incorrect. If not we should say that Rukmângada Charitra and Haribhakti Sudhodaya are not parts of Nâradiya Purâna. We shall leave these points to be decided by eminent orientalists.

G. K.

MAGAZINES.

The non-arrival of the *Theosophical Review* warrants the belief that something is wrong with the mailing arrangements at the London Office.

Teosofia—The March number of our Italian organ opens with a continuation of Mr. Leadbeater's lectures on "The Mission of the Theosophical Society." The Signora Calvari continues her exposition of the cognate subjects of "Transmigration," "Metempsychosis" and "Reincarnation." A couple of pages are next devoted to a translation of Dr. Wells' answer to the question as to whether, on the astral plane, entities in astral bodies can intoxicate themselves with astral counterparts of spirituous liquors. Notices of Mr. Leadbeater's lecture at Florence and the different subjects discussed by him close the number. Signor Calvari, in a concluding paragraph, announces the untimely

death of Signora Giuditta Arbib, a member of our Rome Branch. The May number opens with a notice of the celebration of White Lotus Day, which, it appears, extended to all the ten Branches now included within this growing Section. The three Roman Branches united in keeping the anniversary at the Roman headquarters in the Via S. Nicolo da Tolentino. The large hall was beautifully decorated with growing plants and cut flowers, and discourses were given by Mrs. Oakley, the General Secretary and Treasurer of the Italian Section, the Presidents of the Branches and the Secretary of the Roman Branch.

Bulletin Théosophique.—The May number mentions as the subjects of the last two lectures of Dr. Pascal's series, what might be called practical Theosophy, and the most important forms of the mystical side of Theosophy for the Western world as it now exists. The Egyptian, Greek and Christian symbolisms were specially considered in their relations with the mystery of creation. From the notices of Mr. Leadbeater's tour it is evident that his lectures and answers to questions have done much towards strengthening the growth of that favorable opinion about Theosophy which is springing up in France. White Lotus Day was celebrated in Paris as usual at the Sectional headquarters.

Revue Théosophique.—The May number publishes translations of a lecture on the "Ancient Mysteries," by Mr. Leadbeater at the Paris headquarters, on the 6th of that month. Following it, a translation of a fragment of Mrs. Besant's "Thought-Power," next the concluding part of Dr. Pascal's five lectures on "The Great Teachers of Humanity," and then the closing portion of an article by T. H. Martyn, on "The Bible." In his "Echoes of the Theosophic World," the Editor, M. Courmes, speaks most eulogistically of Mr. Leadbeater's lectures throughout France and says that the one which most captivated his large audience at Paris was "a magnificent development of the subject of evolution, particularly considered from the point of view of the system to which we belong and comprising the pilgrimage of the human soul, the whole illustrated with splendid diagrams of a very suggestive character."

Sophia.—Our Spanish contemporary opens with a translation of Mr. Fullerton's article on "H. P. B. and the Theosophical Society," which appears in our present number. It is so good that it will probably go the rounds of the press. There are translations from Mrs. Besant and Madame Blavatsky and original articles by Senores Lugones, Diaz-Perez and Carracido.

Theosophia (Amsterdam,) for May, publishes translations from the writings of H. P. B., Mrs. Besant and Mr. Fullerton; H. C. Koopmans-Waller writes on "Theosophy for little Children," and Johan van Manen contributes an article on "Theosophical Propaganda Writings."

Theosophy in Australasia publishes the modest greeting of the new General Secretary of the Section, Mr. W. G. John. It seems to be pitched on the right key. H. W. Hunt draws a strong contrast between "The Old Order and the New," in a brief and pointed article which deserves to be widely read. "Practical Theosophy," by S. Studd, is also a very useful contribution. F. C. Ramsay, in a well-filled half-page, answers the question, "How can we Help?" We give it a place among our "Cuttings and Comments."

The Theosophic Gleaner opens with a brief article on "The Love of Jesus," by Narrain Row Varma. "The T. S., its Aims and Objects," is the first instalment of an article by J. J. Vimadala. T. N. Panchapagesa Iyer contributes a portion of a translation of the "Atmabodha of Sri Sankarachara, and there are some important selections from current literature.

The N. Z. Theosophical Magazine gives the first portion of Mr. S. Stuart's address on "Branch Work"—read by him before the Annual Convention at Wellington in December last—also an interesting article by him on "The Alchemist's Dream." "Helping the Angels," by Auntie Loo, is excellent, and so is "The Bridge Builders," by J. E. D. "The Autobiography of a Dog" will interest the children.

Teosofisk Tidskrift for May. As the editor—much to our regret—has not sent us in English a note as to the contents, we are obliged to limit ourselves to an acknowledgment of the receipt of this number and to say that in appearance and mechanical arrangement it seems to be keeping up its standard of excellence.

Théosophie.—Our industrious little Branch at Antwerp continues to publish a circular as a means of spreading Theosophical ideas throughout their country. The number for June contains an article by Miss Annie C. McQueen on the "Conquest of the Five Enemies," translated from the *Theosophist*, notes on a lecture on "Dreams," given by Mr. Leadbeater at Brussels, and some useful notes for students.

The *Lotus Lodge Journal* is issued in London by the Lotus Lodge of the Theosophical Society. This Journal will contain from time to time, carefully revised reports of the addresses delivered to the Lodge, Mr. Leadbeater's answers to questions, and other matters of interest which will serve to keep the public somewhat in touch with the work of the Lodge.

Revue Bleue.—The publisher of this well-known, long established periodical has favored us with a copy of the number for May 31, which contains a very able article by M. Léon Cléry entitled "Suffering, According to Theosophy" The subject is treated with an ability and seriousness that leaves nothing to be desired. The writer takes for his text, the discourse of M. de Mun, President of the French Academy, at its recent annual meeting for the conferring of prizes for acts of virtue. Noticing the strenuous efforts made by the charitable and philanthropic, to diminish human misery, and the aid of science to lessen suffering with the help of anæsthetics, M. de Mun says that all he has been able to get from the moralists and philosophers is, the advice to cultivate firmness of will and the stoical acceptance of obscure fatality. "But suffering has continued to torment my conscience," says he, "the suffering of the innocent, the suffering of the just, the suffering of the child. Oh! that especially, ye fathers and mothers who hear me, the suffering of the child, a thing in itself stupid and barbarous!" Upon this M. Cléry enlarges, showing, most ably, that this is equivalent to a denunciation of the God of the Christian M. de Mun for committing this silly and barbarous punishment of the innocent, especially children. He then goes on to show that such a narrow view as this is possible only with those who consider human life as limited to a single incarnation and enlarges upon the scheme of evolution presented in the philosophy of the ancient Sages. This doctrine he traces to the Chaldeans, Persians,

Egyptians, Greeks and especially the Hindus ; it was known to Moses, Hermes, Pythagoras, and the Alexandrian school, while Jesus Christ Himself imparted the secret to a small number of His disciples, warning them that He spoke in parables, because He could not be understood by all, for the time had not yet come for the Truth to be generally revealed. Instead of there being any cruelty or injustice in Nature everything was weighed in an unerring balance and every present effect could be traced to an antecedent cause ; one may have to go far back in the line of the entity's evolutionary progress to find the cause, but find it one will, when the trammels of the physical body are burst and the unveiled spiritual vision can look back over the path that has been travelled. This article is calculated to do much good in France, and we are glad to know that it is to be offered to the public in pamphlet form, at the price of 75 centimes.

The table of contents of the May number of the *Central Hindu College Magazine* is abundant and the reading matter particularly good.

The Golden Chain abounds in reading matter which cannot fail to prove both interesting and instructive to the young folks.

The Arya for May 1902 contains as usual very interesting articles such as "Aspects of Crime" ; "The Conversion of India" ; "The Aryan Religion" ; "The Yoga Principle in Sacrifices" ; etc., besides notes, editorial and educational, the Voice of S'ârada, and the reviews of periodicals. Under the head of "translations" is continued the valuable "Mirror of Yoga."

The Brahmavadin for March 1902 just received has for its editorial "Renunciation and Salvation." The article "An Eastern Saint of to-day" which appeared recently in the *Theosophical Review* is reproduced. The articles in the "open column" are interesting. The number concludes with the report and speeches made at the sixty-ninth birthday celebration of Sri Râma Krishna.

The Brahmachârin for April and May 1902 : Sister Nivedita's prize-essay on Caste appears in this double number. It contains also other important articles such as, "Indian progress," "Hindu Mythology," "The Expansion of Self," "Hindu Society and Religion," etc.

The Maha-bodhi and the United Buddhist World for May 1902 (No. 1 of Vol. XI.) appeared in demy Octavo size and number 2 for June is again changed to Royal Octavo size. This creates much inconvenience in binding together the twelve monthly parts into a volume. The article on "Buddhism in its relation to Sankhya and Vedânta," from the pen of Mr. J. N. Mozumdar of Jessore appears in the May number. We notice the following significant facts brought out in this article.

"Buddha flourished at the time when the transcendental speculations of the Upanishads had already made their influence felt on Hindu society, and a perusal of his recorded sayings leaves no doubt in the mind of the student that he was thoroughly imbued with the idea inculcated in them, and was preaching those very ideas to every one who was capable of receiving them, without distinction of race, colour or creed. What the sages of the Upanishads used to preach to a small number of disciples within the four corners of their hermitages Buddha used to preach to all people, not excluding the lowest of the low, to the princes as well as to the people. He did not invent a brand new religion, and send it forth to the world, labelled Buddhism. He was preaching the religion eternal, and it is a misnomer to call the religion that he preached Buddhism"

as if it lies in the power of any one to create a religion. It has been said that his teaching was subversive of the religion of the day, and that it was diametrically opposed to Hinduism. The recorded sayings of Buddha do not at all seem to bear out this contention. His denunciation was always directed against the abuses that had crept into the Aryan religion, but so far as the fundamental doctrines were concerned, his teachings were in perfect harmony with those of the Vedic Sages."

"A Section of Buddha's own followers have, no doubt, misinterpreted Buddha's teachings and have attributed to him doctrines which were current in India even before the birth of Buddha, and which were known in India as S'ūnyavada doctrines. The S'ūnyavada theory, which is now being fathered upon Prince Siddharta, had been current in India from very old times, but it never had any large following. The Buddhists who used to hold the doctrine of Nihilism were digambaras or the naked, while the followers of Prince Siddharta were strictly enjoined to be decently clothed. The subject was very ably dealt with some years ago in a lecture on the "Kinship between Hinduism and Buddhism," by Colonel Olcott."

The June number of this Journal contains three very interesting lectures delivered at the Vais'akha Mahotsava—the celebration of the anniversary of the birth, enlightenment, and Para-nirvāna of Gautama Buddha in India. The first by Babu Norendranath Sen, the editor of the *Indian Mirror*, the second by Pandit Satish Chandra Vidyabushan, the third by Miss A. Christina Albers. The orthodox Hindus and Buddhists who quarrel with each other ought to give up their quarrels on reading these lectures.

The Light of Truth or Siddhanta Dipika for May 1902 contains the following amongst other articles: Lecture No. II. on "Brahma Sūtras," "Some Disputed Points—a reply," "Saint Manickka Vāchakar," etc. Under the head of "Extracts and Notes" we find the excellent article on "The History and doctrine of the Sāṅkhyan Philosophy" from the able pen of Babu Satish Chander Vidyabhushan, reproduced from the *Maha-Bodhi*.

Acknowledged with thanks: *The Vāhan, Light, Review of Reviews, The Arena, Phrenological Journal, Banner of Light, Notes and Queries, Health, Harbinger of Light, Pra-Buddha Bhārata, Indian Journal of Education, Christian College Magazine, Central Hindu College Magazine, Prasnotlara, Theosophisch Maandblad, Theosophic Messenger, Dawn, L'Initiation, The Logos Magazine, and The Native States*, a new and promising publication just started in Madras.

Pamphlets—"The Foundation of the Sangha of the West," "Animism and Law;" by Allan MacGregor (A'nanda Maitriya).

CUTTINGS AND COMMENTS.

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

The Salem correspondent of the *Hindu*, at the close of a recent communication, says :
Waxing and waning of Theosophical enthusiasm. " I should not, I feel, omit to conclude this letter without mentioning that the Theosophical enthusiasm has also evaporated with the departure of Mr. T. N. Ramachandrier from the station. It is right that it should, for people cannot afford to get on in the ethereal world of happiness with the encumbrance of physical virtues and sooner or later must begin to realise that physical needs have to be looked after in preference to the prospective dreamy ethereal happiness."

That sustained activity in Indian Branches is so largely dependent upon the presence of a competent leader has often been alluded to in the *Theosophist*, and the above is another instance in point ; however, it does not, by any means follow that the active student and worker in the theosophical field is deficient in the " physical virtues," or that he is seeking only " the prospective, dreamy ethereal happiness." A knowledge of the truths of the Ancient Wisdom—now known as Theosophy, tends directly towards happiness *here and now* by informing us concerning our relations to the Universe around us, to our fellow creatures and to the planes of existence which lie just beyond our physical sight. The remarks of the correspondent, above quoted, do not seem well chosen.

* * *

Culture in the Soul. The truly cultured man is a piece of elemental nature. He has no hate, no whim, no prejudice. He believes in the rich, the poor, the learned, the ignorant. He believes in the wrong-doer, the fallen, the sick, the weak, and the defenceless. He loves children, animals, birds, insects, trees, and flowers. He is one who is afraid of no man, and of whom no man is afraid. He puts you at your ease—you could not be abashed before him. In his presence there is no temptation to deceive, to overstate, to understate, to be anything different from what you are.

You could confess to this man, reveal your soul and tell the worst ; and his only answer would be, " I know ! I know ! " and tears of sympathy might dim his eyes. That is what liberal culture means ; that is the larger knowledge which the poet's sight and scientist's mind can resolve from the kaleidoscopic maze of life. The " universal man," to whom there is neither great nor small, learned nor ignorant, evil nor sanctified, but all part and parcel of the evolving whole, wrapped together in the mystery, majesty and meaning of the eternal purpose and plan.

Heart culture, as well as brain culture, must, therefore, be a part of the scholar's equipment, for the deeps of all knowledge are hidden within the human heart, and Emerson is right when he tells us that the heart concerns us more than the poring into microscopes, and is larger than can be measured by the pompous figures of the science-sifting astronomer.—*Science Siftings.*

Count Leo
Tolstoy.

Since a former attack of illness from which he suddenly and unexpectedly recovered, Tolstoy was actively engaged on his writings. He refers to the illness, with gratitude, as being a happy time, when the consciousness of the life of the spirit, liberated from that of the body, was especially dear to him, and when all that previously appeared insoluble cleared up well and easily, by the aid of his universal spiritual panacea, *self-condemnation, humility and love*. To the death of the body, Tolstoy has for long past been completely indifferent. For him the chief interest in life lies in its spiritual essence: whether it shall continue "here" or "there" is now completely immaterial to him, ready as he is for transition. Just as formerly, when he regarded as his "self" his animal life, he could not contemplate any life after death, so now he cannot imagine a cessation at death.

His close friend, Mr. Schertkoff, to whom we are indebted for the above interesting items, states "that he is not a Tolstoyan," notwithstanding personal friendship and the veneration he has for the Count as a thinker. There can only be one ultimate authority, "the inner voice of one's own consciousness." No one can more fully recognise the enormous influence for good which has reached mankind through the influence of Tolstoy, nor could I fail to appreciate with the deepest gratitude the fact that in my own individual development I have gathered more help from him than from any other living man. And yet I feel it desirable to particularly emphasise my conviction that to put oneself in the position of a disciple or follower of Tolstoy would only indicate a complete misconception of the understanding of life shared by Tolstoy and his true friends. In this sense Tolstoy is not a Tolstoyan. He has, in fact, been heard to say that from no one does he feel farther apart than from those who regard him as their leader."

Mr. Schertkoff adds this passage taken from Tolstoy's Diary of a few years ago:—

"The other day a girl came asking the question (so usual, so artificial) what she must do to be useful. Talking with her, it became clear to me that the great evil from which millions suffer, is not so much that they live in positive wickedness as that they do not live according to their own conscience. Instead of their own conscience, people take some other person's conscience, higher than their own (Christ's most frequently), and obviously being without power to live according to this other conscience, they conform neither to that nor to their own, and so live without conscience. I advised this young lady to live, not by my conscience, as she wished, but by her own. But she, poor girl, does not even know whether she has a conscience of any kind or not. This is a great evil, and it is most important that men should develop, make clear to themselves their conscience and not do as all do—choose another person's conscience unattainable to themselves, and live without conscience, and lie, lie, lie for the sake of appearing to live wholly in conformity with this selected other person's conscience.

"To speak of 'Tolstoyism,' to seek guidance, to enquire about my solution of questions is a great and gross error.

"There has not been, nor is there any 'teaching' of mine. There exists only the one eternal, universal teaching of the Truth, which, for me, for us, is especially clearly expressed in the Gospels. This teaching invites man to accept his Sonship to God, and therefore his freedom or his subjection (call it as you like)—freedom from

the influence of the world, and subjection to God, to His will—and as soon as man has understood this teaching he fully enters into direct communion with God, and has no longer anything to ask of any one.”

W. A. M.

* * *

In a recent issue of *The Light of Truth*, Mr. Lyman C. Howe, a noted lecturer on Spiritualism, contributes the following statement:—

“*A remarkable Test.*” While in Albany, N. Y., I made the acquaintance of Charles A. Nixon, of Brockport, N.Y. He is regarded, by those who know him, as a reliable man of large experience and high ideals, whose veracity is unquestioned. He has studied and practised hypnotism and he claims to have demonstrated thought-transference, mind-reading, etc., and is ever on the alert to find an explanation of spiritual phenomena, within his sphere of experience in telepathy and other phases of the occult. Hearing of an extraordinary test he had received at one of Maggie Waite’s public seances in Albany, I sought and obtained, through the kindness and courtesy of E. A. Doty, 33, Elberon-place, Albany, N. Y., a personal interview with Mr. Nixon, that I might get his testimony first-hand; for all second-hand testimony is under the ban of suspicion. The liability to memory-lapses, and to imperfect understanding of the words of another, weakens the force of all second-hand testimony. Hence, I sought a direct statement from Mr. Nixon himself, and carefully questioned him in the presence of E. A. Doty and Mary, his daughter. The gist of it is summed up as follows: He was in the audience when Mrs. Waite was giving readings and tests, and she stepped some distance toward him, and addressed him directly. She requested him to make a note of what she was about to say. He did so in writing.

She said: “I see you are going to receive a book from a great distance; it seems as if it is coming across the water, a great way off. The voice says, “to prove to you that this is not mind-reading [he was so regarding it in his thought but had not said so], I give you these names which you do not know. When the book arrives, if you will turn to page 1,493 you will find these names—five in all.” Three of the names mentioned were known to Mr. Nixon, but he knew nothing of their being in a book. He was expecting a record from London, England, with certain names he wanted to use, but supposed they would be on a fly-sheet or in a small pamphlet, and hence her location of the name on “page 1,493” impressed him with the absurdity of the message. In just two weeks from that day he appeared at the same hall (May 5th, 1901), with a perfect verification of the message received two weeks before—about the time, or a little before, the book started from London to cross the Atlantic. The five names, just as she gave them, were found on page 1,493, and two of them were utterly unknown to him, as was the existence of the book and the page on which they were found.

Now this purported to be given to the medium by a “voice” and the voice to be by a spirit out of the mortal organism. It gave information unknown to anyone on the American continent, and of a nature that seemed so improbable to the recipient as to cause expressions of positive conclusions then and there. After making the record, and promising to report to the meeting when the book arrived, he turned to a friend and said: “I shall never have to report on that.” But he did, and acknowledged that it spoiled his theory of mind-reading or telepathy, so far as that experience was concerned, and I suspect it made a Spiritualist of him. “Facts are stubborn things.”

* * *

*Origin of the
present re-
vival of Bud-
dhism in In-
dia.*

Babu Norendro Nath Sen, in his address before the Buddhist anniversary meeting recently held in Calcutta, stated as his candid opinion that—

“The foundation of the Buddhist revival was laid with the establishment of the Theosophical Society in India more than twenty-three years since. Not that the Theosophical Society has had for its avowed object the revival of the Buddhistic propaganda in India, but it has helped to interest educated Indians in Buddhist literature, much of the Theosophical literature itself being very closely connected with Buddhistic lore. Many of the Theosophic terms in general use are purely Buddhistic.”

* * *

*How can we
Help ?* The following from *Theosophy in Australasia* we reproduce in the hope that it may be the means of inducing our readers to put forth regular and persistent efforts along the lines suggested :

“The all-important question that must ever be uppermost in the hearts of all true Theosophists is :—How can we help to raise the world ? How can we lift something off the load of misery and apprehension that is ever crushing out all hope and happiness from the lives of the patient and long suffering poor ?

The answer to this question is found in Mrs. Besant's priceless little book on “Thought-Power,” and we must ever be grateful to her for pointing out to us a gateway to the Path of Service which is ever open to all. We may be poor ; we may be little known ; we may not have the gift of ready speech ; but there is no one too poor, too bashful, too humble to use the great power of thought, which may be his, for the helping and uplifting of his followmen. You may be a hermit ; you may bury yourself in the forest, far from the busy strife of the world ; you may be alone and unheeded in some mighty city, yet this power is yours, and nothing can take it from you. Never need we complain that we have no opportunity of doing good ; never distress ourselves that there seems no way in which we can help, for the way is always there, and it is for us to seize and use it while we may. So shall we take our part in the glorious work of the Masters, who are ever looking for those willing to enter their service, thus lifting a little of the heavy Karma of the world.

Truly great thoughts make noble lives, and it is only by Wisdom that we can put an end to pain.”

F. O. RAMSAY.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 17th June, 1902.

The undersigned has pleasure in announcing that the same anonymous gentleman who gave him the sum of 36,000 Francs for the forming of a trust to be designated the "Founders' Fund," which was duly formed in the Executive Notice of 27th September 1900, has just asked him to accept a further capital of Fcs. 20,000 to constitute the "Damodar Mavalankar Fund." The annual increment of this invested capital is to be applied exclusively for the benefit of the Adyar Library. The generous donor, on receiving a copy of the present Executive Notice, will deposit the sum named in the Paris bank where the undersigned has an open account. The trust has, of course, been accepted on the terms specified. The undersigned regrets that the donor has again placed him under the obligation of secrecy as to his name and nationality, preferring as he says to lay his gifts at the feet of the Masters without notoriety. He may be assured that his colleagues in the Society will none the less send him thoughts of love, appreciation and gratitude.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st May to 21st June 1902 are acknowledged with thanks :—

HEAD-QUARTERS FUND.	RS.	A.	P.
Mr. A. H. Jervis, Hong Kong. Entrance Fee and Annual dues	18	12	0
„ C. Sambiah Chettiar, Mylapore, Subscription for May 1902	1	8	0
„ Luis Scheiner, Buenos Aires, Charter, for "Lob-Nor" Branch and Entrance Fees and Annual dues £3-13-7	54	10	6

LIBRARY FUND.	RS.	A.	P.
An F. T. S. of Burmah, Subscription for May 1902	50	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription for May 1902	1	8	0

ANNIVERSARY FUND.

Mr. V. C. Seshachariar, Mylapore 20 0 0

ADYAR, MADRAS, }
21st June 1902. }

T. VIJIARAGHAVAR CHARLU,
Treasurer, T. S.

THE FOUNDERS' FUND.

The subjoined statement of account is published for the information of the creator of the Founders' Fund and for that of our members in general. H. S. O. :—

Receipts.	Amount.			Disbursements.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Donation from an F T. S. in Paris, Fcs. 36,010 credited by London and Westminster Bank, Ltd., in sterling as £1431-16-4 and converted into Rupees at Rs. 15 per £, equal to	21,477	4	0	Discount charged by Madras Bank for purchasing Govt. Pro-notes. 50-13-7			
Profit in purchasing Government Pro-notes for Rs. 10,000 at Rs. 90 per Rs.100	1,000	0	0	Do for cashing sterling cheque on London and Westminster Bank, Ltd. 160-6-5			
Interest collected on mortgage of Rs. 12,000 at 6 per cent. per annum from 7th Nov. to 31st Dec. 1900. 104-11-7				Income tax on interest of Rs. 532-8-0 at 5 pies 13-14-0	225	2	11
Interest on the same for 1901. 720-0-0				Paid $\frac{1}{3}$ rd of the interest to the Pan-chama Ed. Fd. 374-14-6			
Do. for 5 months from Jan. to May 1902. 300-0-0				Do. $\frac{2}{3}$ rd do. to the Library Fund 749-13-1			
Interest on Rs. 10,000 Govt. Pro-notes from 21st Sept. 1900 to 29th June 1902 532-8-0	1,657	3	7	Interest in the Madras Bank 518-10-0	1,643	5	6
				Founders' Fund, capital invested.	22,266	0	0
	Rs.				Rs.		
	24,134	7	7		24,134	5	6

SANATANA DHARMA CATECHISM, TAMIL TRANSLATION.

Under the direction of Mrs. Annie Besant, President of the Central Hindu College Committee, the first Edition of 10,000 copies of "Sanatana Dharma Catechism, translated into Tamil by K. Narayanasamy Iyer, Southern Provincial Secretary," is just out. It is a most useful catechism for boys and girls, in Hindu Religion and Morals and is a neat pamphlet of 24 pages printed in good type.

Its price is anna 1, post free anna 1 $\frac{1}{2}$.

100 copies, Rs. 5 and postage ;

500 copies, Rs. 21 and freight ;

1000 copies, Rs. 32 and freight.

The sale-proceeds of these catechisms go to the Central Hindu College Fund.

Apply to the *Theosophist* Office,
Adyar, Madras,

THE COLOMBO T. S.

The President of our Colombo Buddhist Branch cabled me on the 17th ultimo, the congratulations of the members on the occasion of the celebration of its twenty-second Anniversary. The Branch was formed by the President-Founder in 1880, during the memorable tour in Ceylon which the two Founders and a united committee of the Bombay T. S. made, and which was the beginning of the present Buddhist revival. The faithful leaders of the Colombo Branch deserve the respect and thanks of their colleagues throughout the world, for the persistence, despite numberless obstacles, which they have shown in carrying on the Society work, and their unswerving fidelity to their religion and to the uplifting of their nation.

H. S. O.

NEW BRANCHES.

EUROPEAN SECTION.

A charter was issued on May 28th to James H. Duffell, F. A. Johnson, J. T. Perry, B. Old, W. E. Dawson, J. V. P. Mitchell, E. C. Smith, A. Scott, E. Johnson, S. Bartram, A. Wilkinson, S. De Welles, H. B. Dawson and G. P. Davis, to form a Branch of the Theosophical Society at Nottingham, England, to be known as the Nottingham Branch.

BERTRAM KEIGHTLEY,

General Secretary.

SOUTH AMERICA.

I take pleasure in informing you of the foundation of a new Branch of the T. S. at Valparaiso, Chili, denominated "Lob-Nor," the charter having been issued on April 4th. The President is Dr. Eugenio Morizot, Plaza Pinto 17, Valparaiso; the Secretary is Mr. Pedro Carvajal, Rios Casilla, 750, Valparaiso.

LUIS SCHEINER,

Presidential Agent.

FRENCH SECTION.

The following new Branches have been chartered in this Section :—
"Maya" at Marseilles, on the 10th March, 1902. Pres., M. Bruno Maurel
29a Rue Curisol; Sec'y, M. Jean Bonnin; Treas., M. Vatore Bernard.

"Fraternité" at Marseilles, on March 23rd; Pres., M. Dianoux, 32
Grand Chemin d' Aix; Vice-Pres., Mme. Fabre; Treas. M. Ch. Banquis;

"L'Effort," at Bordeaux, on March 30th; Pres., M. René. André.
V. Pres., M. Emile Marcault; Treas., Mme. G. Dufan, 61 Rue Tondandège

TH. PASCAL,

General Secretary.

AMERICAN SECTION.

Des Moines T. S., Des Moines, Iowa, and Olympus Lodge., T. S. Spokane, Wash., have dissolved, and their charters have been cancelled. The number of Branches on the American roll is now 71.

ALEXANDER FULLERTON,

General Secretary.

ITALIAN SECTION.

The following Branches have recently been chartered: at Naples on April 20th, the "G. B. Vico" Lodge of the T. S.; Pres., Guiseppe Rino-

napoli. Secy. Ludovico Callety. At Pisa, on May 8th, the "Pisa" Lodge; Pres., Guido Ferrando; Secy., Fidela Baiocchi. At Turin on May 26th, the Torino Lodge; Pres., Ernest Ragazzioni; Sec. Arturo Reghini.

OLIVIERO BOGGIANI,
General Secretary.

WHITE LOTUS DAY CHARITIES AGAIN.

We stated in last month's Supplement that 6,000 poor people were fed at Coimbatore on White Lotus Day. Later advices inform us that the number reached 9,500, and that the townspeople joined in this philanthropic work. Co-operation in a cause like this is certainly praiseworthy.

THREE SCORE AND TEN.

On the 2nd of August the President-Founder will attain his seventieth birthday. Thanks to an exceptionally strong physique, there seems every likelihood of his having many more years of active service in which to perfect the foundation for the Theosophical Society, upon which he has been working since 1875. Already letters of friendship and encouragement have begun to arrive from members in different parts of the world.

W. A. E.

DEATH OF V. CUPPOOSWAMY IYER.

Just as we go to press the sad news comes of the untimely death of one of our old, faithful and highly respected members, Mr. V. Cuppooswamy Iyer, B.A., B.L., District Munsiff of Bapatla. His connection with the Society dates from about the year 1883, and since then he has been known to us all as among the best of our colleagues. To me personally he was an affectionate friend and I feel his loss very much. He was a Trustee of the Society and one of the Executors named in my own will.

H. S. O.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Karmakânda Samuchchaya"; "Yâjnavalkya Samhitopanishad or the Yoga Yâjnavalkya"; "The Soul of a People" by Fielding (treating of Burmese Buddhism); "Æsus" par H. L.; "Histoire du Bouddha Sakya-Mouni," Par Mme. Mary Summer (1874); "Ten Jâtakas," the original Pâli text with a translation and notes by V. Fausboll (1872); "Two papers: I. on the relation between science and religion, II. on the bearings of the study of Natural Science," read before the Victoria Institute of Great Britain; "A Catechism of the S'aiva Religion" translated into English from the Tamil, by Rev. Thomas Foulkes; "The Iliad and Odyssey of India" by Edwin Arnold; and "S'ivaprakâsa Kattalai" or the elements of the S'aiva philosophy, translated from the Tamil by Rev. Thomas Foulkes.

THE GOLDEN RULES OF BUDDHISM.

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NORTHERN AND SOUTHERN BUDDHIST SCRIPTURES

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JUST OUT.

The 6th Edition of “Isis Unveiled.”

This first great work by H.P.B.—an ‘epoch-making’ one—is still in demand, and no Theosophist's library is complete without it. Another edition of this Master Key to the Mysteries of ancient and modern Science and Theology has recently been issued by Bouton of New York and Quaritch of London ; 2 Vols. 8 vo.

Price, Rs. 32, Postage 12 annas.

TRANSACTIONS OF THE LONDON LODGE,

No. 36.

By A. P. SINNETT,

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

Price 14 as., Postage $\frac{1}{2}$ anna.

Man's Place in the Universe,

A SUMMARY OF THEOSOPHIC STUDY.

By the Author of "The Story of Atlantis."

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Man's Relation to God. The Planetary Chains. The Downward
and Upward Arcs. The Karma of Failure. Vehicles of
Consciousness and Reincarnation. The After-Death Conditions.
The Goal of Humanity.

It is hoped that this book will meet a want which has often been felt by students of Theosophy, for a volume which they can place in the hands of an *enquirer*, that shall be at once less specialised than the Manuals and more condensed and elementary than "The Ancient Wisdom," and "The Growth of the Soul."

Price Re. 1-8, Postge $1\frac{1}{2}$ annas.

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THE REALISATION OF PROSPERITY AND PEACE.

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From Unsolicited Opinions :

"It is no feeble, but a masterly utterance of Eternal Truths. It is a grand exposition of Love, Law and Duty."

"No one could read any part of it without feeling more Joy, more Peace, more Love, and more Promptings for greater aspirations towards the realization of its teachings. Verily it should carry blessings everlasting to multitudes."

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

Bound in Art Green Cloth, Gilt top,

Price Rs. 2-10, Postge $1\frac{1}{2}$ annas.

OLD DIARY LEAVES,
 THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY
 BY COL. H. S. OLCOTT, P. T. S.
 Illustrated Crown, 8vo. Cloth, 483 pp.
 Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it:—"A Remarkable Book about a very Remarkable Woman. This is the Real Madame Blavatsky."

A gentleman writes from America:—"After many years of study of spiritual problems, and the reading of all the best-known works, from Eliphas Levi to Anna Kingsford and Sinnett, I still had a good many problems unsolved until I read 'Old Diary Leaves.' Then, things I had pondered over many a day flashed clear to me from simple paragraphs in that book which often related to other subjects, but at the same time helped me to solve my old riddles."

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