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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXVII.

(Year 1892).

ON a sunny day in July there came to me on a visit, which made it seem all the sunnier, my dear friend, Prince Harisinhji, of Bhaunagar State. He has given me so many proofs of affection during the past twenty-odd years, that I feel almost as sure of him as of myself, and I think that if I should die, I should have no more sincere mourner. His loyalty of heart and simplicity of nature are in vivid contrast with the characters of most Indian Princes whom I have met, and I often wish that his fellow graduates of the Rajkumar College reflected as much credit as he upon that educational institution. On the day after his arrival Messrs. Keightley and Edge left me for work in the plains, and a week later the Prince himself was most unwillingly compelled to return to his home as the *Karbari* (Minister) of a Rajput State had arranged a marriage between his young prince and Harisinhji's daughter. This left me alone with ample time to do my literary work.

Among Ceylon Buddhists the burning question at that time was the necessity for adopting measures for defeating a bold stroke of legislation in the Missionary interest, which forbade the giving of Grants-in-aid to any school that might be opened within a quarter of a mile of any existing registered school. On the face of it this seemed innocent enough, as the prohibition would work to the advantage of any Buddhist school that might first occupy a desirable village. But, in point of fact, while the Buddhists were

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices : Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, has just been received by the Manager, *Theosophist*, price, cloth, Rs. 5 ; paper, Rs. 3-8-0.

somnolently indifferent to the education of their children, the Missionaries quietly pre-empted all the most desirable localities at the chief centres of population; so that the Buddhists would—if this iniquitous Act were passed—be compelled to choose between sending their children to Christian schools, or opening and supporting their own schools without a penny of Government aid. Considering that the greater part of the Government Revenue in Ceylon is derived from taxation of Buddhists, the injustice of the proposed Buddhist Boycotting Bill is evident. This was the more apparent since, at that time, there were only twenty-five Buddhist schools registered, as against above a thousand of other denominations. Of course the Missionaries, having command of capital, and also having the foresight given by experience, profited to the fullest extent by the apathy of the Buddhists. The latter did not suspect the nature and extent of the plot until they were rudely shaken out of their sloth by my public appeals and denunciations. Things have mended a good deal since that time, and our twenty-five schools have increased to more than two hundred; but we still have great difficulties to overcome, among them, the chief being the lack of working capital. As things go now, any sum required for emergent work has to be collected by subscription, and naturally enough, these constant demands are somewhat onerous. Yet, all the same, the Sinhalese people have shown a most commendable generosity and unflagging interest in the progress of our revival movement.

A rather dramatic event occurred at Darjiling in the month of July, in the meeting of H. Dharmapala, as agent of the Chief Priests of Ceylon, with important representatives of the Tibetan and Cis-Himâlayan Lamas, who had gathered together at Darjiling at that time. Miss Henrietta Müller contributed to the *Theosophist* for August (1892), an interesting account from which, in view of their picturesque and historical interest, I make the following extracts:

“Mr. Dharmapala had been commissioned by the Chief Buddhist monks of Ceylon to convey to the Lamas of Tibet some relics of Buddha and a few leaves from the sacred Bo-Tree (*Ficus religiosa*), now growing at Buddha-Gaya—the place sacred to millions of Buddhists—and also a Buddhist flag.

“A curious coincidence has arisen in connection with this flag. It was found that the Buddhists of Ceylon had no sacred flag except that used by Buddhists of other countries. It was only in 1885 that Colonel Olcott, in consultation with the Chief Priests, designed this flag in accordance with the instructions contained in the Buddhist sacred books. It consists of five vertical bars, coloured blue, yellow, crimson, white and scarlet, and terminated by a final bar combining all the colours in the same order. This design was pronounced by the Lamas at the meeting to be almost identical with the flag of the Grand Lama of Tibet.” [Miss

Müller is in error in saying that I devised the Buddhist flag ; the credit for this goes to the members of the Colombo T. S. Of course, I was consulted after the colours were chosen, and all I did was to prescribe the shape in which the flag should be made. H. S. O.]

“ It was arranged that a procession bearing these relics should pass through the town, starting from Lhasa-Villa, the residence of Pandit Sarat Chandra Das, C.I.E., the renowned Tibetan traveller and scholar, to the residence of Rajah Tondub Paljor.

“ The procession in starting was headed by the Tibetan Band, which was playing the Tibetan air, “ Gya-gar-Dor-je-dan” (‘ Flourish Buddha-Gaya’). It was followed by the flag-bearer on horseback in the Sikkhim military uniform, bearing the above mentioned sacred flag. Next came the Venerable Lama, She-rab-gya-tcho (the Ocean of Learning)—head of the Goom Monastery, carrying the casket of relics ; after him came Mr. H. Dharmapala, riding on a dark bay horse, dressed in the orange coloured garment of the order of Upâsakas. After him came Pandit Sarat Chandra Das, also riding ; he was followed by a number of Lamas on horseback and dressed in their characteristic robes—the loose cloth coat with wide sleeves, silken sash, and the remarkable high pointed ‘ red cap’ of their school.

“ The procession wended its way through the narrow winding roads of Darjiling, collecting great crowds as it went. In the middle of the town the procession was met by a party of Lamas, representatives of the Darjiling Monastery ; they were accompanied by the temple band comprising cymbals, hautboys, and horns. At the gate of the Rajah’s residence the procession was met by the two chief Lamas of Sikkhim, who conducted it to the meeting-room ; this had been decorated with Tibetan silks and hangings and painted tapestries illustrating scenes from the sacred books.

“ In front of the low table and occupying the chief position in the room, as the head of the meeting, sat the young Prince, son of the Rajah of Sikkhim. He was a healthy-looking boy, of thirteen years of age, with features of marked Mongolian type, and of sallow complexion ; his expression and his manner throughout the meeting was solemn, grave and dignified. He is being especially educated by Lamas brought from Tibet for the purpose, and prepared by them for the high position he is to fill as the Hierarch of Sikkhim of the Red Cap Order.

“ Rajah Tondub, President of the Darjiling Maha-Bodhi Society, sat on his left and instructed the boy in the method of proceedings. On the arrival of the procession, the casket of relics was handed by the old Lama to the Rajah, who conveyed it to the young Prince.

“ The principal Lamas sat on the right and the Chiefs on the left of the Prince. At the table, facing the Prince, sat Mr. H. Dharmapala, Pandit Sarat Chandra Das, Srinath Chatterjee and

myself. The proceedings of the meeting were conducted by Lama Ugyen Gya-tcho, Secretary of the Society, a man of great intelligence and frank open countenance, with a commanding figure and genial pleasant manners. He was the companion of Sarat Chandra Das during both his expeditions into Tibet. Among the Chiefs above mentioned was the Dewan Phurbu, President of the Sikkhim Council ; among the priests I noticed the Head Lama of Pema Yongche, the Chief State Monastery in Sikkhim. In the first place the Secretary introduced the leading members of the procession to the Prince, at the same time explaining the character of the relics. Some introductory remarks were then made by Pandit Sarat Chandra, whose formal address to the meeting, written in Tibetan, was read by the Secretary ; speeches were made too in the Tibetan language by Lama Sherah Gya-tcho who gave a *resumé* of the rise, progress and downfall of Buddhism in India and its extension in Tibet and Ceylon ; he congratulated his countrymen assembled on the arrival of this important Buddhist Mission from Ceylon. He reminded his hearers that this was the first public meeting for the extension of Buddhism ever held by the people of Tibet and Ceylon ; all friendly communication on religious matters having been entirely interrupted between the two countries for at least eight or nine hundred years. He was followed by the Lama of Pema yangtche, who emphasised the importance of the occasion, enlarged upon the character of the Mission, and showed what great blessings might be expected to ensue from it, more especially to Sikkhim. Mr. Dharmapala then followed.

“ Pandit Sarat Chandra Das then spoke and described the three schools of Buddhism prevailing in Tibet and Ceylon.

“ At this stage of the proceedings the young Prince, taking the casket of relics in his hands, raised it to his forehead in a reverential manner ; at the same moment the assembled Lamas commenced chanting in very deep bass tones an invocation to the higher influences, consisting of a prayer for their presence and for their aid in the cause. The Lamas were all seated in the position of meditation during this chant and their hands were folded or inter-locked in front of them in the form of a *mudra*. During the chant the Secretary placed in the hands of each Lama a small quantity of rice, the purpose of which was to purify in the same way as, and in the place of water. Every now and then each Lama would unlock his hands and sprinkle some of the rice over the room. When the chant was finished the Secretary took the open casket and handed it to every one in the room who desired its benediction.

“ This ceremony concluded, Mr. Dharmapala presented one of the relics and a Bo-tree leaf to the Principal of the Sikkhim State Monastery ; the other three being destined for Tibet. These were to be carried by messenger from Darjiling all the way to Lhasa and delivered into the hands of the Grand Lama of Tibet.

“ Then came the Rajah’s speech. He is a strong-built man, above fifty years of age, with a shrewd intelligent countenance, at once grave and humourous. He conveyed the thanks of himself and the meeting to Mr. Dharmapala, and expressed his lively appreciation of the important duty which they, in thus meeting together, had been performing, and of the benefits which were likely to accrue therefrom. His speech was well delivered and was received with evident approval by all present.

“ By request, I then conveyed the thanks of the meeting to the Rajah and expressed the great pleasure I felt at having had an opportunity of being present on such an interesting occasion. The meeting then adjourned.”

It is a pity that, so far as we know, in spite of his undoubtedly good intentions, nothing has come out of Dharmapala’s religious cavalcade.

The resemblance of the Ceylon-invented Buddhist Flag to the standard of the Dalai Lama is a very striking fact. It may be remembered that I have said elsewhere that Prince Oukhtomsky told me that the High Priest of a Mongolian Monastery had told him the same thing. As I am not a believer in chance, I am inclined to think that the Colombo Committee did not choose this particular device without an unsuspected prompting from those mighty Personages who occupy themselves with the interests of the Buddhist religion. Evidently, it was as great a desideratum to have this striking symbol of the religion, as to find a common platform of belief on which all Buddhist nations and sects could unite in brotherly spirit. I have every reason to believe that the Lamas of Tibet entertain a brotherly feeling for all their co-religionists, and that if it were possible to bring the leading men of the Southern Church into a Council with them, Buddhist unity would speedily become an established fact. I shall recur to this matter when describing my own interview with the Tibetan Ambassador, who came to Darjiling and stopped there some months while certain important negotiations were going on between the Chinese and British-Indian authorities. Dharmapala’s Darjiling affair came to nought through lack of an organised plan for carrying it out into practical results. The more noise and *tamasha* one makes at the beginning of an enterprise, the greater becomes the mortification to see it come to nought through one’s own mismanagement or incapacity. Earnestness is a very good thing, but to ensure success it must be supplemented by other qualities.

The second Annual Convention of the European Section was held at London on the 14th of July, and on the 16th Mr. Mead cabled me that it had been a great success. It is extremely interesting to read the reports of the activities of the year, as they prove, in a most conclusive manner, the earnest zeal which had been shown by the Sectional and Branch officers. During the pre-

ceding twelve months sixteen new Lending Libraries had been opened in Europe ; about a thousand open meetings had been held in connection with the Lodges ; between two and three hundred lectures had been given in public halls ; and the H. P. B. Press had printed enough sheets of paper to make, if in one piece, a strip fifty-four miles long and one yard wide ; the publications of books and magazines, English and Foreign, amounted to one hundred and fifty-six. Among the methods of propaganda adopted by the Section was one which reflected the greatest credit upon the astuteness of our colleagues, and one which did more, probably, than any other to give vogue to theosophical ideas. It was the formation of a group of thirty-three ladies and gentlemen, possessed of the talent for writing, under the management of the Baroness de Pallandt, F.T.S., whose business it was to keep a close watch upon the press and profit by every attack upon, or every friendly word said for us, to have written a short article to the same paper, defending or commending us and our views and giving information as to what books to read and where they were procurable. The Baroness, for the Committee, subscribed to one or more Cutting Agencies, which sent in daily all newspaper-cuttings necessary to keep her informed as to the trend of public opinion. She would then apportion them among her thirty-two associates for action. Naturally, most of the notices of us were unfriendly, sometimes even actionable, but, thanks to that instinct of fair play which is peculiar, in a marked degree, to the British people, every attack gave us the right of reply and so worked to the advantage of our Society in the long run. I see by the Convention Report under notice, that this Press Group "had contributed no less than 2,005 articles and letters to the public press, this being exclusive of hundreds of others from members not in the list of the group."

The drafting of the Deed of Trust of the Society's property, to convey it to the Board of Trustees ordered by the last Adyar Convention, and the filing and probate of H.P.B.'s Will, required my presence at Madras, and so I went there on the 16th of August, and returned to "Gulistan" after an absence of three weeks. Beside the above-named documents being attended to, I executed a Power of Attorney to Judge Paul, of Brisbane, my attorney, giving him full powers to sign all necessary papers and exercise his best judgment in the matter of the transfer of the Hartmann Estate to the natural heirs, as agreed between us while I was at Toowoomba. It proved ten times more difficult for me to strip myself of this unwelcome bequest, than for my attorneys to arrange for my obtaining possession of it. The heirs, themselves, were solely to blame for the long delay, as nothing could be done until they should settle their own private disputes over the question whether they should or should not bring an action against the Executors for breach of trust. Of course, until that was determined, the Executors would not sign a

paper or take a step in the premises. The case actually dragged along six years, and the final closing up of the transaction occurred only a month before my second visit to Brisbane, *viz.*, in 1897. Meanwhile had occurred the great panic in real-estate which ruined so many Australian banks, business houses and private individuals; house and land property values dropped almost to zero; and, although I had relinquished to Hartmann's children even the small one-fifth share which was originally and joyfully conceded to the Society, I am afraid that their family disputes made them lose a large part of the £5,000 at which the estate was valued in 1891.

By the Overland Mail of the 2nd September I received a letter from Monsieur C. Parmelin, of Havre, asking me whether he ought to give the rest of his money to the Society, as he had already given it Fcs. 30,000. There was a tone of bitterness in it, I remember, and an indication that some of our people were rather urging him to do this. I strenuously counseled him to do nothing of the sort, and said that I should never consent to his giving another franc until his succession to his mother's estate, in the course of nature, made him free to dispose of his original inheritance as he might choose, without injury to himself.

As J. W. Bouton, the publisher of "Isis Unveiled," owed the Estate of H.P.B. several hundred dollars for copyright, and as under her Will, this property was now mine, I obtained from the United States Consular Agent, at Madras, an official certificate on a copy of the Will, and sent it to Mr. Judge to collect the money from Bouton. This he did, and I then gave his Section half of it—some \$300—and divided the rest among our different other headquarters. Since that time, although the book has been in constant demand, I have not been able to collect another dollar.

On the 21st September I received, at "Gulistan," a letter from Mr. Judge begging me not to force an enquiry into the bogus letters and the "Lahore brass!" He put it on the ground that, if I should publish the fact that I had had the little brass seal engraved (not at Lahore—that is where his pretended Mahatma letters proved their falsity, for the engraving was done at Delhi), it would reflect discredit upon me. I told him, however, that my part in the transaction was quite innocent, and that I intended to expose any person who had been making dishonest use of the seal.

As the time was approaching for my promised visit to Calcutta, Akyab, and other parts of Arakan, I returned, Oct. 1st, to Madras to put things in order. Among my literary duties was the sad one of writing an obituary notice of my true and beloved friend, W. Stainton Moses, M.A., the acknowledged leader of the Spiritualists. When I last saw him, at Canterbury, he was suffering from the *sequelæ* of influenza, and he told me that he should not be surprised if it should carry him off. His only anxiety was lest he might not live to finish two or three books he had planned out in

his mind. I tried my best to persuade him to fly from the horrible winter climate of London, and come and work up his materials into books at Adyar : a favorite project that he and Massey and I had discussed for years. But he could not see his way to it, for he had his work cut out for him at the West, in the Spiritualist movement, and he said he must die at his post. He was a man to love, respect and trust ; a friend that one could ever count upon in all emergencies. He had a commanding influence among Spiritualists, one due to the elevation of his personal character quite as much as to his ripe scholarship and his thorough acquaintance with the literature and different aspects of psychical science. His views were broad and catholic upon those subjects, and but for the bigotry of the majority of Spiritualists, he and I would have gone far towards establishing those friendly relations between our two parties that in reason should subsist. In an earlier chapter I have mentioned the proposal he made me in 1888, that if I would manage to keep H.P.B. in a gentle mood towards Spiritualists, he would use his best influence with the latter to come to a more brotherly understanding with the Theosophists. We agreed to make the trial and H.P.B. fell in with my wishes : he, on his part, began writing benevolently about us in *Light*. We used to see each other often that season in London and compare notes. What the sequel was may be read in the following extract from my Obituary Notice of him : “His very first kind words about us brought him a shoal of protests, charges of treachery, taunts and jibes : no bigoted sectarian church could have been more intolerant. He read me extracts from some of the letters, printed some in *Light*, and at last told me, sadly, that he should have to give it up or he should lose all his influence with his party. It was the knowledge of this fact, corroborated amply by the brutal treatment she had personally received from leading Spiritualists, that helped to make H. P. B.'s later criticisms upon Modern Spiritualism so bitter. If all Spiritualists had been as broad-minded as Stainton Moses, and a tenth part as practically versed in Psychology as H. P. B., there would be now a close alliance between them and ourselves, to our mutual advantage.”

In the first volume of these “ Old Diary Leaves ” I give a full account of S. M.'s relations to H. P. B. and myself, his partially successful attempt to reach us in his Double, and one of the illustrations in the book shows how H. P. B. revealed to me, in one of the most remarkable pictures ever made, his psychical evolution. It is a thousand pities that we could not have drawn together, in a bond of mutual good understanding, our two great parties, for it would have vastly increased our power to fight Materialism, our common foe.

I mention in the Obituary in question that, among H. P. B.'s frequent phenomena was her power to cause an oily attar

of great fragrance to exude from the palm of her hand. Stanton Moses very frequently had this same exudation ; it being sometimes so powerful as to scent the room in which he sat. So, as I was persuaded that he was getting help from our own Masters, I one day, as a matter of curiosity, got H. P. B. to cause the attar to impregnate a flock of fine cotton wool, which I did up in silk, sewed in a cover of oil-silk, packed and sealed in a little box, and sent to him. He wrote me back that the perfume was identical with that which was so familiar to him. I do not remember whether I have, before now, stated the fact, that when he and I were together in 1891, and looked over his collection of psychical curios, we opened this package and found the perfume still lingering there, after the lapse of about fourteen years. This transpiration of fragrant odors is frequently observed by sensitives at the time when some one of our leading orators is addressing an audience from the platform ; sometimes the intimation of the presence of an inspiring current from the White Lodge towards the speaker, comes in the form of a bright light, aureole, or nimbus, about the speaker's person ; and sometimes those who have a fair degree of clairvoyant lucidity, can see in this divine light the radiant figure of one of the Masters. This is not the dull and vulgar phantasmal image known at spiritualist seances as a materialisation, but a figure of light, the glorious out-shining of a perfected human being.

H. S. OLCOTT.

THE HEAVEN OF THEOSOPHY.

NOTHING is more certain as to human nature than that its beliefs are rooted less in reason than in sentiment. This may be in part because reason is of slow growth, evolving very gradually and only then through care, whereas sentiment is rather an instinct, more of an endowment than an acquisition, manifesting itself in infantile attractions or repugnances before thought has begun to function. And it may also in part be because reason exacts effort, forces some examination into facts, some estimate of probabilities, thus laying out a task from which the indolent shrink ; while sentiment is easy and spontaneous, coming to the surface of itself and without any strain. But it may also very well be because sentiment is concerned with pleasure, and pleasure is to most men a stronger motive than truth. So when a doctrine presents itself for admission, the mind is more disposed to a welcome because of its agreeability or the satisfactions it can bring than because of any proofs of correctness it displays.

This is especially true in the doctrine of a future state. Outside the very small area of the trained and unprejudiced, those who are accustomed to search for fact and never dream of its final tests being in attractiveness, an enormous preponderance of men shape

their expectation of the hereafter after a model furnished from their preferences. Where life has been easy and bright, the future is supposed a prolongation of such experience ; where it has been full of toil and sorrow, hard to bear and with little alleviation, the next world is believed the antithesis to this, a cheery scene of freedom from all anxiety and pain, where trouble is forever at an end and the miseries of earth receive an abounding compensation. Perhaps the outlines are provided from a creed which is thought an authoritative mapping-out of heavenly things, but there is no creed so rigid that it does not receive some expansion or modification in the individual breast. The Calvinistic mother feels constrained to believe that God for his own glory has from all eternity decreed most men to endless torment and a few to endless bliss, but down in the depths of her own heart she is confident that her little ones are among the few, or that, if indications seem otherwise, the Almighty has better means of judging than have we. The Roman Catholic wife might logically tremble over the grave of a husband who had gone to it without the last sacraments and the protecting guardianship of a priest, but she can fall back on reminiscences which seem to offer an equivalent in efficacy, and anyhow there are resources in the Church which can fill up all shortcomings and make a comfortable certainty for the departed. Always the very sternest pronouncement of Church or Scripture becomes pliable under the touch of affection, and no man believes that he and his are to partake of any general calamity, but are most surely to reach rest and bliss in the region beyond the grave, whatever may become of the world at large.

So too the conception of that bliss is modelled on the ideal held of bliss here. We have all heard of the woman who hoped to reach at last in heaven a time when all her things could be cleaned up and a daily cup of tea be possible by 5 o'clock. For the same reason the Red Indian expects perpetual hunting-grounds, and the Mahomedan a boundless seraglio. When the type rises so does the vision, but only on the same lines. The sufferer looks for freedom from pain, the weary for rest from labor, the disconsolate for an end to depression. The student expects unlimited openings to new fields, the philosopher a vast accession of truth, the moralist a solution of perplexing questions. If affection has been the key-note in life, its fullest harmonies are supposed to bless the future. There all tears are to be wiped away, the separated are to come together with no fear of another parting, friends and kindred and beloved of every name to clasp hands again forever. If religion has dominated the soul, heaven is to give it the most copious satisfaction. All doubts are to dissolve, God and his child are to be brought face to face, never again is sin to intervene and distress. In short, whatever has been most desired here is there to be conferred in fulness.

I do not say that these conceptions are unnatural or unworthy.

They are not unnatural, for the human mind is limited in its imaginings by the nature of its experiences, and can no more depict a future in unknown colours than it can construct an object or an incident from materials it has never encountered. They are not unworthy, at least relatively to the individual, for they represent the highest range of his aspiration ; and if actually incongruous or defective or grotesque, that must be true proportionally of every picture which has not been sublimated out of materiality. But of course they must be misleading, for they do not recognise the essential differences between earth-life and life beyond earth, they ignore all facts in the composite nature of Man and in the law of his evolution, and they have their root simply in the taste of individuals. Certainly any true conception must perceive that a physical existence gives no clue to a hyper-physical, that facts and not fancies furnish the ground-work for prophecy, and that our desires cannot validly interpret our destiny.

In the last thirty years the subject of the post-mortem state has been reopened. Alger's "History of the Doctrine of a Future Life," the most careful and exhaustive monograph thereon yet written, appeared. Spiritualism claimed to pass the barrier between the two worlds and to carry messages to and fro, as well as to follow the departed into their habits and occupations. In more orthodox quarters Miss Phelps's "Gates Ajar" wakened up wide interest and thought. Very deftly she showed that a rough country-farmer passing an eternity under a jewelled crown and playing grateful tributes on a golden harp was a spectacle laughable alike to reason and to probability, and that no array of texts could reconcile the farmer to his Paradise or good sense to that view of him. Other works have followed out the thought that there must be some congruity between the condition of the next life and the preparation for it in this, prompting people to reason about the future, not literalizing symbol or allegory, but interpreting it after some canon of rationality. Still, all these suggestions, very valuable as breaking up hardened notions, had no adequacy as outlines. They were without knowledge of the seven-fold nature of man, they ignored Karma and Reincarnation, they supposed material interests to be permanent, and they lacked the testimony of the developed beings who are able to pass from one to another sphere and have disclosed a portion of the reality. Where we cannot ourselves penetrate we need description from those who can.

In recent years an entirely new account of the hereafter has been furnished by Theosophy. Of course it is not new in itself, being of immemorial antiquity, but it is new to nations who have been without it, and it is new to us in this incarnation, however familiar we may have been with it long ago. Theosophists claim that it is rational, unartificial, founded on principles in nature, conformed to fact, and verified by those who know. No one can be

harméd by examining it, and, if it fails to justify itself, it can be disposed of like the crystal streets and the golden harps.

Theosophical teaching is that of the seven constituent parts of man's being, two—the physical body and the astral double—dissolve soon after death, and a third—the vital principle—returns to the great storehouse of Nature. The fourth—the animal desires and passions—soon disconnects itself from the more enduring principles, and carries with it the lower portion of the mind, that which has been suffused with material and carnal interests. Thus are left for future progression the higher mind, the spiritual principle, and the pure spirit, those which are indestructible and immortal, the essence really of the true man. These are what must experience heaven, what make heaven possible

It is easy to see that no element of a material kind can have any place in such an experience. The soul is disembodied; it has no fleshly needs to meet and pamper; it has no organs for physical use. The old pursuits forced upon it by its incarnation have become impossible and even meaningless. The interests which grew out of them, business, management of affairs, care for dependants, thought for family—except so far as this expresses an affection which is genuine and a part of the higher nature—are obliterated. All that was prompted by the body disappeared with that body. Hence any provision for such would appeal to nothing, have no significance. As well offer a banquet to a shadow.

Nor is it very difficult to perceive what is left. The whole spiritual nature is left, the moral being, the intellectual powers. The loss of the physical brain has carried with it a vast host of physical associations, memories connected with carnal pleasure and material pursuits and secular interests, but the higher experiences of earth in taste and affection have impressed themselves in permanent records on character, and thus have become part of the man himself. Suppose him to have been a schoolmaster. His brain had chronicled the scores of pupils taught, the variety of treatment they required, the books found best for progressing classes, the new methods which displaced the old, the careers which reflected credit on the master. All these memories would disappear with the brain which had preserved them. But the patience which had trained itself to suppress irritation or rash judgment, the conscientious care to give due encouragement and save from error, the hearty sympathy with industry and talent, the self-forgetful interest in the advance of others, the tireless purpose to keep abreast with knowledge that no injustice be done to pupils—all these would have permeated character, been ingrained into habit, become an inherent quality of the nature. Necessarily they would survive death and enter heaven. Suppose him to have been a merchant and a householder. With the departed brain would go the recollection of business ventures,

and anxious times, and flattering credit, and sad reverses, and temporary poverty, and renewed success, but there would not go the spirit which would never stoop to fraud or relinquish hope, the spirit which was more concerned for others' losses than its own, and gladly practiced stint that wife and children should not want.

And so of any occupation in life. Death removes details which no longer have importance, but the effect they produced in 'character, the growth they gave to principle, are permanent possessions, passing on to their reward. It is as if from the alembic of life had been distilled the essence of countless incidents and plans and purposes and events, the really valuable part, and that this was carefully preserved, all the woody fibre and worthless matter from which the juice had been extracted being thrown away to disintegrate in time.

And what about affection, that most intimate, essential, deeply-rooted part of human nature? The same process would seem to hold. All that was passing fancy or mere fleshly passion had not the quality of true love, was not unselfish or exalted, had no endurance because no root. But every deep affinity of soul, every true attachment, whether of blood, of marriage, or of friendship, was a part of the being, interlaced itself through all the hopes and plans, partook of that which St. John said was Divine—"God is Love," and so has immortal life. Death does not shatter, even disturb, it; the thought of parent, child, friend, is not an evanescent memory, but a constituent in nature. And so it passes on, on to the heavenly world.

Thus too with the intellectual principle. During incarnation it worked through the brain. But that was often imperfect or diseased. Thought could not force its way through the clogged channels or stir the sluggish cells. At times the richest intellection was checked by a fever or a cold. Even at its best the brain was a narrow organ for the flow of the great flood of ideas which the soul might see before it but could not utter save through the mind. But now that limitation is gone. The brain has vanished, and thought can form itself unhindered. There are no more fluctuations of physical power, and no diseases to cripple intelligence.

And the moral and spiritual senses are relieved. They have too oft been martyred to influences deep down in the body which have not been understood. Some strange congenital disorder of physique has worked back on the higher nature, dulling aspiration, confusing right and wrong, paralyzing impulses when apparently about to rout the enemy. True, as the Theosophist believes, this is neither casual nor unfair; it is Karmic and the result of earlier lives; but none the less is it effectual to disarm the combatant. Now, however, it is gone. Aspiration has free play, the native tendency is emancipated from every check of flesh and blood, spirit can move as it desires.

It is as thus described that the Ego prepared for Devachan—the heaven of Theosophy—finds itself at the threshold. It has lost with the carnal all trace of carnality ; physical memories have dropped below the horizon ; the essence of experiences has become a part of its constitution ; all the higher tastes and interests and yearnings are preserved ; physical checks to thought and devotion are at an end ; the way is open for whatever of bliss and progress the new condition makes possible.

In order to perceive the nature of that condition, two facts have to be distinctly comprehended. The first is that heaven to any man can only be that which he himself thinks heavenly. No one type can possibly meet the immensely diversified tastes of an enormous race of human beings, since each individual has his own ideas of happiness. What would be bliss to A. would be intolerable weariness to B. ; and what would meet all the longings of C. would excite no interest in D. whose longings have been on other lines. It is so in this world. The different ways in which men seek happiness is a truism in social science, and an attempt to satisfy all on one plan would be chimerical. Leaving physical pursuits out of consideration, since these have no analogy in Devachan, the varieties of preference on higher planes are incalculable, and all shade off and commingle with others. One man's passion is music, but music has many departments and styles ; another's is art, but art is multitudinous ; a third's is science, but science specializes into fields ; a fourth's is invention, but invention has innumerable outlooks ; a fifth's is metaphysical research, but metaphysic comprehends all the supersensual universe ; a sixth's is philanthropy, but philanthropy is as many-sided as is life ; a seventh's is religion, but religion opens up various paths of duty and devotion. Still other men, and a large proportion of women, see happiness in affection, and in the tender relations of kindred spirits find their highest ideal of continued bliss. The most exquisite harmonies are no boon to the book-worm, and opportunity for scientific study is no gift to him whose heart is hungry and whose life is chilled. Still less can any single form of good meet all the cravings of all the classes of men. Bliss is the satisfaction of individual wants, not an arbitrary imposition of something not desired.

And so it must be in heaven. Death does not bring about uniformity of taste, and the diversities of the higher qualities persist in the next world as they do in this. And so any satisfaction of them must be addressed to each individually. A golden street with pearly gates might please for a time him who loved beauty, but not even for a time him who was absorbed in scholastic thought or spiritual aspiration or tender sympathy. And angelic choruses alternating with acts of homage could not electrify such as are intent on other problems, filled with diverse thoughts. In fact, no external provision could there, any more than here, assuage a craving which

is internal. Happiness is a condition of the soul brought about by the fulfilling of its needs, and so each soul, having different needs, must have a different happiness, which happiness cannot come from without. In other words, each soul creates its own ideal of heaven, and Devachan simply provides that that heaven shall be realized within it.

The other fact is that heaven as a post-mortem state must mean to every partaker of it the most unqualified isolation, Not at all in the sense that he is consciously severed from all relation to those he loved, but in the sense that there is no community life and that actual connection with objective things or events has ceased. The whole life is internal. For think a moment. If an inmate of Devachan could see the affairs of earth, he would be tortured with sympathy over the misfortunes and sorrows of friends and family left behind, and his unavailing struggles to relieve those and to do something for the abatement of earth's vast misery would turn his heaven into a hell. If he could feel the presence of other Devachanees, consort with them, be one of a social multitude, this would be the mere revival of earthly life in another form. A host of fresh interests would arise, complications of all kinds ensue, spiritual progress be menaced, the whole conception and purpose of the post-mortem interval be vitiated. The only way in which rest can be secured, full digestion of all late experiences be attained, the interior being left free for unhindered enjoyment of its highest aspirations and the most copious reward to its real merit, is in absolute separation from the disturbing influences without. In order that all the real factors to bliss may have full play, everything interfering with them must be ended. And so the Devachanee is shut off from contact with a physical world and a super-physical world, relieved from the disharmonies of disincarnated beings still imperfect, and in the world of his own soul, peopled with his best thoughts and interests and loves, finds that Kingdom of Heaven which Jesus said is within us.

Into Devachan, a condition marked by the two facts we have seen inevitable in any true heaven, we may now imagine the disembodied Ego to be introduced. What must be his experience there? Remember once more that only his higher principles and tastes are functioning, and that happiness comes from satisfaction to principles and tastes. Then it must follow that in Devachan that satisfaction is fully given. In the depth of his own being all the old longings, so painfully frustrated here, are allayed. Hopes and aspirations and joys which perhaps died out in despair now revive, but for complete gratification. The student roams in wider ranges of fact, the philosopher stretches out in grander conceptions than ever before, the artist revels in melodies and visions of unearthly beauty, the poet finds thoughts and words competent to his soarings, the thinker of every grade has a universe of thought before

him, the lover of humanity sees his mission attained, the devout man has his spirit entranced, the man hungering and thirsting for righteousness is filled with it. He who loved has his loved ones ever with him, not in changeful and fickle nature, responding feebly, faintly to his tenderness, but, like himself, ever constant and responsive, satiating him with the affection denied him here. The mother has her child, the wife her husband, the friend his friend, not, as now, at the mercy of death or separation, but united without fear of loss. For in the soul, unreached by casualty or change, the image lives on, unaffected by the terrestrial forces which have no place in Devachan. Even the humblest has his joys. Not an honest yearning for better things is now denied; the modest wish which seemed so unattainable in the narrow life has come at last. What might seem petty to the philosopher is a kingdom to the immature, and he receives it. All over the range of true human need ranges its equal gratification, and every want of even the feeblest can be met from so limitless a treasury.

But happiness, however perfect of its kind, is not the only boon to one who is, after all, a pilgrim. There must be progress. And this may come in two ways. The training on earth of each of us is more or less desultory. We accumulate not a few facts, and no day fails to add something of experience to our stock; a good many lessons are forced upon us in the frictions and collisions of life, we make multitudinous observations as we pass along, and in moments of occasional elevation glimpses of truly satisfying realms excite a wish to reach them, but none of these are fully assimilated into the permanent constitution. The next turbulent passion or mixed desire drags back from serene growth, and the atoms of truth which might have been incorporated lie still outside the inner nature. But in Devachan the process is reversed. There is not a constant onpouring of fresh matter and no opportunity for absorption: there is no fresh matter, and there is all opportunity for absorption. Hence the enduring Ego feeds upon the material it so long accumulated, extracts from subtile deposits their essence, their very life, stores up in its inmost being the digested result of all these experiences and facts. And progress comes in another way. The higher quality of the entity now stripped of its animal associations fits it for ranges of elevated consciousness. In fact, no others are possible. It vibrates in new degrees and energies, finds its home in ennobling spheres of hitherto inaccessible truth, mounts to realms uncognized by mortals, sees realities as never here. Imagine a being composed of a Divine principle, a spiritual nature, and a sublimated intellection, enriched with pure memories and a continuing zest for larger truth, and you can see that passive quiescence during centuries would be an anomaly, that the force of aspiration must have its fullest flow.

And so with utter happiness and with constant progress the inhab-

itant of Devachan, isolated from the universe but with a universe within, enjoys and ripens, ignorant of time and change, until the forces which regulate his stay are exhausted and he returns to earth for a fresh career. He is reborn. He has had his Devachanic rest, his heavenly reward, and, like a pupil after vacation, begins again the scene of work.

ALEXANDER FULLERTON.

(*To be concluded.*)

THE INVISIBLE WORLD.

[*Concluded from p. 145*]

THE strangest instances of the manipulation (so to speak) of the unfelt forces of the invisible world in some inexplicable way by the mind, are found in the instances of thought-transference and hypnosis. Three centuries since, the mystic Cornelius Agrippa made a claim on behalf of himself and Trithemius, that "at a great distance, it is possible without doubt to influence another person spiritually, even when their position and the distance are unknown."* And in the present day this is confirmed; for "If a mesmerist, or hypnotist, as he is now called, can influence a subject far removed from him, at any time he chooses to do so, and can send him into a cataleptic state, and afterwards restore him to his normal condition, it necessarily follows that one mind must have some connection with another.

"Everyone, at one time or another, has been made familiar with remarkable phenomena that could be explained in no other way than by one mind acting on another mind.

"To say that all are the result of coincidences would be absurd.

"If we do not understand certain at present inexplicable phenomena, let us at least be logical and maintain an open mind, and not discredit the efforts of those who know more than ourselves;" . . . †

The many experiments which have established the facts of Telepathy or thought-transference amply demonstrate the reality of the influence of mind upon mind; and no other explanation of this is offered than that it is the result of etheric waves set in motion by the occult power of the operator exercised mentally—thus showing that consciousness is a factor of the unseen world, as it is in the visible one. No fact of observation has tended more than this one to explode the idea that consciousness and mind (or thought) were mere accompaniments of the form alone, and perished with it; for they go to prove that as consciousness can function at any distance from the body, so it may be quite independent of that vehicle; and therefore may be as much at home in the subjective or invisible world as it is in the physical and tangible one.

* "De Occulta Phil," lib. III. p. 3, as cited in "Old Diary Leaves," I, 130.

† Richard Kerr, Op. cit., ch. I.

The greatest glory of the physical or objective world lies in its array of colour; and here at least it might be thought that the invisible world would be singularly lacking—but in this respect it appears to be quite the reverse.

The range of colour which our eyes can perceive depends upon the number of vibrations of light per second which they are capable of noting; and if these exceed 750 billions per second, or fall short of some 400 billions, ordinary human sight altogether fails to register them to our perceptions. It is therefore only within that limited range that we can see at all; for all beyond is darkness to our ordinary senses. Yet, both above and below these limits, scientists have been made aware by the aid of photography that there are other colour rays, and consequently other phases of light; which are so much the more penetrating as they may approximate the nearer to the etheric state of matter. Photographic experiments prove that there are actinic rays which extend at least three times as far as our sight will perceive; while the Röntgen rays, which like the Ether itself, pass through things hitherto deemed to be impenetrable to light, go many times further than any known forms of it.

In fact, without going quite so far as this, eminent scientists have long since declared that the invisible rays of the spectrum are capable of supporting another creation besides the one which is objective; and this would be an invisible world.* And, as there are undoubtedly successive octaves of sound, governed by a rule of seven notes, so likewise there is no reason to suppose that the seven colours of the visible spectrum are all the colour-rays which exist. Let us look upon each colour thereof as consisting of seven notes of colour; then it is evident that the visible spectrum will consist of seven colour-octaves; just as the maximum scale of any instrument covering the whole range of audible sound might consist also of seven octaves. But we have seen that there are further (if usually inaudible) sounds of every range; also that there are further (if usually invisible) rays of light; and if there are thus successive octaves of sound beyond the normal perception, so there will be successive octaves of colour also; and necessarily of all varieties.

In our dreams we see all colours, just as we hear all sounds; and since the phenomena of dreams appear to show that the dream-consciousness is related to the etheric world, so there must thence be deduced a brilliant array of colour in that otherwise usually invisible world; and this goes to support the above inferences. Not only is this the case, but there have been, as we have seen, many persons who in their waking state have heard sounds quite inaudible to others—though to them quite clear. Corresponding to this (as by rule of analogy we might anticipate to find) there have likewise been persons who saw colours corresponding to audible notes; when others with more normal vision cannot do so; and thus these per-

* Zöllner's theory, cited in "Old Diary Leaves," vol. I., p. 128, note.

sons are able to penetrate the otherwise invisible world to that extent.

But there is more than this ; for some persons have been known who could perceive floating before their "mind's eye" certain geometrical forms, whenever they heard corresponding musical notes. We may say that these were cases of illusion, or that they were not ; but the fact is on record, * and our dreams are as much filled with forms as they are with colour and with sound.

In the objective world there are certain well-known experiments which show the near accordance there is between sound and form ; although this same accordance, not being understood, belongs to the phenomena of the unknown. Thus there have been made series of experiments whereby sound leaves its traces upon finely-divided matter in a very definite way ; for by the aid of an instrument devised for that purpose, it has been shown that the human voice is a form-producing power. Under the influence of the notes of a song, the fine powder used in this instrument will arrange itself into definite forms ; and these forms are those of leaves, of trees, and of flowers, shells, and other beautiful natural objects. † It reminds one forcibly of that teaching received from oldest time, whereby the Logos—which means the "word," or the primal tone or sound, was held to be the source and origin of all the forms which make up the visible world ; and in a vague and far-off manner to indicate to us how there can be a connection between the constant note we hear in the winds, the waves of the sea, the roar of distant traffic, and others such, with the green tone of the verdant earth ; ‡ as all the varieties of sound which go to make up that synthesis or Great Tone, may well correspond to the many varieties of natural forms which we see about us.

If, however, the sounds of this visible and audible world can thus be experimentally shown to correspond to definite forms, then by analogy it follows that the sounds which are of the invisible world must also correspond to forms ; for we must suppose that the Ether, which transmits all light, sounds of those varieties peculiar to it, and all sorts of vibrations, is itself moved into endless forms. Nay, even our thoughts will do this ; as we need little further proof beyond the fact that, with the memory of an incident, there arises before the mind's eye all the forms that correspond to it or accompany it—a power of reading the pictures of the etheric world which we all possess in varying degrees.

So, among the ancient Greeks, we find Plato philosophising about these forms in the invisible world, which he denominated the *ideas* or prototypes of natural things. They held some similar rela-

* See my 'Views on Thought and Matter' in this Journal, where references are given to previous issues.

† *Vide* the little work by Mrs. Watts Hughes, on the subject, with its ample illustrations.

‡ S. D. III., pp. 533-4.

tion to those things as that which the mental picture formed by the artist does to his finished work—for as man is the representative of the Cosmos in miniature, so the operations of his mind, by which he creates things, were held to correspond to those of the Cosmic or Deific mind and its creative powers.

Thus it may be shown that, to correspond to the objective world of the physical senses, there is another world not yet open to them ; unless in a very partial and imperfect manner, save only in altogether exceptional circumstances. And as the objective world has its physical basis, with all its characteristics of sound, force, colour, form ; so has the invisible creation likewise all these characteristics though they may differ widely from the other.

Shall we, then, limit the action of mind and thought solely to the objective physical plane, as materialists of the old school did, or shall we rather infer, as indeed it seems that we must do, that what we perceive of their action in the visible, audible, and tangible world may be only their least manifestations ? This seems the more reasonable view ; for whereas we know something of the limits of matter as we at present see it, we as yet know next to nothing of the limitations which may rule in the etheric or invisible regions.

But only as man's senses have expanded and developed, has he become cognisant of the amount that is at present known concerning the world of matter and form ; and therefore by rule of analogy we must infer, that only as those senses reach a greater expansion will it be possible for him to cognise that further extension which now makes for us the region of the unseen, unfelt, and unknown. By the same rule it will follow that, when the senses have reached such a further development as may be needed in order to perceive that region, it will have become so much a part of the "real" world as we now call it, that mankind will wonder how its existence could ever have been disbelieved.

The man born blind may deny the existence of light and of colour, the man born deaf may deny the existence of sound, but persons who possess both those senses will only smile at the ignorance which they know is the outcome of a deficient power of perception, and look with pity upon the incredulous prejudice which denies in others all that it cannot find within its own range of experience, or that common to those who are similarly limited.

But, as already said, not only has there always been a world of fact which was beyond the knowledge of the average of mankind, while also there were always those who had a knowledge of it, so it is at the present time. For as the average development of our senses and perceptions are to the average or bulk of mankind, so are the further and rarer extensions of those powers to the few who may possess them. And these few will hold the same position in regard to the (at present) unseen world of to-day, as their predecessors did to that of a former age. If we are to accept the observations

made by these more advanced units of humanity—that is, if we are not to put ourselves, as regards them, in the position of the blind and deaf people adverted to—we shall do well to reflect upon what they may have to tell us.

For not only do they confirm all that has been inferred as to the invisible world we have been considering, but they tell us vastly more than this. They tell us that we have each of us our Etheric forms, wherein we act our part in that other world—and that not only do we function there after the destruction by death of our material bodies, but also during the life-time of the latter. They tell us, moreover, that the variety of forms which inhabit that region are, in relation to it, quite as numerous as those which make up the objective plane ; also that life is as manifest there as it is here. Nor is it a region of pale, ghostly, and colourless forms alone, but one where colour has its sphere of manifestation just as much as in this world that we are used to, if not really more. It in fact goes much further ; for as the matter of those hidden planes of being is so much finer and more subtle than that of the manifest world, so are the colours much more glorious and brilliant, and in greater variety.

And we are also informed that the great directing power by which the forms of the etheric world are put in motion, is thought. By it the Etheric forces are able to mould the matter of those regions into any and every form ; be it ugly, beautiful, or of whatsoever character. They tell us that our own thoughts are continually moulding the matter of those planes into forms, which are definite or the reverse, according to the intensity of the thought. Their colouring is brilliant or dull, according to the nature of our thoughts : and the period of their duration depends upon the duration of the mental action which originates them.

Hence it may follow, that when we leave this body at its death, we shall enter into a world which is the result of our own creative thoughts ; which will then be as material to us as are material objects to our present senses. What we make that world, so will it be to us when we come to function in it ; and so each will there find his or her heaven or hell, as the case may be ; and no other can alter it for them.

And since we know that all the forms which the matter of our objective world takes are only of a temporary nature, so by similarity of reasoning ought those of the subjective or invisible world to do the same ; carrying out what is noted above as to their duration. But it may not be unreasonable to infer that, owing to the wide difference in the etheric and material basis of the respective forms, and the intense power of thought in regard to those of the ethereal world, that they will endure proportionally longer than those upon the plane we are at present used to, even if that should be twenty times as long a period. Nevertheless they will have their ending, just as all forms have everywhere.

Conceive, then, that such forms are evolved by our thoughts during the life on the visible earth, and that they are the materials with which we are to occupy ourselves after death. It will follow that when we have exhausted all their changes, and they have one by one become effete and so perished, there must come a time when all of them will have passed out of existence. We shall have used them up, with all their combinations, and that for all they were worth. Hereupon there will remain nothing for us to do upon those planes, and we must accordingly abandon them ; for the law of nature does not permit of anything remaining stationary—such must either progress or perish. What will then happen ? Plainly, in view of the cyclic nature of all motion, we must return to the starting point, there to recommence a fresh cycle, and also to work out the results of our past actions which may not have been previously equated. For this last seems also to be an inevitable corollary to the law of periodic motion, or action and reaction ; which by correspondence we must apply to all planes alike.

If, as those who have explored the etheric and other more subtle occult planes tell us, all religion has emanated from the seers who were in various degrees familiar with those planes in the past, it is evident why those systems all have, as their central teaching, the existence of other worlds of being which we occupy after death. Whether founded upon the sum of the intuitions of humanity, as supposed in the opening paragraphs of this paper, or upon the observations of those who could consciously observe the fact, the resultant general ideas on the subject are equally true ; which being the case, no amount of mere negation will eradicate them.

It also becomes evident why, in all times, there has been a prevalent supposition that there were persons who could, by certain processes known only to themselves, cause the images which fill the otherwise unseen world to become manifest to those who had not developed such powers or perceptions. For if it be possible to learn the secrets of evolving etheric forms, * it may likewise be possible to render them of sufficient density to become visible or even tangible to senses not normally so acute as to see them under ordinary circumstances ; and the asserted performances of the spiritistic seance room are instances in point. Hence, then, the belief in wizardry and in necromancy, which were formerly so prevalent even among the nations which are now looked upon as the most enlightened ; and which are not yet by any means dead among such.

But the whole belief in matters occult and mystic depends entirely upon the existence of an invisible world ; and if that be repudiated, the ancient and modern acceptance of Occultism must go with it. Unless, however, we are coolly prepared (like the so-called philosopher Hume) to ignore all records which hinge upon experiences derived

* See my article in this Journal, on " The Astral Body."

from the invisible—as was the monstrous practice of all scientists until quite recently, and may yet be the case with the majority of them—we find it impossible to do this. When the stories of the unseen, together with those which in any way depend upon it, are collated, compared, and the mendacious element eliminated as far as may be possible in the present state of our knowledge, there remains a mass of evidence which a large group of modern scientists have found it not possible to reject; * and this is precisely what we might expect to find, in view of the deductions and inferences from phenomena and natural laws in the preceding remarks.

At the present time, all who are not cognisant of this other world are engaged in an unequal conflict, in which they are making causes of future weal or woe without knowing it, and will in future have to fight effects whose origin they cannot recognise. They are like people blundering along in the dark, finding obstacles and pitfalls only by the catastrophes which result; utterly ignorant that they have themselves made all those obstructions in time past, and knowing nothing of the way in which they may avoid making them in the future. Therefore, when we all come to recognise how great an effect the invisible world has upon our present and future lives, the outward world will wear to us a different aspect to that which it does at present, and both the causes and effects of many things, now obscure, will become obvious to all. We should therefore be at least as much interested in this branch of research or in any concerning the merely physical world; and the stupid but not the less often recurring question, “What is the good of such studies?” needs no further answer for the present.

Such at least would seem to be necessary deductions if the subject stood upon any level which, in point of facility at any rate, was comparable with other branches of modern research. But this one of another world than the physical, does not appear to stand upon any such level; for of all the questions which have ever occupied the attention of mankind, this one of all others has been the chief and only one which, while to so many minds remaining unsolved, has ever shown itself to be one in which the mass of mankind had a faith which has proved practically indestructible. And nearly all the greatest events in the history of the nations may be more or less traceable to this question in some of its manifold aspects; either upon points of religion which were necessarily nullities without it, or else through the resistance of the oppressed to some form of tyranny based ultimately upon what the oppressors flattered themselves was Divine Right—and that, in its turn, has generally been founded upon some debased priestcraft which arrogantly claimed to enforce its authority upon a knowledge, real or assumed, of some other world than this physical one.

* Such is the conclusion reached by the *Psychical Research Society*: see their Report concerning ghosts, &c.

Take away the assumption of the existence of an invisible world, and you at once render the greater part of history an unmeaning blank. Do away with any hope of a future life, and for millions you close the door to reliance upon that ultimate justice which the present life so evidently does not offer. Grant that future life, with its logical successions, and then we can see the way to justice and equal right, not alone happiness, for all humanity ; but without it, suicide is the only refuge for those whom pain, wrong and error, may have deprived of all hope in the present life. Were there no other existence than this one, the stoic's philosophy would be the only one worth following—the knowledge that at any moment we could terminate our lives, the only consolation really worth having. But granted the knowledge that there is another existence after this one, and with it other returns to this earth, and then it becomes only a question of time as to when we shall all obtain exactly what is our due.

Let us therefore live out our allotted time, without seeking to prescribe its period by an arbitrary means, let us all do our best in the meanwhile as we may find ourselves able, and then let us rest assured we shall all obtain that which is rightly ours, not only on this earth-plane, but also in the Invisible World.

SAMUEL STUART.

THE PASTORALS OF ISRAEL.

III.

“ Why come not spirits from the realms of glory
 To visit earth as in the days of old—
 The times of sacred writ ; and ancient story ?”
 Is heaven more distant, or has earth grown cold ?

IF we would not rudely destroy the aroma of these delightful idylls when heavenly visitants cheered the solitudes, and the Gods graciously walked and talked with men, we need in spirit to retire from the marts and busy haunts of common life. The life of cities, and the stern necessities of modern civilisation does not supply a congenial atmosphere for the contemplation of these blissful scenes, or of the spiritual side of nature from which they draw aside the veil. Neither will they bear the touch of our coarser senses, of our materialising thoughts and modes of viewing the higher realities. It is also too true that ‘ millions of spiritual beings walk the earth, unseen by man,’ who if he were in sympathetic vibration, purified from the accumulated dross of the physical and astral bodies, would unveil themselves and open for him the gates of the heavenly paradise. But deafness and blindness to the harmonies and glories of the unseen worlds and their inhabitants, must remain if the passional part of our complex nature is allowed to hold sway, if

the senses and the intellect are too largely occupied with material concerns.

I venture to assert that the subject on which we are engaged has not for its basis, mere idle dreams and empty fantasies, but a clear and definite purpose, embodying the "more sure word of prophecy," partially clothed though it may be in the poetry of fiction. There is one great central fact and truth which dominates all these theophanies; whether it be a divine call to leave the City of Ur for the life of a nomad; whether it be the familiar talk in the tent regarding the birth of an heir; whether it be the vision of Bethel when the heavens are opened to the ecstatic contemplation of the solitary wanderer; whether it be in the exigences of a great fear of destruction at the hand of Esau; or those differing circumstances when in old age, with his numerous household, Jacob is contemplating—not without serious misgivings—settlement in the midst of the glittering fascinations of Egyptian civilisation.

The great controlling thought, the central idea, coursing through all these delightfully simple stories of the wanderings and doings—under the immediate guidance and control of the Elohim—of Abraham, Isaac, Jacob and Joseph is succinctly conveyed to us in the repeated asseverations of the Heavenly Messengers: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing. . . . And in thee shall all the families of the earth be blessed" (Chap. xii., 2, 3). "I will establish my covenant between me and thee, and thy seed after thee for an everlasting covenant, to be a God to thee and thy seed after thee" (Chap. xvii., 7). We have already seen that this covenant is not limited to literal Israel or their supposed Christian successors; it is as wide as humanity and as lasting as the human race. Although these charters of humanity have been so grievously misunderstood by Jew and Christian, the one limiting them to his physical progeny and the other to his narrow and exclusive creed; the greater need that they should be rescued from such debasement, and restored to their true heirs and owners. One more quotation only, "In blessing will I bless thee, and in multiplying will I multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed" (Chap. xxii., 17). Let us set aside our narrow conceptions, arising from taking the concrete symbols of the patriarchs and their descendants as the principal factors, thus reducing these gracious announcements to a nullity, and in lieu, receive them as universals, as revelations of the divine care and foresight of Those into whose charge and guidance our humanity is committed through the whole course of its weary pilgrimage in matter, through its multitudinous sojourning in tabernacles of flesh, during the time of its journeyings to its final goal in

the bosom of God ; thus entering the broad current, basking in the sunshine of the eternal verities.

We cannot limit the scope of these divine asseverations, much less confine them to the narrow limits of a petty tribe, or the low and unworthy ideas which have obtained with Christian expositors. The covenant ranges through the eternities, the seed is as the stars of heaven and the sand on the sea-shore for multitude. It is that controlling, that all-inclusive and all-comprehending Providence which directs our course in and through the petty details of life, as well as our passage through other worlds and planes of being, to our final goal.

These covenants and declarations obtain a very prominent position in the teachings of St. Paul ; he sees in them the origins of Christianity, he views them as the foundation stone of the new building, of the new revelation of love and grace to the world ; as the Charter, as the basic foundation of Christianity. As such he expounds them at great length, with all the genius and subtlety of his keen intellect, spiritual penetration and knowledge of Rabbinical lore. The consideration of them occupies the chief position in two of his principal Epistles, those to the Galatians and Romans. A study of these Epistles will convince any candid mind that he ignores and discards their historic value. Indeed in expounding the narrative of Abraham's treatment of Hagar and Ishmael, he directly states, " Now these things are an allegory." They are to him, not interesting fragments of national history, but the vehicles of spiritual verities of the highest value ; they constitute the charter of the spiritual Israel, which embraces the human race, as it intelligently accepts its divine heritage. It was the advocacy of the broad and enlightened conceptions of the national literature that brought upon him the hatred and persecution of the Judaising Christians of his time ; and it was through his attitude toward them, and his advocacy of the ' larger hope ' that the beneficent teachings of the Christ, and the blessings of the new religion of love and grace, were thrown open to the world.

And is not this wider spiritual horizon, the broader view of these early beginnings of the Christian religion, about the 9th Century B.C., more in accord with a movement which it was intended should bring within the scope of its evolutionary sweep so large and important a portion of the human race, and which may in its future course absorb the contemporary great religions and peoples of the Asian continent, to which the present miserably narrow beginnings of missionary enterprise may be the prelude ? And need we wonder that that interesting people, the Jews, should cling so tenaciously to their glorious heritage, the literary treasure received from their fathers, the old seers and prophets ? This little study has been undertaken with the object of assisting in leading to a renewed, a sympathetic interest in our own scriptures, and with the

hope that others who are far better qualified may be led to enter more fully and clearly into the treasures of spiritual knowledge hidden within them.

There are several important considerations that arise, which if duly weighed will very much modify and enrich our ideas regarding the spiritual status of the authors who produced these idylls; and of their times. Those who could produce the ideal types of character such as Abraham, Moses, Joseph, etc., and who possessed such a spiritual insight into the soul of things; who had so clear a grasp of spiritual evolution as is evidenced in the divine communications made to the Patriarchs, to Abraham, Isaac, Jacob, Moses, etc., all the characters and personages also being, probably, largely the creation of their own intuitional genius, must have been evolved far beyond the current ideas regarding the status of the early Judean tribes.

Again, if with the critics we take the age which produced this literature as approximately that of the prophets Elijah and Elisha, and if we accept their view that they were the literary productions of the unknown authors of that period known as the Elohist and Jahveist, and then admitting that they were acquainted with the religious literature of Babylonia, and possessed certain mythical materials which they utilised in the construction of their dramas, the further question arises: Were they under the immediate guidance, had they personal contact with some one or more of the Teachers and Masters from the higher planes? Seeing that their work was preparatory to the far richer developments in the first century of our era, are we not justified in coming to the conclusion that it was so? that the Elohim, the divine 'powers' and 'forces,' the 'stars,' the 'messengers,' so frequently introduced, were not altogether unknown to some in those early 'schools of the prophets' of which those referred to above were such illustrious specimens? And this is suggestive of another consideration, namely, that we will need to revise current conceptions regarding the peoples of the period; there must have been among them some spiritually advanced ones, and their attainments must have been of no mean order; and their educational and literary equipment in accord with it. This view is confirmed by the persistence of the belief, 900 years later, that one of these eminent personages would re-incarnate in the days of the Messiah as his forerunner; and it is intimated in words put into the mouth of Jesus, that this expectation was accomplished in the person of John the Baptist.

If the institution of the Ancient Mysteries, so widespread throughout Babylonia, Egypt and Greece, is the most interesting phenomenon in the study of religion, and the dominating idea was that there was something to be known in religion, secrets and mysteries into which it was possible to be initiated, then may we not look on these 'schools of the prophets' from which these scriptures em-

anated, as a part of this old world system of attaining universal truth; truth, presented by them to the outside world by means of symbols, dramas, historic representations and fictions?

If, as is generally admitted, the Great Master and Founder of Christianity came along the Jewish line of descent, then the teachings we have under review, fall into logical sequence, and come to us through their most natural channel, this school of the prophets who were the conservators of the inner teachings in Israel, and between whom and the communities known later as Essenes—of whose school came the Teacher, Jesus—there may yet be brought to light an inner link of connection.

We have various intimations in the Gospel legends that the people believed, and received Him, as coming in succession in their line of prophets. He was known as 'Jesus the prophet of Nazareth.

W. A. MAYERS.

THE LEGENDS OF GLOOSCAP.

THERE exists, or at any rate there existed in 1882, a collection of legends which formed part of an ancient oral tradition then preserved among the Mic-Mac, Passamaquoddy and Penobscot Indians of North America. Mr. C. G. Leland collected them in the year 1882,* so that if their memory be lost or fading among the dying race whose heritage they are, we have yet some record of what was once a great scripture of the people. Once these tales must have formed part of the mystery myths of a race which is now passing away; a race which, in its decay, shows, both in its language and by its traditions, that it once formed part of a great and civilized people. Mr. Leland says that the old people, chiefly aged squaws, from whom he received the tales, had lost the "inner meaning" of the stories they repeated. I mention this in order to show that it is not my view alone that attributes an allegorical significance to these tales; it is the opinion of the collector who knows the people and the nature of the stories, upon which he comments:

"They read like the fragments of a book whose subject was once broadly and coherently treated by a man of genius."

They formed part of a body of legend which was once preserved as an orally transmitted poem, which was sung to the people on the occasion of certain rites, ceremonies, and feasts. In my own mind there is no doubt that they were given to the race by their teachers, men more highly evolved than the people they taught. They were, in my opinion, part of the instruction given at those mystery rites and ceremonies which formed the means by which past races were taught the processes of evolution both of the worlds and of the human soul.

* See, "The Algonquin Legends of New England," C. G. Leland, 1884.

With this preamble let me turn to the consideration of the legends, and give the reader a slight sketch of their nature and drift.

They are stories relating the exploits of the Mic-Mac "great twin brethren," Glooscap and his evil brother. They were the creators of the world, corresponding to the "Dual Principle" of the Zoroastrians; to the Egyptian Osiris and Typhon. Glooscap is the beneficent creator, his brother is both creator and destroyer; he is the "dark principle" in nature, the opposer of the benevolent Glooscap.

The birth of the twins, according to the Wabanaki legends, was on this wise: Before the creation, or manifestation of the world, Glooscap, the good principle, and Mâlsun, the Wolf, or evil principle, were born. In the Iroquois version the account of this pre-cosmic birth runs as follows: There was a woman with child, who descending from a higher world was received on the back of a turtle. Twins were in her womb, and one of the children, an evil child, passed out through his mother's arm-pit, thus killing her.* He was named Enigonhahetgea, or the "Bad mind;" the other twin was Enigoris, the "Good mind." The latter desired to create light in the world, therefore he fashioned the sun from his mother's head, and from her body the moon. He formed also creeks, rivers, animals, and fishes; and then men in his own likeness, male and female, of the dust; into them he breathed a living soul. Bad mind also created; he formed two images of clay which became apes; thereupon Good mind aided his twin and gave them living souls. The Wabanaki order of creation is as follows:

1. Two giants, Glooscap and Mâlsun.
2. Dwarfs or elves, fashioned from the bark of an ash tree.
3. Man, fashioned by Glooscap from the trunk of this magic world-tree; he fashions thus the first man and woman; they are devoid of "sense" or "mind" till he bestows it upon them. This symbolism of the world-tree is, as students of such matters know, to be found all over the world. I need not remind my readers of the "ashvattha tree" with roots above and branches below, and of the frequency of the tree symbolism in Irish and Welsh legend; † the similarity of the Wabanaki symbolism with that of the Norse is yet closer, as the following quotation from the Edda of Sœmund shows: There were no intelligent human beings on earth,

"Until there came three
Mighty and benevolent
Aesir to the world,
From their assembly.
Nearly powerless,

* Compare with the account of the birth of the Egyptian Typhon who forced his way through his mother's side.

† It is an interesting fact that Sir Norman Lockyer, in his work on "Inorganic evolution," uses the tree symbol to illustrate the gradual evolution of the varied species in animal and vegetable evolution. See p. 153.

Ash and Embla (Ash and Elm)
 Void of destiny,
 Spirit they possessed not,
 Sense they had not,
 Blood nor motive powers,
 Nor goodly colour.
 Spirit gave Odin,
 Sense gave Hoenir,
 Blood gave Lodur
 And good colour." *

Glooscap is represented as first creating "the djin", a phrase which, to judge from the tales, is intended to indicate the deva evolution; then man, and finally beasts. At first the last named were created as gigantic creatures; but Glooscap decreased their size when he discovered that they would be a source of danger to man. He is represented as "naming" the beasts as does Adam in the Book of Genesis.

The evil twin of the benevolent creative God is the continual opposer of his brother; he seems at first to represent chaotic matter as opposed to the organizing life-force; and then those resistant forces in the manifested and ordered universe which by and through their resistance of evolution call forth greater evolutionary power. He is represented as a dual-sexed giant; then as a mischievous, shape-shifting magician, now male, now female; in one legend his *feet* are male and female. This is a curious symbolism; I suggest that this opposer represents the whole of the form side of nature, his feet representing the physical plane where the differentiation reaches its climax. He is represented as being borne through the air by Culloo, a Great Bird; this Bird suffers him to drop earthwards, so that he is shattered to pieces, and finally reconstructed.† The Bird seems to be the Great Bird of Life, the "Swan out of Time and Space," the source of manifested existence, the source, in short, of that Life which is "dropped" earthwards, and there manifests as the force that makes for differentiation and separation. Thus it may be said to be "shattered" into many forms, and only "reconstructed" when the fruitage of manifestation is withdrawn into the Life whence it sprang. Again and again is this "evil Twin" slain and revived under another form; he dies by water, he dies by "touch of fire;" he appears as the tempter, as the lower creative forces, as the "mocker of Glooscap," until finally this shape-shifting Satan "learns of the Good Spirit" and becomes the

* "Edda of Sœmund," translator, B. Thorpe.

† Compare with the account of rending of the body of Osiris, and its reconstruction. There was a solemn Egyptian ceremony which took place yearly, in which the backbone of Osiris was set up. Now not only is the Mic-Mac Twin shattered and reconstructed, but he is reconstructed by means of the preservation of his backbone, which was saved by the magic formula spoken by him as he fell. It will be remembered that America is said to have been colonized by the Toltec race; and also that a large body of emigrants from the Toltecs colonized Egypt and founded the First Dynasty of the Divine Kings.

Peace-maker rather than the adversary and strife-promoter ; so its nature finally "redeemed" by the Power which manifests her.

The tales of Glooscap abound with accounts of his exploits in the early days of creation ; one of the most striking of these allegories is the story of his visit to the Great Bird. This Bird dwelt alone and none could approach him save the manifested God, Glooscap ; for Glooscap was the eldest of His children, the nearest to His immortal resting place. The Immortal Bird dwelt alone, and produced tempests by the waving of his wings ; an allegory of the pulsing of Immortal Life throughout the Kosmos, of Life not to be comprehended in Its essence by any manifested being. Glooscap approached the eyrie of the Bird, and standing without, cried :

"O Grandfather, you are too hard upon your children. These tempests are more than they can bear."

To him came the Voice of the Bird, making answer thus :

"I have been here since ancient days. In earliest days, ere ought else was, I first moved my wings. Mine was the first Voice*, and I will ever move my wings as I will."

Thereat Glooscap bound the Immortal Bird and cast it into a chasm ; to slay that Bird was not possible to either God or man ; but Glooscap bound the wings that drove by their waving the wheel of Life ; then death prevailed, and the people who had been shattered by the tempests were dying from stagnation ; Glooscap seeing that life could not be unless the Bird moved his immortal wings, unbound one wing ; life, modified in its rapid pulsing, suited to the weakness and needs of human existence, flowed on once more.

Very many of the tales I have mentioned tell of Glooscap as the creator of forms ; in our nomenclature we should, I suppose, say that these stories tell of the action of the Second Life-Wave from the Logos. There are stories of his struggles in and for his creation ; tales of the early dawn of the action of the human spirit ; stories that hint at a Path leading beyond human evolution ; tales of Glooscap as the "Logos of the soul," or as the great Teacher who has burst the bonds of life and death, who is freed forevermore.

The early stages of evolution, during which Glooscap, the climbing life, slowly evolves the forms wherein he dwells, are represented as being tedious and difficult. Very weak and powerless at first is the infant life ; spirit is veiled in densest matter ; weak is the soul of man, the prey of strong forces which rend and mould the forms wherein he dwells. Glooscap is the sport of magicians and evil witches ; when first he came to earth the world teemed with monsters, giants, devils, and sorcerers. He is pursued with unholy love by a frightful sorceress, manifested under many forms ; he too is a shape-shifter, changing his outward semblance often, devoid of the power of his riper years, flying from the sorceress, whom nevertheless he, even in his flight, greets under some of her forms, as his

* Note the symbolism ; the special use of the word "Voice."

“sister.” I am inclined to think that some of these stories symbolise the tale of the soul that aspires to tread the Path to liberation; “Sown in weakness, raised in power.” In one form of the legend the sorceress becomes a magician, Winpe, who gains supremacy over the “servants” of Glooscap who, I think, typify the mind and the psychic consciousness of man. Glooscap finds his servants nearly dead through their bondage; he frees them with difficulty, and the tale concludes: “Then with great will the master roused all the magic within him. He grew till his head reached the stars, and Winpe was a child at his feet.”

The servants and companions of Glooscap appear to typify the “principles” in man, or, it may be, the higher bodies in which the One Principle, or Its reflection, works. All the tales seem to be capable of being viewed from different aspects. For example, there are stories in which Glooscap appears to typify not the Power of the Logos working in the world and building form, but the Divine Soul in man; others in which he seems to represent that Divine Soul slowly unfolding in one who is, to use the technical phrase, “on the Path.” For instance, Glooscap, is represented as a celibate living in a lonely hut; * with him there dwell an old woman, his house-keeper, and a fairy boy, Marten, of whom Glooscap speaks as his younger brother. In a tale which Mr. Leland characterizes as being “deeply suggestive of Wabens mystery and initiation,” Glooscap goes forth from his hut and embarks, upon a subterranean river; with him go forth the old woman and Marten who die on the passage; “but the master sat with silent Soul, though he sang the songs of magic, and so passed into the night, but came forth again to sunlight.” In this Mic-Mac tale, Glooscap, the ordeal passed, restores life to his companions, who revive at his word, “Arise.” After this passage of the river, says the tale, Glooscap gained his greatest power. If the reader will compare these tales with the statements made by Mrs. Besant and Mr. Leadbeater as to the stages of the Path, the destruction of the separated self, and the disintegration and reconstruction of the causal body of the initiate, I think they can hardly fail to be struck by many points in them.

There are, also, stories in which Glooscap not only appears as the “Logos of the soul,” as the Universal Life, but also as that Life incarnate in a great Teacher. One who has attained the God towards which, consciously or unconsciously, we are all striving. He is said to have dwelt among men, instructing them in hunting, agriculture, and the names of the stars; he loved men, and wherever he might be in the wilderness, was never far from the Indian; his spirit abode ever with his children. “He dwelt in a lonely land,” said a Mic-Mac to Mr. Rand, “but whenever they sought him they

* “The chelâ on the second stage of the Path is for the Hindu the Kutichaka, the man who builds a hut; he has reached a place of peace.” “Ancient Wisdom,” p. 404.

found him." The man who used these words, says Mr. Rand, did not know he was using "the identical expressions of Holy Writ with reference to God."* Glooscap freed the world from monsters and gave men arts, so that for his wisdom and beneficence the Indians worshipped him; but though they worshipped, they were wicked and therefore "the Master left them." See how remarkably these legends fit in with the statements made in theosophical literature! Here is the story of a Divine Teacher incarnated upon earth to teach the people the arts and occupations needful for their unfolding capacity; here the story of the gradually developing and yet unwise human wills striving to guide the race, and the withdrawal of the Teacher because of their "wickedness;" their needful "wickedness," the inevitable result of youth and inexperience opposing the maturity of wisdom and trying to guide itself. A needful evolutionary process, a necessary stage in growth though fraught with pain, and sin and unwisdom.

Because of the departure of Glooscap the Ruler, all nature mourns; the venturing and striving of the whole creation is caused by the lack of his visible presence on earth. The Great Snowy Owl, say the people, has flown away to the deep forests till his return; the lesser owls cry all night in the woods, "O I am sorry!" and the little loons, his huntsmen and "talebearers," go up and down wailing because they cannot find him. Here we have the tale of that "seeking of the Self," which science calls evolution.

There is a hint, too, of a shorter path, of a hard road whereby Glooscap may be quickly reached. Before he went away he warned men, saying that those who would seek him through difficulties should surely find him; moreover he told them that they should have one wish granted them, whatsoever it might be. Whatsoever appeal men make to Glooscap, the Great Law, to them he gives the thing they have desired, *with its results*. "From act of good ariseth fruit of good; from act of evil ariseth fruit of evil. Act, O Rama! as thou chooseth." That teaching is echoed in the Glooscap tales, with the further indication that desire is action and brings forth fruit after its kind.

Once three men sought Glooscap through bitter hardships; seven years were they on that journey, but at last they found the Hero and put their requests. The first asked to be made a good hunter; Glooscap gave to him a pipe to call the beasts to him. The second asked that he might have the love of many women. At first Glooscap frowned; then he smiled and handed to his suppliant a bag, bidding him refrain from opening it till he reached home. The third begged to be taught a mystic sound to make men laugh. Once many men knew this marvel; but now few know it, and for

* Quoted by Mr. Leland from Mr. Rand's MS. See p. 30, "The Algonquin Legends," etc.

that reason are men sad. Glooscap gave to his third visitor a root which he was not to eat till he arrived at his own house. Thus these men, each receiving the thing he would, went their way. It had taken seven years to reach Glooscap, but it took but seven days to return.

The first man remained in the wood, using his pipe, happy and contented ; he had asked no great gift ; and, for a while at least, the simple prosperity he desired gratified and satisfied him. The second disobeyed the commands of Glooscap ; he opened the bag ; from it flew forth many women, young and fair ; they surrounded him, kissing him with affection. At last, exhausted, he begged them to cease, but they came more and more eagerly about him ; he tried to fly from them, failed, and died crying for breath ; slain by the passions, emotions, and desires which he could not govern, which pressed about him still, when he was weary of them. The third suppliant was careless ; he forgot the words of Glooscap, and ate unthinkingly of the root. Thereafter he found that he was able to give the mystic cry ; but he was unable to control it, so that he frightened away the game, and was therefore half dead with hunger. At last, in despair, he killed himself, and the evil spirit of the night flew away with the gift, which he had grasped before he knew how to use it.

Another story, the last but one, which I shall tell, is the tale of two men who visit Glooscap to beg his help upon a difficult quest. They are, apparently, pursuing very different lines of evolution. One is a "Mik-Um-Wess," a benevolent magician who dwells "with the djin ;" I suppose that he is one who desires to tread the path whereby, it is said, a human being may "join the Deva evolution," and take part in the working of those laws which people call the forces of "inanimate nature." The second suppliant is one who desires to marry the daughter of a great chief ; for love of this maiden her visitors were compelled to perform tasks that slew them. Here, it seems, is that universal symbolism of the quest of the soul for Spiritual Wisdom ; the symbolism which we find set forth in fairy tales without number ; which in more dignified form is presented to us in the myth of the Heavenly Bridal of the Sophia, the maiden of Light, by Dante in his praise of his "Lady" Beatrice, and by the Sufi poets and mystics, such as Omar Khayyam.

This second suppliant Glooscap plunges first in filth, and then into the purifying stream of the river ; he bestows on him a garment, a hair string of magic virtues, a pipe, and a wondrous voice.* In order to win the maiden it is necessary for her suitor to cross the sea. I need scarcely remind the reader of the universal

* Mr. Leland remarks : "We have here lustration, clothing of the neophyte, a magic fillet as in the mysteries, and also the "pipe of Orpheus." "I think there is no doubt that this tale tells of mystery ceremonies ; which, it must always be remembered, were intended to symbolise certain actual happenings on other planes ; definite processes of the soul.

symbolism of the astral plane as water : and of matter generally as "the sea." Glooscap lends his canoe* for the purpose, and gives the neophyte into the charge of the Mik-Um-Wess. They meet with prodigious difficulties both in going and coming ; storms threaten their bark, and terrible monsters of the sea seek to destroy them ; these perils are surmounted with the aid of the Mik-Um-Wess, and the bride is won. The trio return to Glooscap who greets them benignantly and explains to them that every storm and every monster they encountered and battled against was *but himself in disguise*. Finally he dismisses them, saying :

"Go now thy ways, thou and these, and ever lead happy lives ; thou" (to the Mik-Um-Wess) "among the djin ; they among mankind. And be thou sure of this, that if danger or trouble should come to you, you have but to think of me, and verily aid will come."

There is yet another tale which is, to my mind, so charming that I quote it in conclusion. Perhaps it may be, as Mr. Leland thinks, a mere quaint, tender fable of the supremacy of childhood over the hearts of many of the wise and strong. Perhaps it holds another meaning, for it is very certain that many of us adopt the attitude of "Wasis the Baby," towards the great enchanter, Glooscap. This is the tale ; it is a Penobscot story and it is called, "How the Lord strove with Wasis."

It was a woman who told the mighty Glooscap that Wasis alone remained unconquered. Now Wasis was the baby, and he sat on the floor and sucked sugar. Glooscap, the Great Wonder-worker, the Creator of all things, the Slayer of Winpe, sought Wasis the Baby and called to him softly and graciously, with a smile, saying : "Come hither." But Wasis still sucked his sugar and did not heed. Then Glooscap called again, and this time with a frown ; whereat Wasis screamed, but did not obey. Then Glooscap, in order that the Baby might be awed, put forth the powers of his magic. He towered to the sky, he filled heaven and earth with his wonder and splendour, and recited magic spells of marvelous power. Wasis became a little interested, but presently he returned to the sugar. So that the Baby remains unconquered.

I. HOOPER.

* Compare with Prashnopanishad II. v. 7.

DIVINE LOVE.

MAN is the glory of the creation, the highest being in the world. He has no equal in this universe and his position is unique; yet it is he who amidst all his glory and with all his boasted knowledge fails to realise the importance of his own greatness and sometimes lowers himself to the level of the brute creation. He is sunk in ignorance and does not care to understand and recognise what he is in reality and what is more painfully annoying is that he considers himself to be nothing more than his flesh and blood—his physical and perishable body. He considers that there exists nothing apart from the physical body and that when it ceases to exist nothing is left behind. He has no idea of what a soul is and cares only for his body. He is not aware that his body is the outcome or rather the servant or instrument of his soul which comes into existence to work out its Karma. His love of the body leads him to seek after the pleasures of the senses and physical comforts, and such love is sure to end in pain and suffering. His selfishness induces him to believe that God whom he adores is a big personage who loves one and hates another. He does not understand what Divine Love is. But this very man when he rises above the run of ordinary mankind, when he rises above the plane of selfishness and desire, realises what true and pure love is and his love can then be properly called Divine Love. What is this Divine Love, and how are we to distinguish it from selfish love and worldly love, are some of the questions which need consideration at our hands.

Each one of us is conscious that we have a feeling called love. When a person commits a theft, when he attempts murder to gain filthy lucre, when he commits murder to screen himself, as he supposes, from human justice, when he saves another in times of danger or lends a helping hand to the needy and the maimed, he is actuated in all instances by love. In one case it is selfish love and in another it is human love. In one it produces good and it is lawful and proper, in another it produces evil and it is sinful and unjust. But Divine Love is something quite different from both of these. It is love for love's sake. It is not induced by selfishness, neither is it to gain notoriety or a name in this world. "Divine Love is immortal, obtaining which man becomes perfect, becomes immortal, becomes satisfied; obtaining which he desires nothing, grieves not, hates not, does not delight in sensuous objects, makes no efforts for selfish ends; knowing which he becomes intoxicated with joy, transported, and rejoices in the Self. It cannot be made to fulfil desires, for its nature is renunciation." In each individual soul there flows a constant stream of this love which always seeks its way to merge itself into

the ocean of Divine Love to which we generally give the name of God. At times the river has its source near an ocean and at other places a river has to run a long distance to discharge itself into the ocean. Such even is the course of love. One day or other, sooner or later, it must find its way to the boundless ocean of Divine Love.

The preeminent feature of love is the magnetic influence which it exerts between souls. The tender love which a mother has for her babe, the passionate love which a husband bears towards his wife, the paternal care of the father, the loving obedience of the wife to her lord and husband are all examples of this love, though human it may be, which causes one soul to attract another towards itself. The love one bears to another, though it appears to be a tendency for the liking of the physical form, is in reality the attraction between the souls. This attraction or love becomes divine when there is no desire to seek any return for the love bestowed. When one expects something in return, the love becomes selfish and mercenary. Therefore a true lover of God never craves anything at His hands. He does not love God to gain a selfish motive, to get a beautiful wife, to amass hordes of wealth, to earn a name in this world or to be called famous for his devotion; but he worships Him and adores Him simply because his love for Him is without a tinge of selfishness—pure and untarnished. He loves Him with all his heart and rejoices and dances with all the intoxication of divine love and becomes buoyant and floats in the vast ocean of spiritual beatitude. If one wants to enjoy such bliss, it is in his hands and he must earn it himself. He who has tasted saccharine knows how much sweeter it is than sugar, but the sweetness of this eternal bliss is indescribable. It is only the initiated and the truly great that have enjoyed it and yet it is within the reach of all. “Seek and ye shall find, knock and it shall be opened.”

The path to reach God through this love has one very great advantage over all others. It is the easiest and the most ordinary that can be practised by any human being.

“Even from earthly love thy face avert not
Since to the Real it may serve to raise thee.”

There is a pleasure in doing good to others and loving mankind as a whole, and this love is a stepping-stone to the higher grade and “he who has realised love has found the source of all happiness, which cannot fade because its object is imperishable.” The emotion of love is latent in man. He begins his life with a selfish love and then his love widens a little and he loves other creatures for the gratification of his senses, and lastly, this selfish love transforms itself into selfless love and an idea of separateness is annihilated and he becomes one with God. Swami Vivekananda has beautifully expressed the idea in his *Bhakti Yoga*:—

“We all have to begin as dualists in the religion of love. God is to us a separate being, and we feel ourselves to be separate beings

also. Love then comes in the middle and man begins to approach God and God also comes nearer and nearer to man. Man takes up all the various relationships of life, as father, as mother, as son, as friend, as master, as lover ; and projects them on his ideal of love, on his God. To him God exists as all these and the last point to his progress is reached when he feels that he has become absolutely merged in the object of his worship. We all begin with love for ourselves and the unfair claims of the little self make even love selfish ; at last however comes the full blaze of light in which this little self is seen to have become one with the one Infinite. Man himself is then transfigured in the presence of this Light of Love. His heart is cleansed of all impurities and vain desires of which it was more or less full before, and he realises at last the beautiful and inspiring truth that Love, Lover and the Beloved are one."

Man begins his knowledge with duality and ends in unity. He loses all fear of death and becomes immortal.

C. K.

*NOTES ON REMAINS OF SHAMANISM IN
SWEDISH LAPLAND.*

NOWHERE in Europe has Paganism resisted Christianity so long as in the inaccessible country in the northern part of Sweden. Even in the beginning of the last century sacrifices were still generally made to the old pagan Gods and until this day their monstrous idols are held in great veneration and superstitious reverence by the inhabitants.

The population in this part of Sweden consists of nomads, "Lapps" who roam from glacier to glacier to find pasture for their herds of reindeer. Contrary to the half civilised Lapps in the Southern and middle parts of Lapland, the inhabitants of the Northern part have remained for centuries in the same state of development and have maintained many of their ancestors' beliefs and traditions.

It is natural that this people, who live in a country full of wild, snow-clad mountains, foaming rivers, roaring cataracts, dark forests and gloomy deserts, should be deeply influenced by their surroundings and become of a solemn and mystical disposition ; and so are the Lapps to a marked degree. They embrace ardently every thing mystic or unexplainable and hold in great reverence those among them who practise black magic and sorcery. Formerly every tribe had its *noid*, i.e., sorcerer, who was consulted about all important events ; he could read the future, recover stolen property, cause hurt to enemies, etc. It was his duty to train a disciple whom he initiated in the secret arts so that the knowledge of these should not die or be forgotten with the

noid. Thus their magic arts have been preserved to our days, and although the succession and institution of *noids* is now abolished, there are many Lapps who still know and practise magic.

When the *noid* was to prophecy it could be done in two different ways, a magic drum, *Kobdas*, always being used. This drum consisted of an oblong frame over which the hide of a reindeer calf was stretched. On this hide was painted, either with alder bark or blood, different signs of the zodiac, "scitars" (*i.e.*, stone idols), reindeer, bears, Lapps, houses, tents, etc. On the solar centre of these figures a copper ring was placed, the drum was beaten with a small bone hammer by the *noid* so that the ring moved through the vibrations of the drum to different figures according to the position, of which prophecies were made. This *modus operandi* was most commonly resorted to as involving the least trouble, but if anything particularly important was to be learned the proceedings were as follows: Suppose, for instance, that the *noid* wanted to find out the present occupation of some certain person. All the men of the tribe would assemble in a circle round him (women were never allowed to be present) while he began an incantation (*troll-sång*) and sung in a peculiar monotonous, almost uncanny melody; the drum was then beaten, first softly, then stronger and stronger. The song ceases and the *noid* begins to twirl round and round with frantic speed; the eyes protrude from their sockets and froth exudes from his mouth. The men now begin the same doleful incantation that the *noid* has been singing previously, covering the mouth with their hands, thus producing a dull, distant sound. Suddenly the *noid* falls to the ground where he remains immovable, his eyes glassy. The song ceases and the men remain silent in breathless expectation. Life returns gradually to the *noid* but a long time is generally required before he is able to speak. When, however, he regains consciousness fully, he is able to tell all about the person he wanted to visit. How this is done I cannot say, but the fact remains that the *noid's* statements are as a rule correct.

The Lapps practise their secret arts in many different ways, but year by year the number of their sorcerers diminishes and shortly civilization will have exterminated their formerly highly developed faith in and association with secret powers and forces.

COUNT ERIC VON ROSEN.

[ED. NOTE.—It is a pity that Count von Rosen has made no study of Hypnotic Science, as it would have enabled him to gather precious facts about these magical feats of the primitive peoples whose countries he is so fond of exploring. If he will read what H. P. B. has written in her larger works and set forth with such thrilling power in her "Nightmare Tales," he will see how fundamental a resemblance there is between the mystical dances, chants,

and other ceremonies and rules for self-training of them all, and how much alike are the results in the way of psychological phenomena, prophetic visions and healings of disease.]

MENTAL SCIENCE AND SUGGESTIVE THERAPEUTICS.

IN the evolution of ideas, the time has evidently arrived for putting into practical operation, more generally than hitherto, such methods of healing of disease as are embraced in what is called "The New Thought Movement." This line of thought is *new* only to the masses of the people of the western world ; for the same conceptions as are now being widely diffused, have been held in all ages by advanced thinkers.

Mental Science may be defined as a system operating in various ways, yet all based upon the fundamental law that "mind controls matter," and so, that the ailments of the physical body will yield to mental influences, either accompanied with material remedies or not, as surely as the operation of any other natural law.

The science of Mental Healing recognizes the fact that the source and real substance of everything is Universal Spirit, of which all material things are the outward expressions, and Thought or Mind the controlling force. It has been more or less practised in some of its varied forms from time immemorial, sometimes combined with material remedies or physical application of some sort, and often without any tangible means of changing physical conditions ; but whenever and wherever understood always producing results which material means alone failed to bring about.

It has often happened that after suffering long and exhausting all means in the endeavour to produce relief, the almost hopeless sufferer had, in his extremity, found a healer who understood the effect of the mind on the body, and by the application of the science brought health and wholeness to the despairing one.

When Naaman the Syrian made a long journey to Elisha, he believed that the prophet of Israel was able by some magic art to cure him of his leprosy. He had heard of his wonderful works of healing ; and when he turned away with angry scorn, because he was told to do a very simple thing, he was persuaded by his wiser attendants to obey, and their good thought helped him to receive the longed-for cure. They all were confident in their minds that a compliance with the direction was all that was necessary, and they were right. A receptive condition and a change of thought was essential to complete the cure, as Naaman soon realized.

When the sick with divers diseases went to the wonder-working Teacher of Nazareth in full confidence that he could heal them, they were not disappointed, and even the faith of friends was rewarded in seeing their loved ones recovered from their sickness. They did not understand the principle of the healing as we are be-

ginning to understand it ; but the Great Physician understood it and their ignorance was overlooked, and it was only because of lack of confidence, that in some places He was not able to do many mighty works.

Disease or lack of ease is inharmonious action, the result of ignorance and wrong thought and false beliefs, which produce inharmony in the mind and body, and as the physical body is the expression of the mind or spirit, these errors result in sickness or disease. To change these conditions requires a change of thought and thus the mind is potent to bring harmony and health to every suffering person.

Man as a soul or intelligent being is made in the Divine image, that is, we are parts and expressions of the Universal Spirit, the Infinite Mind, hence all are united to the source of all power, life and health. By maintaining conscious connection with the All-Good, life and health are secured, because then we express Infinite mind, and all is peace and harmony, the result of which is health and wholeness in our outward physical expression, the body.

But when any one has fallen into dis-ease or sickness of any sort, the natural result of error in thought or false beliefs, he is often incapable of exercising any process of restoration, and then the necessity for the mental healer is felt—one who is able by his thought, with or without other means, to suggest a new idea and thus change and direct the thought of the sick one and arouse to activity the latent power of health and life. Such aroused thought is a veritable power for good, it produces physical changes as truly as does the excitable angry thought produce a physical change for evil, and the extent of the benefit received can only be measured by the capability of the patient to receive proper suggestion. This power of changing the thought of a person, whether exercised by the medical doctor, the faith or mind curist, the Christian or Mental Scientist or any other healer, is essentially the same, and is the secret of success with all, in healing the sick and curing disease. It is only limited by the capability of giving and receiving suggestion on the part of practitioner and patient.

Effective mental treatment involves such concentration of thought as will change the current of the thought in the patient and induce him to make an effort for himself. This personal effort effects physical changes and is the real cure ; all other helps may relieve and direct the thought, but cannot accomplish the permanent cure till the changed thought of the patient acts as an auto-suggestion, renewing the mind, harmonizing its functions and restoring the equilibrium of the physical system.

In the practice of mental healing a great variety of forms of treatment must be recognized, to some extent ; as all have been found under varying conditions, to be effective ; in some an exercise of *will* power, in others *faith* is the more prominent element,

attached to the source of power, or the means used ; while suggestion with or without hypnosis is regarded by many as the most effective means. Any means may be used to give temporary relief, that the mind of the patient can grasp ; but for a complete cure, reliance must be placed on the proper conceptions of truth and realization of the source of power within instead of without. When all obstacles are removed and the functions of mind and body are working harmoniously, then health can be assured and life will flow on peacefully.

It is astonishing sometimes how quickly the thought of a patient will be changed by persistent persuasion, or by earnest utterance which strikes him with a new meaning. One of the first patients that the writer consciously treated by Mental Science methods, some years ago in Boston U. S. A., was very intelligent and of quick perception. It was asserted that "As a man *thinketh* so is he." When asked to repeat that, he did so, and the patient exclaimed, "I have it, I shall be all right, I see the meaning of that now as I never did before ; I must think right and I shall be well." The recovery from a very serious relapse was rapid and encouraging.

The writer has found a great advantage in many cases, apparently resulting from combining Mental Science methods or suggestion with Magnetic treatments either local or general, and massage of the whole body, and he thinks it best to work as he is impressed in every case. Certainly we cannot treat all alike, nor can all think alike ; so if we can only grasp the fundamental principles of the power of mind over matter and fortify ourselves with all the Knowledge we can possibly acquire on the subject, we shall more wisely direct the minds of all who need our health and-life-giving influences.

The human race has been for many generations enslaved by material remedies, but is now arousing to the fact of the power of thought in curing disease ; and the potency of mental medicine is now acknowledged by many thousands, who have been rescued from physical suffering by Mental Science methods. Those interested in drugs may call attention to an occasional failure of a mental healer to cure, but the people are investigating as never before and nothing but truth will endure the searching light of this enlightened age. The progress that has been made is very encouraging and the indications are, that a proper study and consideration of the subject will lead to such results as will establish the truth in the minds of all.

SUGGESTIVE THERAPEUTICS.

Suggestion, as a remedy for disease, is a new term which has come into very general use ; it expresses very succinctly a remedial agency which has always been employed, consciously, or unconsciously in the treatment of the sick. While the reality which the word expresses may be very familiar, some explanation of the new

term, as it is now employed, may be acceptable to the general reader.

Webster's Dictionary says that "Suggestion is literally a putting of something before the mind for consideration," and "A suggestion is ordinarily intended to furnish us with some practical assistance or directions." The word Therapeutics relates to "The discovery and application of remedies for disease."

So then we may say that Suggestive Therapeutics is bringing the mind into operation to control and regulate the physical body, and especially to cure the diseases which afflict it; it is to consciously apply the means directly, which have always been relied upon indirectly to give efficacy to other remedial agencies in the treatment of the sick. Suggestion has been the potent influence in the cure of diseases which has often erroneously been attributed to drugs or other agencies; this has been verified in many cases, and will be seen very plainly if we consider the various kinds of suggestion which are called into remedial action in the cure of disease.

The first that should be applied is *auto- or self-suggestion*.

This is often sufficient to ward off a threatened illness by keeping the mind free from the thought of disease, and fortified by the consciousness of health and the power of right thought. In other words, self-suggestion is the employment of such mental exercises as will bring all the faculties of body and mind into harmonious relation. If we remember that all disease is inharmony; that its causes are essentially mental rather than physical, and only physical as the result of erroneous thought, we shall then better understand the importance of preserving harmonious relations and making our whole being—physical, mental and psychical, or body, mind and soul, a united entity; thus practically realizing the at-one-ment.

The soul being a part of the infinite soul connects us with the source of all life and power, and also with all other souls; we must therefore be in harmony with all in order to preserve perfect health of body; for the physical body is simply the expression of the immortal soul, and the mind is the medium of operation between the two, which shows the importance of educating and developing our intellectual faculties strictly in accordance with natural laws, and of maintaining the most amicable relations with all other souls, as otherwise the effect on physical functions will be detrimental. People have not been rightly instructed as to the effects of indulging discordant thoughts and actions; they have not understood that evil thoughts, anger, hatred, fear, worry, etc., produced conditions which affected their own physical well-being as well as being a violation of moral law. But a deeper study into these things is convincing people that all moral laws and maxims have a physical as well as a moral significance. The person who is a conscientious observer of all natural and moral law hereby fortifies himself against all adverse influences and, if in harmony with himself and

all else, is not subject to any attack of ignorant or evil thought, and so the jealousy, envy, anger or hatred of others is powerless to harm him, it cannot reach him, because there are no similar emotions in himself. Right habits of thought, therefore, concerning oneself and all others are essential to maintain an influential auto-suggestion that will preserve and restore perfect health of mind and body.

Verbal suggestion is also very important as it enlists the good thought, and the audible expression of it, of other minds, and fortifies and often calls into activity one's self-suggestion. A pleasant look and an encouraging word are often a great help to one who is almost ready to give up; stimulating to renewed effort that bursts bands that were tightening, and freeing mind and body from an incubus that threatened serious consequences. The life and health-giving word of a true healer is most valuable at a critical time, when in some way disease seems to have possessed the mind and body of one who needs help to restore the equilibrium. A word fitly spoken, how good it is! How it renews and revivifies the failing powers, and assures of help and strength which may be drawn upon.

Especially important is it to avoid giving adverse verbal suggestion to one who is very suggestible, which may confirm gloomy forebodings and arouse fears that may result in a breakdown of health. Never should a suggestion be given to one that he looks sick, for this often repeated by others may be the means of destroying the effort to avoid a sickness and has been known to cause even a healthy person to submit to the expressed fears of unwise friends and fall a victim to a serious illness.

In some cases *physical suggestion* in some form may be a quick restorative. Some healers have remarkable power, that is conveyed through the hands with more potency than their verbal suggestion, though this generally accompanies any manipulation of their patient and the laying of the hands upon the head, stroking or massaging of any affected part, even holding the hands, all seem to impart new life and vigor.

Physical suggestion would properly include the employment of any material remedies that the case seemed to require, or which would arouse the auto-suggestion of the patient and harmonize his mind to effect a cure.

Mental suggestion of some sort, of course always accompanies the administration of any other methods or remedies, as it includes the wish or desire to impart good health to a suffering one. In this also, it is important to refrain from unwise fears and unhealthy thoughts which may hamper a patient and retard his recovery. A great deal of well-intentioned sympathy is injurious, because there is imparted to the sick one, more of mental fear than of hope and courage. An expression and look of cheerfulness is essential, for

the patient quickly detects a dubious, gloomy, fearful, mental attitude, and, as is often said, "actions speak louder than words."

The most valuable form of mental suggestion perhaps, is coming into more general use and has produced good results, which is, silent concentration of mind upon the brightest and best phases of life and health, strength and vigor, with the thought drawing upon the infinite Source and appropriating what is needed. In this form soul comes into contact with soul, and intuitively gives and receives the knowledge that inspires the whole being, body, mind and soul, and produces harmony and health; and because the soul is not limited to the bodily location, distance is no hindrance, and absent treatment, properly understood, is efficacious, and many remarkable cures are effected through mental suggestion.

A thorough study of Suggestive Therapeutics is earnestly recommended to every person, as being in the highest degree very beneficial. Properly applied it enables every one to secure health of mind and body, in drawing closer the bonds of human brotherhood. So much of good and evil is caused by wise or adverse suggestion, that not only is the physical health secured by *right* thinking, but all the relations of life are improved and the well-being of the human race becomes the most desirable thing to be achieved. The cultivation of loving thought and kindly actions gives an impetus to every effort for the righting of wrongs and the amelioration of every adverse condition; the unity of the human race will be realized and an injury to one be the concern of all, until it will be seen that the prosperity of all is essential to the real success of any.

Let physical health and mental harmony be secured by a proper application of Suggestive Therapeutics and its beneficent results will be seen in the attainment of the highest happiness that can be afforded to the human race on earth. Defective health often leads to disordered minds, unjust suspicions, morose tempers, quarrels and wars, conditions that blight and destroy; reverse the conditions and peace, harmony and prosperity would reign supreme, and the earth would be a paradise for man's development.

"As a man thinketh so is he," and "Suggestion rules the world." How important then that the thinking be right and the suggestion, of the highest type for the realization of the best physical, mental and psychical conditions.

J. H. TAYLOR.

MAKARA, KUMBHA, AND MEENA.

THE day on which the sun enters the sign of Makara in his annual course is a day of festivity. The festival seems to be of ancient origin. It is perhaps as old as the Vedas in which the year, the A'tmâ (in the aspect of time) of evolving Nature is divided into two halves of Uttarâyana and Dakshinâyana. The former is ruled over by the Devas and the latter by the Pitris. If the life poured forth by the Sun be conceived as oscillating between the two poles of matter and spirit, then the sign of Makara is the aspect in which the spiritual ascendancy begins. The rains cease, the sky clears up, the bodily ills of the previous few months begin to disappear, the harvest begins, the birds rejoice and in short, all Nature shows signs of rejuvenation. It is no wonder therefore that the day of the sun passing into Makara was made a holiday by our ancients.

It is this same institution which was the Saturnalia of the ancient Greeks. Saturn was the God of time and the festival was in His honour, since He brings the blessings so craved by man on the terrestrial plane. I remember to have read that this festival was peculiar for the several athletic exercises displayed. It is as much a custom with the Hindus.

This is also the January festival of the Christians and their Christmas day mystically. If I mistake not, Christmas day is the day of the resurrection of Lord Jesus Christ. It is the day in which He rose from the dead. With lower souls, it is the process of initiation by which the real Divine Ego of man is released from the coils of matter and enabled to stand alone. The body lies as a corpse and the hitherto tenant thereof stands in a body of fire—fire without taint of smoke—the pure Vaisvânara fire, the vesture of the world's immortal Siddhas. This is described by H. P. B. as an awful ceremony, in her "Isis Unveiled."

It will be asked if there is any reference in Sanskrit books to resurrection. In my humble opinion, there is a lot of it. What is the meaning of the story of S'arabhanga, in the Râmâyana? He is waiting for years in Dandakâvana, in austere penances until Srî Râma comes. When He comes, S'arabhanga lays down all his good Karma at the feet of the Lord, burns himself in fire and re-emerges from the womb of fire as a glorious spirit. It is also the faint echo that accounts for the boy during the thread investiture ceremony, being given over to the fire-god and Soma. The third initiation only is by the earthly Guru.

The question comes, how is the Makara sign connected with the above. It is answered by H. P. B. in the second volume of the "Secret Doctrine." Therein the sign is connected with the Kumâras and Nirmânakâyas. As the terrestrial life working between the poles of spirit and matter, produces twelve aspects of itself according to the months, the signs of the zodiac, likewise we may imagine twelve classes of Devas as corresponding to the evolution of life in the Kalpa, the day of Brahmâ ; the twelve classes being the aspects of the Central Life—the spiritual Sun. Then we get the idea of life poured from the spiritual Sun, travelling down a hebdomadic ladder until it comes to Libra, the balance. There matter and spirit are equal, and from Libra, the spirit works itself out of matter. It goes up a septenary ladder to the spiritual Sun. Makara is the fourth stage, the stage in which the evolving life passes out of the elements of corruption and merges into the incorruptible divine element of fire. Libra being the earthly state, Scorpio is the astral state where the dragon of darkness seeks to devour the Sun and eclipse Him. (Note: Scorpio is the house of Mars—the great agitator). Dhanus is the terrestrio-spiritual state in which the evolving life yet gravitates towards the earth. Makara is the Kumara state in which life is above earthly attraction.

To the reader who objects to the above on the ground of unnecessary mysticism introduced into the understanding of plain matters of fact, I beg to state that Nature in the opinion of the ancient philosophers is "concretion following the lines of abstraction," embodiment of Divine ideas working in matter and showing themselves forth in and through matter. It therefore happens that evolutionary lines of physical nature are not only matters of fact but also indices to the workings of a Divine Life that transcends physical nature. The signs of the zodiac have therefore mystic meanings attached to them. The ancients who invented names to these signs have imparted a certain suggestiveness to these names and we only try to feel along these lines of suggestion.

For example, S'rî Krishṇa says in Chap. X., of the Gîtâ, that among the months of the year, the month in which the Sun remains in Dhanus is illustrative of His phenomenal greatness. That month we ordinarily call a month of evil. In that month, the Sun is farthest in the South and as a result we have cold weather, bronchitis, cholera, fever and the like. The month is indeed a bad month physically, but yet it is otherwise from the spiritual standpoint. As we all know, this month has a peculiar institution. The Brâhmaṇas are called on in that month, to get up very early from bed, bathe and do pûja to their Ishta Devatas. As per institutes of Manu, Brâhmaṇas are bound to get up from bed every day at 4 A.M., recite their Veda, meditate on sacred texts and the like. In the month when the Sun passes through Dhanus, peculiar merit attaches to this early rising and Pûja. The reason is plain. As the cycle of

the day is preceded by a Yâma in which there is a sacred and purifying initial impulse at work (we call it Brahmâ's time in recognition of it), likewise the bigger cycle of the year (a day of Devas) is preceded by a period of time in which divine influence is operative. That period is to us the month in which the Sun is in Dhanus. It is Brahmâ's time to the Devas. Therefore this month is sacred. The spiritual influence which is sensed at particular hours in the cycle of the day in other months is said to be operative at all times in this sacred month. The Brahmâ's time in this month is therefore doubly good and hence it is that the worshippers of the Lord must get up early in this month, to bathe and worship.

It is thus seen that the Mârgas'ira is spiritually a good month and a month of evil only physically so. It is a most remarkable fact that good and evil go together in all times of Sandhya, times critical in their nature, times when a cycle merges into the past, giving birth to a new cycle. These critical times are characterized by a squaring up of accounts, a karmic adjustment and also an efflux of life from the Divine plane, necessary to start anything new into existence. An old order of things is destroyed and a new order is brought into existence. This means both death and birth, evil and good, pain and pleasure. It is a time of conflict in which the Genius of progress, with a Dhanus or bow in hand, smites the elements of evil in the past and starts the future along the line of a manifesting present. This is not only the case with the Sandhya between two years but is true with other Sandhyas as well. Let us take the Sandhya between two days. It is holy because the time is one of struggle and the followers of the Lord can do service unto Him by being instruments of His work. The powers of Tamas or darkness close a cycle at dawn. They seek to prolong their life and devour the Sun, but the powers of light come to the rescue and prostrate the dark powers. Those who get up early and after purifying themselves, set up vibrations through body, soul and spirit for the welfare of evolving Nature, co-work with the powers of light. No further instances of Sandhya need to be taken.

We thus see how suggestive is the name Dhanus or bow, given to that side of the dodecahedron of the universe in which the old order changes. It is indeed a graphic representation of the nature of evolution in that sign. In Libra, matter and spirit get balanced, and in Scorpio the house of the red planet, matter well nigh throttles spirit. In Dhanus is the final struggle between spirit and matter. In Makara begins the Uttarâyana, or that part of the cycle in which the evolving life travels upwards towards the pole of Meru the abode of Brahmâ.

Now we may arrange the three elements of the word Makara in a way which has a direct reference to the triumph of spirit over matter. One transposition gives Maraka or killer. Here the killer is

the spirit or Higher Self of man. The spirit evolves by association with matter and so the physical bodies assumed by the real human ego in successive births are only for the purpose of the evolution of spirit. When this is completed, there occurs the resurrection of the Christ who emerges as a glorified victor in the combat with matter. The fire of knowledge has then burnt up all action on the planes of illusion.

We may now pass to a consideration of the sign Kumbha. Kumbha is a water-pot and symbolizes the limitation made in the boundless waters of space by the Logos actuated by the desire to manifest Himself by multiplication. So then Kumbha is the ideal matrix of the cosmos or Hiranyagarbha. In connection with this name we get the name Kumbhasambhava or he who is born of the water-pot. According to Indian parable, the mighty Deva called Mitravaruna (spirit-matter, fire-mist, agnîsoma) became enamoured of a divine nymph, U'rvas'î, and he impregnated the water-pot. Two children were born, one the Rishi Agastya and the other Vasishtha, corresponding to Mitra and Varuna respectively. Both are mighty Brahma-Rishis. Generally in the Purâṇas, Vashistha is represented as one of the seven younger sons of Brahmâ and he is the synthesis of the other six. Vasishtha-Daksha is mentioned, in the 2nd vol. of the "Secret Doctrine," as representing the genius of terrestrial creation. He is closely connected with the sign Karkataka, the start of Dakshinâyana. The function of Agastya is entirely different so far as I am able to understand; his function begins at a far later stage of evolution when spirit has dominated matter and is about to achieve its final victories. Then he comes as a teacher imparting the power and wisdom required for the fight, to the disciple. This sage plays a prominent part in the Râmâyana. It is He who gives the bow and arrows to S'rî Râma to fight out the Râkshasas of Lanka. Again when S'rî Râma fights with Râvaṇa, we are told that Râvaṇa's heads sprouted anew as often as they were cut off. Ravana is here the germ of sorrow—the root of the sense of separateness. S'rî Râma who fought, viewing Râvaṇa as an enemy, thus intensifying the element of Ahankâra in himself, failed to kill him, for Ahankâra cannot kill itself. S'rî Râma is said to have wondered if it were those hands of his that killed Khara and Dooshana.

In time to assist S'rî Râma—God acting out the drama of human life—Agastya came. He taught the A'ditya Hridayam to S'rî Râma. It is a group of Mantras which teach the oneness of the source from which all emanate. It is the spiritual Sun from which have come into being Devâs and Dânavas, Suras and Asuras, good and bad, etc. S'rî Râma was instructed to recite the Mantras and then fight. He did, and lo, the first arrow killed Râvaṇa!

Such seems to be the function of the great Sage—the Teacher of teachers sometimes called Dakshinâmûrti, Mahâdevya manifest as

Teacher. Kumbham then is a graphic representation of the Dhyân Chohanîc state. The human self being one with I'svara must rise superior to this state, making itself all thought and yet rising superior to all thought.

In this connection, I may mention that if the twelve signs of the zodiac be written round a circle, the signs which form the extremities of a diameter must be closely connected with each other as two opposite aspects of one centre. So in astrology we hear of a sign being aspected by the seventh sign from itself. According to this idea we find that Kumbham and Simha must be closely connected.

Now what is Simha? In the article (12 signs of the Zodiac), Simha is said to be a compound of two parts, sim (bondage) and ha (destroy). Simha is he who destroys bondage. In the human constitution and evolution Simha must be the spiritual ray from the First Logos, the Divine spark which, entering as a factor in human evolution, made of man a self-conscious being with a possibility of the human unit working its way to the Supreme. The derivation of the word and meaning are confirmed by the fact that Simha is the house of the Sun, the universal symbol of the Logos. In man the Higher Self is the Sun and it is He who when invoked by Prahlâda, the element of devotion, is to emerge into visible action and destroy all bondage.

From the Purâṇas we hear that Saturn, the owner of the house, Kumbham, was born of the Sun and His wife Châyâ or shadow. We therefore find that Saturn is a spiritual planet born of the Sun direct, with one layer of Mâyâ. The ray from the Sun in Simha gets enmeshed in astral matter in Virgo (Kanyâ = Virgin = divine astral light). In Libra, matter becomes more powerful. In Scorpio, there is the sting of pain. In the next sign there is the war. In Makara is victory over matter. In Kumbham, there is fight with the ideal powers that preside over matter. If the human ego conquers the shadow, the root of all matter and all separateness, then it passes to the sign of the Pisces, the Fish, the sign of perfection and divinity.

Here the human ego has got to the top of the ladder. It lives in freedom in the ocean of the One Divine Life. Of the several Avatâras of Vishṇu, Fish is the first and is therefore fundamental. The human ego which has worked its way along the course of evolution to the sign Pisces, indicates that it has reached a state of juxtaposition to God. If I mistake not, Veda Vyâsa, He who taught the Veda to humanity, is closely connected with the sign Pisces. As tradition says, he was born of the Fish Virgin. Exoterically it cannot have a higher meaning than Jonah and the fish, but I think the tradition refers to the two signs of Pisces and Virgo. In Pisces are the world's immortals. The sign Virgo is the opposite of Pisces and indicates divine astral light—the immaculate Virgin Mary of whom Christ must be born to manifest himself on the physical planes. So then Veda Vyasa is one of the world's immortals and he

manifested himself through the Virgin when humanity evolved to a stage in which it required such a Teacher.

A. NI'LAKANTI' S'A'STRI'.

Theosophy in All Lands.

EUROPE.

LONDON, *Nov.* 29, 1901.

A month of typical November weather has passed away and left us glad to be rid of the fog which has shrouded the physical sun from our eyes though it may not have hid the sunshine of Truth.

All activities have proceeded as usual, and with the usual amount of success. The General Secretary, Mr. Keightley, has visited the Northern Lodges, on the occasion of the quarterly Conference of the North of England Federation, and he also took the opportunity of visiting Edinburgh and Glasgow. At the same time Miss Edith Ward lectured in Plymouth, Exeter, Bath and other South-Western Centres where a more satisfactory activity is being displayed.

An invitation has been issued by the Council of the Blavatsky Lodge, to Presidents and Secretaries of other London Branches, to a meeting to be held on December 13th with a view to arrange a plan of action whereby all local members may be better enabled to hear Mrs. Besant's lodge lectures when she returns to London in the Spring. It is also hoped that the meeting may promote other schemes for united effort among the different lodges which are scattered about this great metropolis. The occasional meetings for the interchange of ideas have been found so successful in the North of England, that some similar plan for periodical reunions, would probably be acceptable in other quarters.

A great deal of attention is being directed to Stonehenge, that wonderful monument of a pre-historic past which unluckily remains in private hands although it ought to be acquired as a national property. Sir Norman Lockyer and Mr. Penrose are reviving the question of the date of the temple and—on astronomical grounds—assuming that it was built as a temple for sun-worship. They fix a period about 3,581 years ago as the probable time of its construction. Perhaps if they allowed their calculations to include a whole cycle of possible change in the sun's apparent position on midsummer-day, they might come nearer the truth than they do in merely allowing for a few seconds of arc of change—the difference between now and the *last* time that the sun exactly rose in the proper position with regard to the great avenue and middle line of the temple. It may be interesting to note that in view of the renewed attention which is being given to the subject, the T. P. S. is re-issuing for Mr. Sinnett his London Lodge Transaction on the "Pyramids and Stonehenge" which has long been out of print and difficult to obtain.

A great scientific authority—Lord Kelvin—has lately been differentiating between matter which is subject to the laws of gravitation and matter which is *not*, in dealing with problems concerning the making of

worlds and systems. The learned professor is quoted as saying, "Now was there any matter which was not subject to the law of gravitation? He thought he might say with absolute decision that there was"—which is a *very* big admission indeed in the direction of occult science for the great mathematician to make! But another big authority, in another branch of science, has been making himself tolerably ridiculous by a pronouncement as far *behind* the times as Lord Kelvin's is to the fore. Sir Lauder Brunton has apparently been shutting himself up in his physiological laboratory until he has convinced himself that Dante's visions of heaven and hell, Doré's illustrations of the same and in fact all the revelations of all the seers of all ages were due to forms of headache and epilepsy! "He was of opinion that if Mahomet had been dosed with Bromide of Potassium when he had 'visions,' there would have been no Korán and no Mahomedanism!" To such base uses may a man's intellect descend when he draws his facts from the vivisection table; the *science* of medicine is *not* keeping to the front when it can give us nothing better than Sir Lauder Brunton on Spooks.

Speaking of vivisection reminds me to mention a most valuable book just published entitled "Scientific Research"—a view from within. It is written by a member of the Royal College of Surgeons and tells a plain unvarnished tale about vivisection. So temperately and convincingly is it written that it is bound to do much good in drawing closer public attention to this horrible evil, and the price—two shillings—places it within reach of all who wish to inform themselves of the true state of the case. There is no excuse for not knowing about the truth and merely accepting the prejudiced statements of the vivisectioners themselves as to what really takes place in the laboratories of physiology.

A. B. C.

NEW ZEALAND.

The Sixth Annual Convention of the N. J. Section was held in Wellington, on December 30th and 31st.

Very successful "social" meetings have been held both in Auckland and in Wellington. An interesting feature of the Auckland meeting was the presence of several influential members of the press. The law was also represented, as well as the pulpit. The Ladies' meetings continue, and may now be looked upon as a permanent form of activity. During the month Miss Davidson conducted the Auckland meeting, lecturing on "The Creation;" in Wellington Mrs. Richmond took for her subject, "Theosophy and Mental Healing;" and in Dunedin, Miss Horne lectured, her subject being "Lohengrin." Other meetings are also well attended, and the various classes maintain their interest. The Golden Chain movement is also growing, most of the members being country children.

Reviews.

A STUDY OF THE BHĀGAVATA PURĀNA.

BY PURNENDU NARAYAN SINHA.

There is perhaps no Purāna equal in importance and interest to the Bhāgavata, nor any, perhaps, that is more difficult to understand, or that has been more open to attack from those who, themselves not understanding, think evil where evil is not. Any work, then, that will help to throw light on it, will be heartily welcomed by all who love the Hindu religion and philosophy. The present volume is eminently fitted, by its arrangement and general plan, to give such help.

The order followed is that of the thought rather than of the form ; instead of following the division of chapters in the original, the division is made according to the subjects treated of, even if it necessitates slight changes of sequence. Thus the subject-matter of the whole Purāna is presented in a clear and orderly way, which greatly assists the reader in forming a connected conception of the whole, and in understanding its real purpose. Some portions that are of minor importance are condensed, a mere abstract of their contents being given ; a few parts are omitted entirely as not being essential to the purpose of the work ; and the chapters that treat only of genealogy are reduced to genealogical tables, thus adding greatly to the ease of studying them. But the main part of the Purāna is translated in full, together with extracts from the commentary of Sridhara Swami, which, as said in the Preface, " is by common consent the most authoritative of all the commentaries on the Bhāgavata Purāna." In addition to this the author pauses at intervals to insert " Thoughts" on the portions just translated, and these will to many be the most valuable part of the book. For of many of the most striking difficulties, they offer explanations based on authoritative scriptures, and treated from an esoteric or, as some would say, " Theosophical" point of view.

The chief interest of the book of course centres in the Tenth Skandha, for indeed it might probably be said with truth that the Purāna was written mainly, if not entirely, for the sake of this Skandha. Moreover, this has been the commonest point of attack. Turning to that portion, we are in no way disappointed by the explanations offered, for they are the expressions of a philosophical, and at the same time deeply devotional mind. The Līla of Śrī Krishna is treated from its allegorical side, as supported by references to various Upanishads and Purānas. The Kumāra Līla represents the overcoming of the mental impediments in the way of one who has set out on the path which leads to the finding of the Self. Gokula, the first abode of Nanda (or spiritual bliss) is the spiritual seat in the head, and at this stage the " poison" of impurity, the " whirlwind" of distraction, the " trees" of egoism and ignorance have to be conquered. When this is accomplished it is time to leave Gokula ; for personality has been overcome, the mind

can no longer help us; we are ready to follow the "doctrine of the heart." And so Nanda and all the inhabitants of Vraja go to Vrindâvan, the Heart. Here begins the sublimest portion of the Lîla of Srî Krishna. For "within the heart, the only Purusha is Srî Krishna," and the whole of the Lîla describes the growth of spiritual activity, the yearning for union with the Lord who is regarded first as the Lord, the beloved and the lover of *his Bhaktas*, until the point is reached where the Bhaktas themselves find that even in this devotion to Srî Krishna the element of egoism, in its subtlest form, has entered in, and rendered the union incomplete. Then recognising their Lord as the Lord *not of individuals*, but of the whole Universe, they cast away the last vestige of thought of self, and "lo! the Lord appeared again. This time there was union, but not individual union. Hand in hand, the Gopis formed a circle with their Lord, not the individual Lord, but the universal Lord, making Himself many. Every Gopi held the hands of the Lord, and all the Gopis collectively formed one circle, and the circle went on dancing and dancing. The Devas looked with wonder and envied the lot of the Gopis. Let that wonder grow amongst us. Let us catch a glimpse of that divine dance, that Râsa Lîla, that men may become gods on the Earth." "The bliss of the Gopis is self-attainment, attachment to Self or A'tmâ, and not to non-self or worldly connections. It is to those and those only that eagerly desire to make this inward journey that the Vrindâvana Lîla is addressed," and "those who cannot bring themselves to an exalted appreciation of the Vrindâvana Lîla had better not read the Bhâgavata at all."

The book as a whole is full of helpful suggestions, and the style of it is sufficiently "English" to be read with pleasure as well as profit. We can heartily recommend it to all earnest students, and to all who have been perplexed by the attacks made by enemies of the Purâna, as we feel sure it will do a very great deal towards removing their difficulties.

L. E.

MAGAZINES.

The Theosophical Review for December has, following some very interesting matter in the Watch-Tower, an article on "East and West," by Mrs. Besant, in which she states a few 'fundamental principles'—which we reproduce in "Cuttings and Comments—" and clears up certain misconceptions. She says in closing:—"But it is surely possible for the Theosophist, at least, to be wide-hearted and tolerant, and to value sufficiently his own Western birthplace, if Westerner he be, without decrying the East." Bhagavân Dâs next presents 'a study in the Purânas,' entitled "Traditions and Allegories," in which he touches upon planetary origins and the beginnings of vegetable, animal and human life. Moses Levene contributes the first portion of an article on "Jesus and Christianity in the Talmud," from the Jewish standpoint. N. F. Bilimoria writes on "The Era of the Primeval Zoroaster," and inclines to the belief set forth by H. P. B., that "there was not one Initiate only, named Zoroaster, but several, and that the name was a generic term or title rather than a proper noun." Mrs. Hooper writes on the mystic elements in the 'Lives' of

St. Patrick and St. Bride," and Dr. Wells follows with No. II. of "Forgotten English Mystics," and gives some valuable extracts from their writings. "The Island Shrine," is a thoughtful and interesting story by Michael Wood. "The Real Francis Bacon," by A. P. Sinnett, is a strong article in vindication of the character of this great man who, it appears has been persistently slandered, and whose authorship of the Shakespearean play seems to have been lately proven by discovery of a hitherto concealed cipher, in connection with a mass of other evidence—at least, that is the opinion of many.

Mr. Mead, in his article on "Occident and Orient," counsels moderation in our efforts to realise the noble ideals of our Society, and says; "We are not feverishly and impatiently to dash forward to effect our object, and in the rush, to tread on the corpses of our fellows; but we are wisely to win toward's our goal—within our ranks at any rate. Mr. Mead also notices Mr. Meredith Townsend's book, "Asia and Europe,"* in which are presented the valuable conclusions of a man who spent 30 years in India, and whose views would naturally carry weight.

Theosophy in Australasia (November) has a paper on "Patriotism," by S. C., "Some more Scientific corroborations," by A.M., and No. III. of "Let Every one be persuaded in his own mind." Activities and Notes follow.

The N. Z. Theosophical Magazine, gives another instalment of "Occult Schools and the Masters," by S. Stuart; an article by E. Richmond on "Light-Bearers;" "An Interesting Occasion," by Keneti, and "The Doll of Wilhelmina," by Mrs. I. Hooper.

Theosophia. In number seven of the organ of our Dutch Section are translations of H. P. B.'s "Reincarnation in Tibet," Mrs. Besant's "Path of Discipleship" and "Some difficulties of the inner life;" also "Something about translating," by S. van West. There is further a very interesting account of the opening of the Section building. This is followed by mottoes and proverbs. There is moreover the record of the Theosophical Movement in Holland, which testifies to the activity of our Dutch brethren.

Teosofia for November brings "Religion and the Future," by B. K., "Problems of Religion," by Mrs. Besant, "Clairvoyance," by C. W. Leadbeater, also an interesting article on "The prophecies of dreams," giving instances of the fulfilment of such prophecies. In the "Theosophical movement and notices," Mr. Leadbeater's visit is looked forward to with pleasurable expectation.

Sophia. Number eleven, for November 1901, contains an account of Col. Olcott's visit to Buenos Aires, with a short sketch of the President-Founder's life and his work in connection with the T. S.; "Was Christ a Buddhist?" "The great Spanish Theosophists;" some translations from the August and September Nos. of the *Theosophical Review*, of the "Idyll of the White Lotus," besides some notices and reports.

Teosofisk Tidskrift. The October number of the organ of the Scandinavian Section brings the conclusion of the instructive article. "Has Theosophy something to teach us Christians?" a translation of the "Path of Discipleship;" a short article on "Evolution;" and some account of the movement in the Section.

* London: Constable and Co., price 10s. 6d. net.

Theosophisch Maandblad for September gives proof that the members of the Central-Indian Lodge of Semarang do not wish to be less active than their brethren in the mother-country. The catalogue of the library shows that there is plenty of food for hungry and thirsty souls. The organ for the Dutch-Indies has an account of the fifth anniversary meeting in Amsterdam; an article on "Clairvoyance;" a translation from "*New Metaphysische Rundschau*" about "Health on a metaphysical basis;" "Our Masters," by 'Hadji-Ali; Some ideas about "What the Theosophical Society ought to be and remain;" "Who can become a member of the Society;" "Meditation" and "Who is a Theosophist," by H. P. B.; besides some "Golden Words," complete this number.

Revue Théosophique Française contains in the October number the conclusion of Mrs. Besant's "Problems of Religion," "Beyond and the unknown forces," by Dr. Th. Pascal, "Mysticism and Mystics" concluded, by L. Revel, "Mira Bai, a Hindu legend," "Uari;" "Theosophic Echoes," *Review of Reviews*, by D. A. Courmes; the "Secret Doctrine" (continued). In the November number we have "The Cross," C. W. Leadbeater; "The Fall of Man and his Ascent;" Dr. Th. Pascal; Clairvoyance (concluded), by C. W. Leadbeater, "Questions and Answers," by A. P. S.; "Variety: about caterpillars," Dr. Ch. Lespinois; "Theosophical Glossary," H. P. B.; "Theosophical Echoes," *Review of Reviews*, D. A. Courmes; Bibliography— "Secret Doctrine" (continued).

We also acknowledge with thanks: *Der Vâhan*, *Le Bulletin de la Société d' Ethnographie*, No. 129, *Le Bulletin de l' Institut Psychologique International* No. 5, and *Le Bulletin Théosophique*.

The Arya has the following interesting collection of articles: "Vedic Religion," by R. Ragoonath Row; "Kanada and his Philosophy," by Vihari Dasa; "Traces of 'the castes' in the Yajur Veda," by T. K. Balasubrahmanya Aiyar; "The Krithica Deepam or the Sacred Lights of Krithica;" by C. H. Kothandarama Sâstri; "The Small-pox Goddess," by V. V. Ramanau; "What is Sin," by G. Krishna Sastri; and a translation of the second chapter of the "Brahma-Gitâ," by T. V. Vaidyanatha Aiyar. There are also Educational Notes and Reviews.

Acknowledged with thanks: *The Theosophic Messenger*, *The Golden Chain*, *The Vâhan*, *Light*, *Harbinger of Light*, *Banner of Light*, *Phrenological Journal*, *The Metaphysical Magazine*, *Mind*, *Health*, *Review of Reviews*, *Modern Medicine*, *Dawn*, *The Light of the East*, *The Light of Truth*, *The Christian College Magazine*, *Indian Journal of Education*, *The Psychic Digest*, *The Temple of Health*, *Notes and Queries*, *The Brahmachârin*, *The Brahmavâdin*, *Journal of the Mahâ-Bodhi Society*, *Pra-Buddha Bhârata*, *Theosophischer Wegweiser*.

CUTTINGS AND COMMENTS.

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

*Bigotry
and
Christianity.* An American paper of October 13th, has the following item of news to which we would call attention:

Berlin, October 12th.—Differences in the theological faculty of the University of Berlin threaten a clash in the German Evangelical church. The conflict has arisen between Dr. Adolph Harnack, retiring rector of the University, and Dr. Otto Pfeiderer, professor of religious philosophy, over Dr. Pfeiderer's proposal to introduce the study of comparative religious church history into the theological curriculum. Dr. Harnack arraigns the project on the ground that it tends to elevate Islamism, Buddhism, Confucianism and other unorthodox beliefs to a level with Christianity. Dr. Pfeiderer retorts that the rector's position is incompatible with practical Christianity, and out of time with the liberal spirit of the age.

While Dr. Harnack claims that “the Old and New Testaments are the fountains of all necessary knowledge,” Dr. Pfeiderer replies that

“Such doctrine is narrow, bigoted and untenable. I do not claim that Christianity is insufficient of itself, what I mean to say is that in order to understand it better and nurse our loyalty to it we need to trace it from its remotest inspiration. We need to know what was the controlling spirit of other creeds, other peoples and other times. We cannot pass over lightly, as unworthy of our attention, the span of centuries that preceded our Christian era.”

“Although the majority in the university agree with Dr. Pfeiderer, Professor Gunkel is one of his active supporters. Dr. Harnack thinks the study of non-Christian religions is “sacrilegiously out of place in a Christian Theological Department. Their exaltation to a level with the faith which came to us by direct interposition of God cannot be other than insidious.” *The Theosophical Review* in commenting on the above says,—“God save us from Dr. Harnack's ‘Christianity,’ for it has nothing to do with the love of the Christ. And to think that one who has written so learnedly on the ‘evolution of dogma’ should revert to such mediæval dogmatism! And yet, is it so surprising after all, is it not a most common phenomenon with which the student of religion meets at every turn? Is it not ingrained in mortals?” Yea verily, for even Theosophists are not always free from it.

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In connection with the foregoing *The Theosophical Review* continues:

*Are we to have
Theosophical
bigotry?* “It is sad to relate that efforts have been made to limit theosophical enquiry, to exclude lecturers who claim the right of freedom of criticism, to erect certain books into a canon of theosophy. Should such unwise counsels prevail, we should become a sect, stagnation would inevitably follow, and finally there would be the death of all our hopes. Is this our boasted liberty, this our love for all that lives, this our ‘no religion higher than truth?’ Is the ocean of wisdom to be put into the microscopic water-pots of ‘manuals’ and the rest? Is science to be flouted as an utter ignoramus, philosophy to be set aside, and comparative reli-

gion tabooed in favour of some supposed new revelation? This is not what the writers of the books which such unwise enthusiasm would erect into a canon, have laboured to teach. Nor is such an attitude of mind a sign of true loyalty to the writers, or a mark of real love and gratitude; on the contrary it destroys their influence, and prevents the good they are labouring to effect; it narrows the world-wide nature of theosophy and its truly catholic sympathies down to the petty shibboleths of small conventicles that can only parrot pronouncements that they misunderstand."

The Mahâ-Bodhi Literary Section.

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The literary section of the Mahâ-Bodhi Society has for its aim the objects hereunder stated:

1. To transliterate the Pali Buddhists' works into Devanagari and the other vernaculars of the country, together with their translations.

2. To bring out popular editions of important Buddhist texts, with copious notes and explanations so that they may be read and understood by the people.

3. To open a class for the study of the Pali literatures.

4. To take steps for the cultivation of the Buddhist philosophy.

To promote the foregoing objects, a strong Committee has been formed with the following office bearers:—

President.—Babu Norendro Nath Sen; Vice-Presidents.—Mahamohopadhaya Pundit Hara Prasad Shastri, M.A., Principal, Sanskrit College; A. C. Sen, Esq., M. A., District and Sessions Judge, Rungpore.

We wish the movement success. In this connection we note the statement in the *Indian Mirror* that there are already about 3,000 Buddhists in Calcutta alone. Buddhism is evidently on the increase in India, and it is proposed to build a Buddhist temple in Calcutta.

One way of Promoting Christianity.

* * *

A correspondent of the London *Times* narrates a shocking account of how the peaceful, poor, and ignorant peasant races of Tsheremissys and Votiakys, in the country of Viatka, have been maltreated by Bishop Vladimyr. Having been censor of ecclesiastical books at St. Petersburg, the Bishop arrived at Sarapul, and in his zeal to abolish paganism he set to work as though he were still living in the Middle Ages.

"He learned that the heathens worshipped their ancient trees, and were in the habit of assembling under their shade for prayers. The Bishop thereupon began his crusade against these innocent giants of the forest. He took with him a great many men armed with axes, and went himself at their head with a cross in his hands, to hew these trees down in the Tsheremissys' village, Eriksu. The dismay of the Tsheremissys was so great that for a time they remained dumbfounded while the Bishop destroyed the objects of their veneration, and allowed him to withdraw his Army without opposition. But when they realised the loss of their oaks, lindens, and firs, their indignation and despair knew no bounds. The second time the Bishop Vladimyr sent an expedition, under the command of two priests, the heathens assailed it in force. Many people were killed and wounded, and the two priests saved themselves by hiding in a hut. Both pagans and Christians are excited beyond measure. What will come later nobody knows."

National Ideals.

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In Mrs. Besant's article on "Fast and West," in *The Theosophical Review* for December, she lays down 'certain fundamental principles' concerning national ideals, which are worthy of record as stated here-

under:—

1. No past condition of a nation can be reproduced, for a nation

cannot retread the path along which it has evolved. Principles can be re-established, but the application of them must be adapted to the new environment.

2. A national ideal to be useful must be in harmony with the national character, and must grow out of the national past. It must be a native of the soil, not an exotic.

3. Every nation has its own line of evolution, and any attempt to make it follow the line of evolution of another nation would be disastrous, could it be successful; but—as a matter of fact—any such attempt is fore-doomed to failure, because it clashes with the world-plan. The world exists for the evolution of the soul, and for this evolution varieties of experience are necessary. Races, sub-races, families, nations, like the two sexes, subserve evolution by their differences, and offer the variety of soil and culture which brings out the varied capacities of the soul.

If they were reduced to a dull uniformity, their value as classes in the school wherein the soul is educated would be lost, and the soul would have one quality over-developed and another undeveloped.

* * *

Religious Education in Hindu Schools. At the distribution of prizes in the Hindu High School, Triplicane, the Chairman, Dewan Bahadur Srinivasa Raghava Iyengar, made some interesting remarks on education. We quote the following extract from the report which appeared in the *Hindu*:

One would like to see some provision made for religious instruction not indeed as a necessary part of the school curriculum but as an adjunct to it. The Rev. Mr. Kellett speaking the other day at the distribution of prizes in the Kumbakonam High School stated that it was right and fitting that the Hindu religion should be taught in Hindu schools and the Mahomedan religion in Mahomedan schools, and that the absence of any religious teaching whatever in these schools is a grave defect. I have heard it said as regards religious teaching that the several Hindu sects could not be got to agree as to what should be taught in Hindu schools. In Bombay, the difficulty has not been experienced in the Aryan School, Girgaum, an excellent Institution consisting of nearly 700 pupils, teaching up to the Matriculation Standard. Bhagavad Gîtâ is taught and also, I believe, select portions of the Purânas containing high ethical precepts and rules for the conduct of life, and all controversial discussions on disputed points of doctrine avoided. Would it be impossible to make similar arrangements here? It would be open to the parent or guardian of a pupil not to send him to the religious class if he has any objection to the teaching or for a particular sect to have a class of its own where arrangements can be made to have such religious books taught as it approves of, subject to the general supervision of the school authorities. Excellent Manuals of moral teachings have been published of late years; the thoughts, the sentiments, illustrations, and parables contained in them being those which have become ingrained and imbedded in the national life of our people. Take for instance, the two little books recently published by Mrs. Annie Besant giving the pith of the teachings of the Râmâyana and the Mahâbhârata. Why should not these be taught in our schools, especially Vernacular schools, in preference to school books containing moral stories taken from foreign, and therefore to young minds, unfamiliar and unintelligible sources? Such teaching will not only make the educational institutions truly national but will also in the long run purify such of the Hindu religious practices as may be found to have objectionable features. It has been made a subject of reproach that the rich men in this country have not come forward to endow schools for secular instruction though they are ready enough to build temples and choultries. In England itself, the old endowments were all religious foundations. Even the small country schools owed their origin to what was called chantries, that is, endow-

ments to support a priest to sing for the soul of some person deceased, usually the founder of the chantry. Most of the bequests for the chantries provided that the singing priest should also instruct youth, and where this was not the case, the endowment was applied for that purpose as well as the chantries. It seems to me that under the combined influence of the old religious feeling and the liberalising tendencies of the present time, there will be greater chance of endowments and bequests being made by middle-class persons, in this country, for the support of educational institutions, if provisions be made therein for religious teaching.

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Mrs. Annie Besant contributes the following to
the *Indian Ladies Magazine* :—

*The
Education of
Women.*

It ought not to be necessary to argue for the education of women, so obvious is it that ignorance is a hindrance and a danger to a nation, and that half a nation is composed of women. Putting aside the happiness of the individuals and looking only at the happiness of the nation, it is clear that if the mothers of the nation are ignorant, the children of the nation must suffer in intelligence, and that—as the children of the nation are its future citizens—the prosperity of the nation must decay. From one stand-point the education of women is even of more national importance than the education of men, for women mould the future men and stamp them with marks they never lose. That “great men have had great mothers” has passed into a proverb in England, and none can over-estimate the effect on a boy, of a mother who is pure, pious, wise, and strong. An ignorant mother enfeebles her child’s body, twists his intelligence, misdirects his emotions, and darkens his spirit; for ignorance knows not the laws of health, cannot evoke mentality, stains love with selfishness, and substitutes superstition for religion.

Granted that women should be educated, the problem remains: On what lines shall the education be laid down? And it is this which is the pressing problem in India. Pressing, because the demand for female education is becoming more and more urgent, and there is a danger lest the demand should be met by the supply of an education unsuited to the needs of the country. To a very small extent this is already being done, for the education offered in India is identical with that which is native in England under the name of Higher Education.

As I fear to trespass too much on the space of this magazine, I must not say too much on the bearings of this education in England. I can only briefly suggest that its supply arose in answer to the demand of self-supporting women to be placed on an equality with men in the struggle for bread. Forced into the market of competition to sell their labour, half-educated women found themselves at a disadvantage, as against well-trained men, and the wages of incapacity fell to their lot. Girls resolved to be educated like men because they had to work like men, and to compete with men for a livelihood. Hence the Higher Education of women became the same as the Higher Education of men, and was stamped in the same way by degrees and diplomas.

If the social and economic conditions of India were identical with those of England, and if crowds of unmarried women were found struggling for bread here as there, then there might be something to say for transplanting hither the education suited to the needs of England. But every one knows that such is not the case in India, and that the competition which has already forced down the wages of educated men is not likely to be intensified by the influx of thousands of women. Why then transplant into India an education which will make her women fit to be the bread-winners they will not be, and withhold the education which would make them immeasurably more useful as the wives and mothers they will be. I plead for an education Indian in its aims, and beneficial to India in its results.

Briefly I would suggest the following outline: A thorough and literary knowledge of the vernacular—Hindi, Bengali, Guzerati, Tamil, Telugu,

whatever it may be—including written composition ; a knowledge of Sanskrit, sufficient to enable a woman to read with pleasure and profit the magnificent literature of the past, its poems, its dramas, its stories ; a knowledge of English, if possible, because, under present conditions, such a knowledge is necessary for sympathy with English-educated husband and sons, because it opens the way to a world of thought that may be studied with advantage and enjoyment, and because it brings the woman into touch with a most potent factor in the modern civilisation of India ; a knowledge of hygiene, of the laws which make for health in the house, in personal habits and domestic arrangements ; a knowledge of elementary physiology and household medicine, sufficient to make the mother an intelligent nurse and, in slight ailments, physician for her children ; a knowledge of some art—music above all, painting, needle-work both plain and artistic—that she may make the home bright with pure attraction and make it a centre of happy and harmless amusement. Such an education, I humbly suggest, would do nothing to injure the sweet grace of the Indian woman, while it would enlarge her mind, increase her influence, and strengthen her character. Needless to add that this education must be accompanied by religious instruction, which will purify the heart, enlighten the understanding, stimulate the devotional feelings, and satisfy the aspiring spirit as it seeks to realise its divinity. Never will the Indian woman lose her spirituality, but she needs to “add to her faith knowledge,” so that she may be a sage as well as a saint, and bring to the service of her great ancestral religion, woman’s wisdom as well as woman’s devotion. So shall she avert from husband and sons the evils of scepticism or of apostacy. Hinduism has kept her pure ; it must again, as in the old days, make her wise.

. . .

Undoubtedly, H. E. Lord Curzon, the present
A Viceroy and Governor-General of India, is one of the
Great greatest statesmen that England has produced, and
Viceroy. nothing seems more probable than that he will one
 day be Prime Minister of the British Empire.

Throughout his incumbency of his present high office he has displayed a conscientious devotion to duty, an instinctive grasp of situations, a desire to show impartial justice, a chivalrous respect for all religious opinions, and a sense of the true elements of national greatness beyond any of his predecessors whom we have known about since our coming to India, twenty-three years ago. He never makes a speech, or an official ruling which does not contain ideas which make one esteem his personal character more than before, and unquestionably his memory will long survive in the country after he has left it. His latest utterance which has come under our notice up to the present time of writing is his recent speech to the Burmans at Mandalay, on the 28th November. In the course of it he said :

THE RETENTION OF NATIONAL CUSTOMS.

I have only one further reflection to add, and I address it to those persons in this audience, and through them to the wider outside public who belong to the Burman race. Because the British have come to this country and introduced reforms, we do not, therefore, wish that the people should lose the characteristics and traditions, in so far as they are good, of their own race. It is a difficult thing to fuse East and West, but no fusion can be effected by the suppression of national habits and traits.

THE CHARACTERISTICS OF THE BURMANS.

The Burmans were celebrated in former times for their sense of respect, respect for parents, respect for elders, respect for teachers, respect for those in authority. No society can exist in a healthy state without reverence. It is a becoming tribute paid by the inferior to the superior, whether his superiority be in position, in rank or in age ; and

it is the foundation stone of civil duty. I should think the advantages of the education which were given you are dearly paid for if they were accompanied by any weakening in these essential ties.

A PLEA FOR BUDDHIST TEMPLES.

There is another respect in which I beg of you not to be diverted from your old practices. You have a venerable and a famous religion whose relics are scattered throughout the East, whose temples are among the beauties of the Oriental world. But it is of no use to build pagodas unless you maintain them ; and a powerful and popular religion is not well represented by crumbling and dilapidated shrines. Similar thoughts are suggested by your art and your architecture, once so fanciful, so ingenious and so picturesque, but now in grave danger of being undermined.

THE RESTORATION OF THEEBAW'S PALACE.

The main reason for which I ordered the preservation and restoration of the building in a part of which I am now speaking is that a model of ceremonial architecture of this country might survive ; for I feel certain that if it disappeared, as before long it would otherwise tend to do, its place would never be taken by anything similar in design or structure ; but, if at all, by something new and in all probability hideous. My concluding words, therefore, to Burmans to-day are these : Keep that which is best in your religious faith, in your national character and traditions, and in the pursuits and accomplishments of your race. The most loyal subject of the King-Emperor in Burma, the Burman whom I would most like to honour, is not the cleverest mimic of a European, but the man who is truest to all that is most simple, most dutiful, and of best repute, in the instincts and customs of an ancient and attractive people.

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Valuable It is stated that Baron Rothschild compiled the following important list of maxims. We think it doubtful if their inherent merit would be increased by the name and fame of any man :

Alphabetical
Maxims.

Attend carefully to the smallest details. Be prompt in all things. Consider well, then decide positively. Dare to do right, fear to do wrong. Endure trials patiently. Fight the battles of life manfully. Go not into the society of the vicious. Hold integrity sacred. Injure not another's reputation. Join hands only with the virtuous. Keep your mind from evil thoughts. Lie not for any consideration. Make few acquaintances. Never try to appear what you are not. Observe good manners. Pay your debts promptly. Question not the veracity of a friend. Respect your parents and their counsel. Sacrifice money rather than principle. Touch not intoxicating drinks. Use leisure time for improvement. Venture not upon the threshold of wrong. Watch carefully over your passions. 'Xtend a kindly salutation to all. Yield not to discouragement. Zealously labor for the right.

..

"Something Modern science seems to be changing its attitude, for its leading lights are beginning to admit that there may be some things in this universe that they have not heretofore taken account of. At the Annual meeting of the British Association, which was held at Glasgow in August last, the President, Professor Reicker, announced his conclusion that there exists "something different from matter itself, in the sense that though it is the basis of matter it is not identical in all its properties with matter ;" also that "entities exist possessing properties different from those of matter in bulk." He further says, in regard to these entities that the idea of

their existence "is forced upon us at the very threshold of our study of Nature."

Admissions such as these, indicate that the occult truths which were given to the world by H. P. B. in "Isis Unveiled" and "The Secret Doctrine," together with later works on similar lines by different authors, are beginning to bear fruit.

* * *

*Mystics
and
Wealth.* A recent Cablegram to the Australian press contains the following item :—

"LONDON, 25th Nov.—The personal and real estate of the Rev. Alexander Dowie, the founder of Zion City, near Chicago, who proclaims himself to be the new Messiah, has been assessed by the Chicago valuers at £100,000. The property of Mrs. Eddy, another faith healer, is assessed at 7,000,000 dollars, about £1,400,000."

At San Diego, Lower California it was reported when Col. Olcott was there that Mrs. Tingley had expended some \$600,000 in buildings, land and other improvements on her Point Loma estate, and that all the titles were registered in her own name. We give it as received without vouching for the accuracy of the statement. Certain it is, however, that a large sum of money is represented in the property. Very likely the estimates of the property of Mr. Dowie and Mrs. Eddy are based upon the assessed valuations of the various lands, buildings, other realities and sums of money belonging to the sects which they respectively represent, and they may have made provisions for handing over their estates to their disciples at their death. They also may not; in which case their heirs would be enriched. In contrast with these evidences of great wealth, it suffices for our colleagues to know that H. P. B., one of the greatest of modern public benefactors, died so poor that her funeral expenses were greater than her assets, and that Colonel Olcott, Mrs. Besant and their principal surviving associates are glad to be known as "respectable paupers."

* * *

*Reappearance
of
Diss Debar.* After an extended hearing at the Marylebone (London) Police Court, Theodore Horos and Laura Horos, described as lecturers, of 109 Park Road, London, have been sent to prison for fifteen and seven years respectively for vile crimes and for cheating and defrauding Vera Crogdale of her jewellery and money."

This is said to be none other than the once notorious Irish woman Diss Debar, alleged medium and illegitimate daughter of Lola Montez, the danseuse and pretended wife of an eminent New York lawyer. The "Horos Case," was so full of indecent details that the most reputable London papers abstained from publishing the Court reports. All good people will rejoice that justice has been done.

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*The origin
of the
juggler caste.* There ruled in olden times a Chola King at Amaravati, on the banks of the Kistna. The Pundits in his Court were all Jains. All learning in the land was in the hands of the Jains. The King happened to go to Benares on a pilgrimage and brought with him, on return, numbers of Brahmins distinguished for learning. To them the King gave positions of honour and emoluments in the State. They, ere long, became an eyesore to the Jains, and neither the Jains

nor the Brahmins had an easy time of it. Rather than be preyed upon by smouldering jealousy, Jains and Brahmins agreed to submit to a trial of their abilities and to leave the country, if found wanting. The King's sympathies were with the Benares Brahmins from the first; besides, they had come on his invitation. He, however, had considerable misgivings as to the result of a trial.

On consultation with the Brahmins and the wise men of the State, he arranged that a mud pot full of mohurs should be buried deep beneath the throne on which he sat. This was accomplished with the utmost expedition and absolute secrecy at dead of night. The Court assembled as usual the morning after, and the King challenged the Jain Pundits to tell what was beneath the throne he sat upon. All were on the tip toe of expectation. Not many minutes passed before the chief Jain Pundit rose and declared that a mud pot full of mohurs lay buried beneath the throne. The answer spread dismay in the ranks of the Benares Brahmins. They knew not what to do, and in their distress appealed to their guardian god, Visveswara. Their prayers were heard, and so two lads presented themselves before the Brahmins, eagerly asking what they wanted and promising rescue from danger, however great. The Brahmins were not slow to recognise in the lads heaven-sent helpmates in their hour of trouble and told them the cause of their sorrow. The lads advised the Brahmins to challenge their opponents to show the pot and the mohurs; and they themselves undertook by their more than human skill to show a cobra in the pot instead of the mohurs foretold by the Jains.

The challenge was made and the Jains confidently closed with the proposal. The ground under the Royal seat was dug and the pot was reached. The lid was removed therefrom and a cobra issued, hissing with fury. Thus the skilful astrologer was circumvented by the juggler. This ruse decided the fate of the Jains, and they turned their backs upon the city in a body, never more to return.

The two lads become the fathers of the juggler caste. In return for these memorable services the Brahmins pledged themselves to see that the lads and their descendants should never want. Even now their yearly calls upon remote villages are cheerfully responded to, and the families of the caste have parcelled the country into districts. The jugglers, on the other hand, feel equally grateful to the Brahmins; they call themselves "Vipravinodi," *i.e.*, "delighters of Brahmins," and would not perform their feats to spectators of whom one at least is not a Brahmin. In memory of the event of bygone days, it is said, they keep a knotted piece of cloth representing their old Jain foe, and exercise their idle hands on the head of their fallen enemy by giving a knock now and then, in the midst of their pastime. So unerring, they say, is the Vipravinodi's traditional information about the genuine Brahmin, that the Brahmin households which they avoid during their tour, fall under a suspicion of a temporary relapse to Jainism.

The members of this caste wear the thread and would only eat at Brahmins' houses' and of late at the Komatis' also, and at no other. Their talk is noticeable for its profusion of Sanskrit words. By a Brahmin—*Madras Mail*.