

आ.

# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIII., NO. 6, MARCH 1902.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

FOURTH SERIES, CHAPTER XXIX.

(Year 1892).

WE were fortunate enough to have a sunny and smooth passage, which made us all enjoy each other's society. The journey was broken at Chittagong, which we reached on the 29th October, at 7-30 A.M. The morning was spent by Dharmapala and myself in writing out for publication as a pamphlet, the lecture referred to in the last chapter. Delegations of Boruahs (Maghs) and Hindus came aboard to pay their respects, and at their urgent request, I went ashore, and at 5-30 P.M. lectured at the Government College building on “The High Morality of Hinduism and Buddhism,” my audience of about 800 persons comprising sections of both communities. We sailed the next morning for Akyab and reached there on the 31st, receiving on the wharf a most cordial welcome from the leading gentlemen of the place, in which Dharmapala fully shared. On being settled in our quarters we first paid ceremonial visits to the four most influential priests of the local section of the Buddhist Sangha. The rest of the day our rooms were thronged with callers, and in the afternoon the General Committee came and I sketched out our plans for the Buddha Gya movement. On the following day I called on Major Parrott, Commissioner of Arakan, who invited me to dine with him on the next Sunday.

The next morning (Nov. 2), accompanied by Messrs. Mra Oo, Extra Assistant Commissioner; U Tha Dwe, A.T.M.; Chan Tun Aung and Toon Chan, Pleaders, and other influential Akyab gentlemen

\* 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 been received by the Manager, *Theosophist*, price, cloth, Rs. 5; paper, Rs. 3-8-0.

gold ear-rings, in lieu of money, which she asked me to sell for the benefit of the Fund. This was my first experience of the sort since I began collecting funds in the East, but I had it from the best authority that large numbers of jewels were thrown by Burmese women into the melting-pot when the great bell at Shway Daigon was cast. If I could have afforded it I should have bought the ear-rings myself and given them to some zealous lady colleague at the West.

Two or three days later I drove into the country with Mr. Hla Tun U to see an aged and learned *bhikku* who had read my "Buddhist Catechism" and wanted to talk with me. He was very enthusiastic about the book and also about our Maha-Bodhi scheme: he hoped the book would find its way into every Burmese household. On Sunday the thirteenth I helped to pull a colossal statue of the Buddha which was being removed from a temporary to a permanent site, and it would have done some of my sybaritic colleagues good to have seen me tugging at the rope with the shouting crowd. That evening I lectured at Lamadaw village and made a collection of two thousand one hundred rupees. This was my last day but one at Akyab; early the next afternoon I addressed the boys at the Government High School and dined with a European friend.

I found the Arakanese all that they had been depicted in their countryman's letter quoted above; generous, enthusiastic, patriotic, religious and—suspicious of foreigners. But my reception throughout was most cordial and all that could have been desired, and I left the country feeling that if Dharmapala followed up our initial effort, large sums might be realized towards the carrying out of the Maha-Bodhi project. I have reports in various newspapers, of the substance of my lectures, but it is not worth while to quote from them as they were simply devoted to the usual presentation of Buddhistic doctrines and a summarized view of the present state of Buddhism throughout the world; the whole ending with an appeal to the Arakanese to band themselves together to help on the meritorious work of the Maha-Bodhi Society. As regards the country, I may as well cite a paragraph from the "Encyclopædia Britannica" (Vol. II., p. 305), which gives the following interesting *particulars*:

"The natives of Arâkân trace their history as far back as 701 A.D., and give a lineal succession of 120 native princes down to modern times. According to them, their empire had at one period far wider limits, and extended over Ava, part of China and a portion of Bengal. This extension of their empire is not, however, corroborated by known facts in history. At different times the Moghuls and Pegus carried their arms into the heart of the country. The Portuguese, during the era of their greatness in Asia, gained a temporary establishment in Arâkân; but in 1783 the province was finally conquered by the Burmese, from which period until its ces-

sion to the British in 1826, under the treaty of Yandaboo, its history forms part of that of Burmah. The old city of Arâkân, formerly the capital of the province, is situated on an inferior branch of the Koladyne river. Its remoteness from the ports and harbours of the country, combined with the extreme unhealthiness of its situation, have led to its gradual decay subsequently to the formation of the comparatively recent settlement of Akyab, which place is now the chief town of the province. The old city of Arâkân lies about 50 miles North-East of Akyab, in 20° 42' N. latitude, and 93° 24' E. longitude. The Maghs, who form nearly the whole population of the province, follow the Buddhist doctrines, which are universally professed throughout Burmah. The priests are selected from all classes of men, and one of their chief employments is the education of children. Instruction is consequently widely diffused, and few persons, it is said, can be found in the province who are unable to read. The qualifications for entering into the priestly order are good conduct and a fair measure of learning—such conduct at least as is good according to Buddhist tenets, and such learning as is esteemed among their votaries” Alas! why cannot these Western (perhaps ex-missionary) writers refrain from such wanton insults?

On the 14th, evening, I went on board the steamer “Kasara” which was to take me to Rangoon. My inclination to revisit Rangoon was greatly strengthened by an urgent letter which I received from the Secretary of the Thatham Hita Kari Association, who wrote that the Society “was like a ship without a helm or chart” and needed my advice. They were organising to open schools for children, and print Buddhist Scriptures.

I think I have mentioned, in connection with my first visit to Rangoon, in 1885, in company with Mr. Leadbeater, that I protested against the false idea of merit prevalent among the kind-hearted Burmese. They were at the time of my visit collecting a public subscription of Rs. 1,00,000 for re-gilding the stately and graceful dome of Shway Daigon. I thought it an unnecessary extravagance since, when ascending the river, to Rangoon, the dome still shone from afar like a hill of glittering gold, and I thought the people might well postpone for two or three years this large expenditure. I had conversed with the Elders about the state of religious literature and the familiarity of the people with their sacred works, and knew that the most pressing claim on popular liberality was the publication of the Tripitikas so as to bring them within the reach of at least the monks attached to the poorer kyaungs (monasteries). So I raised my voice in protest and told the people that for one-fourth the sum they would spend on the gilding, the three Pitakas could be copied out from the engraved marble slabs in the little kiosks built by the late king Mindoon Min and published. My words fell on some receptive ears and the organisation of this book-printing and school-opening society was the result.

The next morning Dharmapala and many friends came to say good-bye, and as the clock struck seven the steamer left the wharf. I had travelled so much about the coasts of India and Ceylon that I was not surprised to find in our jolly skipper the officer who had commanded the vessel on which Leadbeater and I went from Madras to Colombo several years before. From Akyab to Rangoon was a voyage of sixty hours. On arrival (Nov. 18) I was met by many Burmese gentlemen and taken to the hospitable mansion of one of the best men I have met in the East—generous, courteous, pious and honourable—Mr. Moung Hpo Myin. Miss Ballard, of Chicago, who had a freak at that time for becoming a Buddhist nun, was stopping there. Among my many visitors was the Burmese nobleman who had kindly interpreted my French address to the assembled High Priests at Mandalay into the vernacular. Every visitor to Rangoon has seen and admired the graceful architectural structure of the Soolay Pagoda. I lectured there on the Sunday evening on "The sacred shrines of the Buddhists," to a very large audience. I am able to recall my remarks by reading an article from the *Rangoon Gazette*, which I find copied into the Journal of the M.-B. Society for Feb., 1893, and as the arguments are not stale and are just as necessary for the Burmans to heed now as they were then, I will give some extracts. Says the editor's report :

"He wanted the Burman Buddhists to understand that he had no more sympathy with them than he had with the Buddhists of Ceylon, Japan, China and Tibet and all the other countries, nor had he the least inclination towards one sect more than to another. There was for him only one Buddhist sect and that was Buddhism, and there was only one Buddhist doctrine and that was what was taught by their Lord Buddha.

"Having compared at length the interest shown by the Christians in their religion, with the feebler interest displayed by the Buddhists in Japan, China, Ceylon, Siam, Burma and other parts, the lecturer said that among all the nations of the world it was agreed by foreigners who had travelled about Burma that the Burmans were the most generous of people in regard to their religion, and some of the most respected Christians, like Bishop Bigandet and others, had borne testimony to that fact, and praised the Burmans for their piety and religious enthusiasm. But then all intelligent foreigners had also agreed in making one reproach to the Burmese Buddhists and that was that they misunderstood what true merit was. They were wasting enormous sums of money in building many more kyaungs and pagodas than were necessary. What was more meritorious was to follow the Precepts of their Teacher with regard to the spread of their religion, and to see that their children were being religiously brought up as Buddhists. Why not build pagodas and kyaungs in other places where there were none, and especially in the most sacred places belonging to

Buddhists, such as Buddha Gya, Kapilavastu, Kusinârâ and Benares? He thought that much of the money that was spent on the beautiful structures in Rangoon would have been better spent in the places he mentioned. In Buddha Gya, for instance, there were many images that were buried twenty feet in mud, and there were others scattered over the ground on which the dhobies washed their dirty clothes, and people used them for the backs of fireplaces and for curry-stones. He asked them to think of this, and when they heard that some one had made up his mind to build a pagoda, to go to him and mention the word Maha-Bodhi, and tell him that the shrines of Buddha were being desecrated, and that money was wanted for them and not for building the pagoda. He asked them to understand that no Buddhist did his duty who confined his liberality to his own village, to his own country, to his own family and to his own nation; but only that man did his duty who used all his endeavours to see that the Dharma which they considered so precious and necessary for all mankind was spread through the four quarters of the globe. They must do this in a businesslike way. They must have a committee in Rangoon to receive the money and he would see that it was applied to the proper purposes.

“Arâkân had promised to raise Rs. 50,000. Only a few days ago he had visited three out of thirteen villages of Akyab, and they had given him in cash Rs. 4,000. He wanted at least one lakh to begin the work, and what he proposed to do was first to have at Calcutta a Buddhist College or School where they could train preachers to go to different countries after learning the foreign languages which they would have to use. The next thing he wanted was to establish a rest-house where Buddhist pilgrims could stay on their way to Buddha Gya. He wanted also to establish in Calcutta a small temple, to found a library, and to have a literary fund, so that they might get the books translated, printed and circulated. He wanted to put at each one of the sacred shrines a kyaung and a rest-house. The other day in Akyab, a Buddhist lady was so interested that she gave him a heavy pair of earrings and they were sold for Rs. 73. He was told that when a bell for a pagoda was required to be made and more gold was needed the ladies would melt their jewelry. But the bell they wanted to cast was the bell of Dharma, whose sound would not be heard merely a few rods about the place, but all over the world—that sweet sound which was preached to them by the gospel of their Lord. They could only carry on their work by having an International Society.”

On the Monday, at a meeting at the house where I was stopping, a branch of the Maha-Bodhi Society was formed and one thousand rupees subscribed towards the fund and Maung Ohn Ghine was elected Treasurer. At 8-15 on Tuesday morning I lectured on “Theosophy” at the premises of the Maduray Pillay School, and in the evening lectured on “Buddhism” in a cattle-yard, where there

was a convenient shed. On the Wednesday I gave my last lecture in Rangoon at a Burmese school, and recommended the adoption of the Ceylon policy of opening Buddhist schools for the bringing up of their children under the influence of their ancestral religion. I also recommended the founding of a Burmese Maha-Bodhi journal. At about half-past two I sailed for Madras in the steamship "Pali-tana."

After a charming passage of nearly four days I got back to my blessed home again, after an absence of forty-five days, and found it looking lovely, as it always is. His Excellency, Lord Lansdowne, the Viceroy of India, being in Madras on tour, I availed of the opportunity to exchange notes with his Private Secretary about the ownership of Buddha Gya, and on the evening of the 28th November, on the invitation of the Governor of Madras (Lord Wenlock) attended a Ball at Government House given in honour of the Viceroy and the Marchioness of Lansdowne.

One of my first bits of literary work was to write a review notice of H. P. B.'s posthumous book, "The Caves and Jungles of Hindustan," translated by her niece, Mrs. Vera Johnston, from her articles in the *Russki Vyestnik*, a very important Russian magazine. Mrs. Johnston's work was superbly done and, as I say in my article, "so admirably and lovingly that one might really suppose she had taken it down from H. P. B.'s own lips." On looking over the article I cannot see the least thing to which the most affectionate friend of Madame Blavatsky could have taken exception, for the tone throughout is appreciative. And yet it provoked a protest from the late Mr. Judge on the score that I treat the work for what it really is, a series of magnificent romances of travel built up on souvenirs of a prosaic journey made by us two, a Hindu friend and our servant, Babula. A part of the narrative was, she told me, suggested by souvenirs of a former journey of hers from Southern India to Tibet, when she was really in the company and under the protection of the Adept whom she personifies under the *sobriquet* of Gulab Singh. These facts being unknown to the general reader, many, perhaps most, fancied that the book was a narrative of actual travel, and on my recent tour I have been asked by some such superficial readers to tell them how I felt in some of the crises depicted by her! This book reveals the possession by her of a literary brilliance, a fascination of style and a gorgeousness of imagination equal to almost anything that exists in literature. Sometimes, *pace* the visit to a Witch's Den, where horrors cluster around one, her stories were composed out of a mere nothing, while those of the City of the Dead in the Vindhya Mountains, the Caves of Bagh, in Malva, the Isle of Mystery and others, were grounded upon nothing whatever that happened to us throughout our journey. I once met at Colombo a party of Russian gentlemen who had actually come to India in the hope of getting some such thrilling adventures as those she describes in the

book! Of course, the fictitious superstructure erected over her tiny facts would be palpable to every well-educated Hindu, yet, all the same, one cannot admire enough her amusing exaggerations. What must the Bombay reader who has ever visited Karli Caves think of her tale of beetling crags, goat paths, and deep chasms in the story of our visit to Karli Caves? Our actual sleeping place was a small cavern on the side of the hill to the right of the carven cave-entrance, and to it ran a broad, easy path up which one might ride on elephant or horse back. But this is what she makes of it:

“A path, or rather a ledge cut along the perpendicular face of a rocky mass 200 feet high, led from the chief temple to our vihâra. A man needs good eyes, sure feet, and a very strong head to avoid sliding down the precipice at the first false step. And help would be quite out of the question, for, the ledge being only two feet wide, no one could walk side by side with another. We had to walk one by one, appealing for aid only to the whole of our personal courage. But the courage of many of us was gone on an unlimited furlough. The position of our American Colonel was the worst, for he was very stout and short-sighted, which defects, taken together, caused him frequent vertiges. To keep up our spirits we indulged in a choral performance of the duet from *Norma*, ‘*Moriam insieme*,’ holding each other’s hands the while, to insure our being spared by death or dying all four in company. But the Colonel did not fail to frighten us nearly out of our lives. We were already half way up to the cave when he made a false step, staggered, lost hold of my hand, and rolled over the edge. We three, having to clutch the bushes and stones, were quite unable to help him. A unanimous cry of horror escaped us, but died away as we perceived that he had succeeded in clinging to the trunk of a small tree, which grew on the slope a few steps below us. Fortunately, we knew that the Colonel was good at athletics, and remarkably cool in danger. Still the moment was a critical one. The slender stem of the tree might give way at any moment. Our cries of distress were answered by the sudden appearance of the mysterious sadhu with his cow.

“They were quietly walking along about twenty feet below us, on such invisible projections of the rock that a child’s foot could barely have found room to rest there, and they both travelled as calmly, and even carelessly, as if a comfortable causeway were beneath their feet, instead of a vertical rock. The Sadhu called out to the Colonel to hold on, and to us to keep quiet. He patted the neck of his monstrous cow, and untied the rope by which he was leading her. Then, with both hands he turned her head in our direction, and clucking with his tongue, he cried ‘*Chal*’ (go). With a few wild goat-like bounds the animal reached our path, and stood before us motionless. As for the sadhu himself, his movements were as swift and goat-like. In a moment he had reached the tree, tied the rope round the Colonel’s body, and put him on his

legs again ; then, rising higher, with one effort of his strong hand he hoisted him up to the path. Our Colonel was with us once more, rather pale, and with the loss of his *pince-nez*, but not of his presence of mind.

“ An adventure that had threatened to become a tragedy ended in a farce.”

The rest of her story is equally comical and baseless. One who did not know her intimately can hardly believe that the same hand had written the “ Secret Doctrine,” “ Isis Unveiled,” and this “ Caves and Jungles ” book and her “ Nightmare Tales.” I felt a grim satisfaction in seeing that unsympathetic journals like the *Times* and its bigoted namesake, the *Methodist Times*, which begrudged a word of praise for her more serious books, were captivated by these effervescences of her fancy. As I say in the review notice: “ She is beyond their reach but this beginning of a change of public verdict is sweet to her family and friends, who knew her greatness and loveliness all along, and who felt that a bright star had passed into eclipse when she died. And this is but the beginning of what will be seen as time and Karma work out their changes, and the fulness of this woman’s power, knowledge and sufferings becomes revealed.” Woman to those who only knew her in her tempestuous, rebellious, brilliant, pain-racked female body. Ah ! if the world ever comes to know who was the mighty entity who laboured sixty years under that quivering mask of flesh, it will repent its cruel treatment of H.P.B. and be amazed at the depth of its ignorance.

Among the incidents of the last quarter of 1892 was the formal expulsion of a man calling himself by the pseudonym of Alberto de Das, a member of the Spanish group of our Society at Madrid. He was the most accomplished and audacious “ confidence man ” of whom I have ever had any personal knowledge. He had a taste for starting mystical societies with high-sounding titles, himself figuring as an adept and inspired agent of the White Lodge, associating himself with a local group long enough to win their confidence, spread our teachings around that centre and—exploit his colleagues and the public. His real name appears to have been Alberto Sarak. In my recent visit to Buenos Aires I found that he was only too well remembered, having got away with some \$15,000 of money obtained from his colleagues in a local Branch which he had been instrumental in founding. This was after his expulsion in Spain and flight from his creditors in Europe. He got his authority to form the Branch by addressing me officially under an assumed name, in a letter which was admirable as to both composition and sentiments. I have in my possession one of his bogus membership diplomas in which he entitles himself “ Delegate of the Supreme Occult Council of the Mahatmas of Thibet.” He also passed himself off as a doctor. In due course, after gathering together the Branch and starting a



magazine, he flitted to Brazil, whence, after two or three months, he actually returned to Argentina, and with amusing hardihood called himself a Persian Ambassador, or some such title, and had the impudence even to call upon the Consul-General of Persia to give him free transportation to Chili! Of course, he did not get it, and so again transferred his industries to the West Coast of South America where, I have been told, he was thrown into prison at the suit of some new victim. The picturesqueness of this man's operations to some extent gilds his rascality and makes him worthy of so much notice as the present. When I made the acquaintance of the dupes of this adventurer at Buenos Aires, who are the members of our several Branches there, I found them to be a superior class of persons, most of them occupying responsible public positions. I found, also, that the review started under Sarak's auspices, was a most creditable publication exercising a decided influence for good. This was to me an interesting proof, additional to others which I had previously obtained, that even the worst of persons may come into our movement and, whether unconsciously or not, contribute to its prosperity. How curious all this is to the student of karmic law, and how it shows that if a wicked person yields to even a momentary good impulse, he may engender good karma that will go towards balancing his account of moral responsibility.

It had been arranged with Mrs. Besant that she should visit India in time for the Convention of this year and Mr. Keightley had received something over two thousand rupees towards the estimated expenses of Rs. 5,500, but early in the autumn it was made evident that we could not count upon her presence—so much desired—at the Convention at Adyar. The report of the general dissatisfaction having reached Mrs. Besant, she issued from Avenue Road a circular dated October 21, 1892, in which she explained that—apart from the question of expenses—she was constrained to put off her visit to India because of her having had placed in her hands work that she was bound to carry out at the West: she hinted that circumstances might permit her to visit us the next year, but she could make no definite promise. At any rate she hoped soon to stand face to face with her Indian brethren, adding that to her, India and the Indian peoples seemed nearer than the nation to which by birth she belonged. “In heart,” wrote she, “I am one with you and to you by my past I belong. Born this last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns Eastward ever with filial longing. When karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind.” We all now know the work that had been given her to do in Europe, or at least some of it, to wit, to carry out Judge's schemes to prevent my meeting with her and by comparing notes jointly discover the heartless trickery he was playing on her, and the treachery ‘to me’

he was then plotting. He cynically abused that trustful confidence which this golden-hearted woman had been led to repose in him, and used her as his cat's-paw to work out his ambitious schemes.

H. S. OLCOTT.

---

CONCERNING OCCULTISM.

WE so often hear the word "Occultism" at the present time, that it has for many of us become nearly as familiar as any more commonplace word; though but few may have any real understanding as to what it actually means. For most people it may probably connote merely a heterogeneous jumble of the arts of the fortune-teller, the would-be sorcerer, the mesmerist, those who profess to make a study of dreams, and visions, and all the *tutti quanti* of the modern seekers after things heretofore held to be obsolete, and the acquisition of powers over nature and humanity which are not recognised or accepted by scientists. Nevertheless, not only is the word occultism quite common now, but at the close of the nineteenth and beginning of the twentieth century there seem to be a great number of people who, with more or less pertinacity, are following the thing itself. And however vague a meaning may attach to the word, or how little or much may be understood thereby, certain it is that the thing itself offers a fascination to its students which renders it nearly impossible for them to forego its pursuit when once fairly entered upon. Moreover, the public curiosity is so far aroused that the general interest in Occultism appears to have become a distinct sign of the times—perhaps even an indication that there is a new departure in the mental trend of mankind, as compared with its tendency in the last two hundred years, which may lead to far-reaching and important results at no very distant date. For things now move apace; and the psychic evolution of humanity, long in progress if not always in manifestation, begins to show its effects. And as these become more and more evident, so may the effect become increasingly striking; and it seems not impossible that the triumphs of the purely intellectual sphere as we have hitherto understood it, may eventually sink into comparative insignificance beside them.

At all times in the history of the world there have been two things which are equally undeniable. These are, on the one hand, the knowledge and power already gained by humanity; and on the other that which still remained to be reached. The first, however wonderful may be its attainments, always belongs more or less to the familiar and the commonplace; whereas the last always belongs to the region of the unfamiliar, the weird, strange, unknown—in short, to the occult. There was a time, only some few centuries back, when the eastern side of the Atlantic seaboard, being mostly

known, was not a subject of much wonder or doubt ; whereas its western side, being then almost totally unknown, was the field for all sorts of strange tales, legends, guesses, fears. For, once the limits of the visible, as in the distant horizon, were passed, no man knew what might lie further off, in that beyond which, to the ordinary minds of the time, was filled with all the terrors and absurdities which could find no place in the things of the known world.

And so great are the bounds of custom, or the habits of those who preceded us, that whosoever would overstep the limits of that which is known, and propose to bring into view a part of that which remains unexplored, such an one has always had to face the resentment and obloquy of the many who, content to pursue the beaten track, have little else but fear and detestation for whoever would leave it in search of a better road, and objects not included in the catalogue of the world's acquisitions as they stand at any given epoch. It is this false sentiment, one which so evidently proceeds from the lower nature rather than the higher, which has so often retarded progress, and delayed the world's advance—the tendency to refer all things to the arbitration of custom and the ruling of commonplace argument, instead of endeavouring to decide by direct experiment along the lines which aspiration may indicate. In such cases we have but one more instance of that dual aspect of nature which presents always the spectacle of two opposing forces—in this instance the spiritual force of evolution, as opposed to that stationary tendency so aptly exemplified in the seeming inertia of material things. These latter, in the aspect they may wear at any given time, are the things manifest ; while all that then remains unknown will constitute the region of the occult.

But in spite of all outward opposition, there remains always, in the mind of humanity, a strong—nay, we may call it insuperable—belief in the possibility of penetrating this unknown region. There seems in fact always to be an innate feeling that all things will be better in the time to come ; and since they cannot be mended except by the discovery of that which is not yet available, it follows that there must be knowledge, and therefore power, which is yet to be attained. Not only is this the case in the sense that progress is inevitable—a feeling directly traceable to the law of evolution already mentioned, as well as the evidence of history showing that we may look for analogous conditions in the future—but there seems also to be a feeling abroad that, somewhere and somehow, a large amount of that knowledge, already attained, lies in concealment ; and may by some undefined means be reached.

And though this impression may sound to many unreasonable, it may in reality not be so ; since it may proceed from intuition—that higher aspect of the mind which is the only real guide in the occult region, and perhaps holds the same relation to it that the ordinary reason does to the outward or manifest world. For if the law of

evolution holds good throughout, and as we know that uniformity does not appear to be the law of progress, but rather diversity, it will follow that there must always be some who are a long way in advance of the mass ; and that these, again, are subject to the same rule among themselves. As the few great discoverers who are known to the world in general, or to the mass of its people, so must the few who are still more advanced be to those other great ones who are known to fame. And it is the knowledge said to be in possession of these more remote and greater ones which must constitute a large part of occultism, and is to be made manifest when the time is ripe for doing so.

Doubtless the phase which this hazy belief or idea now wears is but little different from that which it has always worn ; except, perhaps, that when knowledge was less in general, the expectation and belief in the existence and magnitude of its remaining portion was that much the greater. But it is difficult to assign any date when the feeling was greatly different from what we find it now ; since in the remote ages of antiquity there were arts and knowledge now to all appearance lost, which fact goes to show that the knowledge available in past times differed from that in the present rather in kind than in degree, and perhaps in limitation rather than diffusion. If, in these days, we are able to build edifices of iron and steel which the remains of antiquity have not yet revealed to their curious explorers, yet we there find triumphs in architecture and masonry such as our own engineers and builders are puzzled to account for.\* And by all researches it appears that the ancient nations, or at least a section of them, present more or less knowledge of forces in nature, and their manifestation, such as are unknown at present ; which money will not buy from those who are at present supposed to possess these things, and which are classed at present with the arts of magic and the occult sciences.† Moreover, owing to our extended researches, it begins to be found that much of what a conceited age has thrown aside as the obsolete superstition of the past, is in reality part of the scientific truth which is now just being recovered ; that the mystic numbers, for instance which have been looked upon as a part of the mythical chronology of past ages of ignorance, do in reality express facts of chemical and electrical science, the laws of the heavens, and are parts of fundamental data which can in reality never be set aside.‡

But the belief that the world holds a mass of concealed knowledge is not merely founded upon the general grounds referred to, however sufficient those might be deemed ; but upon very direct statements that such knowledge does really exist. Nor are these

---

\* S. D., II, 397, N. E.

† *Vide* Kerr's "Wireless Telegraphy," pp. 1-8.

‡ See "Rudimentary Magnetism," by Sir W. Snow Harris, F. R. S., &c., Ed., 1852, pp. 112, 113.

statements confined to the present time alone, but appear to be common to all ages of history. There have always been men who showed themselves to be in possession of vast powers in the direction of what is now called magic; and have asserted the existence of science as far transcending that of their times as the sun's distance does that of the moon; and this quite independently of any merely physical arts, and dependent solely upon a philosophy which is of a metaphysical, transcendental and spiritual nature. Such were Pythagoras, in the flourishing times of ancient Greece, and Apollonius of Tyana, in the latter times of the Roman Empire; to say nothing of lesser lights and more obscure students who may have shown the same ideas and attainments in different degrees. As the arts of everyday life are to the principles of physical science, so are the works done by these exponents of occultism to the principles of that recondite philosophy upon which they relied; and which constitutes the basis of all occultism properly so called. The difference is much the same as that which is found between the science and philosophy characteristic of the Oriental and the Occidental worlds—the difference, in fact, between the occult and the manifest; and therefore we cannot expect that the great display of power and knowledge made by the western nations should be equalled in kind by those of the east; since occultism only shows its powers when it ceases to be occult, and adds its discoveries to the current science of the time-being, as the world may show itself ready to accept them. And this implies that there are those now living who have the philosophy and science of occultism in their charge, with power to reveal them as they may see fit, and according to the progress of the world in general.

And in fact, if we examine the statements attributed to those exponents of the occult side of nature who have from time to time appeared, we shall find that they have always asserted the existence of certain Masters in occultism, and of schools and fraternities of them, accessible to such students as were ready to undergo the necessary toil, trial and research. So was it with Pythagoras; who asserted that, as the result of many years of travel, study, privation, and a multitude of difficulties, he had at length met with certain Masters in Upper India, from whom he had learned the basic data of that mystic philosophy which he afterwards taught. It was the same in regard to Apollonius of Tyana, who by the hand of Philostratus has left a somewhat circumstantial account of his journey to the Himálaya Mountains—the immemorial home of mystic science—\* and the great Masters whom he met there, and from whom he learned his greatest secrets.† Others have made similar assertions, which all go to show that from the earliest time when the human

---

\* Cf. "Art Magic," by Mrs. E. H. Britten, p. 100.

† *Vide* the Transactions of the London Lodge, Mr. Sinnett's "Apollonius of Tyana."

race appeared on earth, there have been these leaders and teachers of men—at first appearing as ours do now, in the aspect of teachers of science and the necessary arts of daily life; and then, keeping always their leading position, gradually retiring into concealment as mankind, increasing in numbers and individual effort, gradually escaped in great measure from their direct and open control, or made the world unsuited for their visible presence and work.\*

As it was in the past time, so it is of these same Masters that we are told to-day; and from whom we are said to derive all that we at present know of practical occultism. But whereas, not so many years since, they were so little heard of that on the first revival of their acknowledged influence the world received the announcement of their existence with shouts of derision and disbelief; at present, all that begins to be changed; and the existence of forms of intelligence greater than our own is not only mooted by scientists, but is even received with a certain measure of respect.† Not only is this so, but there are more and more persons coming forward with the plain statements that they are themselves in more or less constant communication with the Masters, and in receipt of directions from them as to the conduct of the occult movement now in progress.‡

When we speak of Masters and Teachers such as these, it is natural to enquire by what means their instruction is conveyed. And here it may be noted that the same sort of distinctions are to be found between the way such knowledge is imparted, and that which we are more familiar with in the everyday world, as between manifest and occult science. As we all know, the science of our schools is taught in the most open manner, by aid of books which mean just what they say, and profess to teach by saying exactly what they mean. We are then encouraged to cast every doubt upon the information thus imparted, and to accept none of it but what can be proved and demonstrated beyond all cavil—at least that is the theory, if not exactly the practice, of modern science. It seeks not to force the acceptance of any hypothesis apart from experimental demonstration, nor to imply more than it says or can show to be fact. But in many respects the methods used in the teaching of occultism are the reverse of all this; for its books generally mean what they do not directly say, and very frequently say what they do not by any means intend shall be accepted as plain statements of fact.§ “The narratives of the Doctrine are its cloak. The simple look only at its garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the

---

\* Mrs. Britten, *Op. cit.*, pp. 102, 103.

† Huxley, “Data of Ethics.”

‡ Readers of theological works are too familiar with such assertions to need specific references.

§ See “Occult Science in India,” by Louis Jaccoliot, translated by W. L. Felt, New York, Ed. 1864, Ch. V., pp. 402, 103.

cloak, but what the cloak covers."\* Thus they are truly occult ; for they are written not so much to spread knowledge, as for its preservation and in a manner its concealment ; and therefore all attempts to understand them on the same lines as in the case of scientific text-books will be a signal failure. They are written for the benefit of those few persons who may have reached a point in their development where they can perceive what is meant rather than what is said, and through the dead-letter veil, can reach the spiritual and occult meaning—thereby proving themselves true students of occultism rather than mere assimilators of the exoteric works and teachings of others. Then, again, the occult Master will make some simple statement of fact as to the things of the spiritual or occult world, leaving the student to find it true or not true by his own efforts ; well knowing that time will prove the assertion to cover a fact—and if his pupil fails to verify it, or thinks he has discovered it to be false, by so much is that pupil's progress and development in a manner deficient. The Master will perhaps say that such and such things are so—"now go and see for yourself." And not until the pupil has mastered the bit of teaching so given, will he receive any more ; for time is no object with the occultist, who knows that he has all eternity in which to work ; and what he does not accomplish in one life, he can probably do in another.

Such a method of study involves the use of allegory, symbolism, correspondences ; and under the cover of what may seem to be a myth, it teaches what is in reality fact. Hence the writings of every age are so obscure ; and while seeming to relate history, cosmogony, etc., they may in reality be speaking of things psychic and spiritual. Then, again, we have many stories of gods and heroes which, when interpreted by the light of occult philosophy, may be found to depict the history of man and of the globe. Thus we are not infrequently presented with what may appear to be the histories of individuals or of families ; when in fact it is cosmic cycles which are spoken of ; and conversely we have long arrays of cyclic periods which require the numbers of which they are composed to be unravelled by aid of certain keys ; and then they will be found to refer less to mere chronology than to the relations between matter and spirit, man and Deity, and so on. So it comes about that we are enigmatically told that each of these things has seven keys to its proper understanding ; and as if this were not enough, we are further informed that each key can be turned seven times !

Probably there are scores of books extant which the scientific world has thrown aside as a mass of superstitious rubbish and worthless trash, which may yet be found to contain that which western science is itself in search of, but is yet too blind to see ; because its own methods are so entirely opposed to those adopted in the construction of the books in question, that no feasible solution of their enigmas

---

\* "Zohar," III., 152, Franck, 119, cited in S. D., II., 469, N. E.

can result therefrom. But if those books were to be read as they should be, they might be found to contain the whole history of the world and of man. They are said to teach of the several changes that have taken place in the aspect of the earth, of the continents which have arisen and disappeared, the races of men which have come and gone, and are yet to appear in due course ; together with all that we may need to know as to the constitution of man himself and his relation to the universe. If we master these things, no matter how difficult the task may appear, it will lead us to the greatest knowledge we may have the power to assimilate.

But this power is one which increases with human evolutionary development ; for it is a special feature of occult instruction that our senses and powers evolve gradually, and parallel with that of the globe and all things thereon. And as further powers gradually develop in us, so are we enabled to perceive the meaning of the teachings given ; and to apply them practically. Each separate sense has its own special development, gradually giving it more and more extension and power ; and consequently leading to a greater and greater extension of knowledge. So, for instance, in regard to hearing ; at present we cannot perceive any sound whose rates of vibration are less than sixteen per second, or more than forty thousand or thereabouts ; and the nature of the sound must be purely of the physical plane. But as we progress, not only will the range of sound which we can hear increase, but also its quality ; for there must be at least seven aspects to each sound, only one of which we now perceive. When we develop the power to sense the remaining aspects of sound on various planes, the sight of any colour would be accompanied with an audible note corresponding to its vibrations ; and every note heard by the ear would cause a corresponding colour to appear before the eye. Nay, more than this ; for as all sounds and colours correspond also to forms, those figures would likewise appear to us, and the mere thought of a sound might cause a coloured form to be seen. Thus we should have a coloured and visible picture of the way in which the universe might originate from a thought, and how every thought of ours corresponds to a form which may become instinct with life on its own part, and potent for good or evil during the time that the intensity of our thought enables the form to continue in existence. A still further extension would enable us to hear the sounds made by the invisible beings whose home is in the astral ether of space ; and the development of sight proceeding in a similar ratio, we could also see those beings—and then a new world would open to us, perhaps far more varied and extensive than this one.

For as the senses extend in number and range, so we must come to know further realms of nature, with the various forces and other distinctive features belonging to them ; and we shall then have to learn how to manipulate those forces, just as we are doing with those of the lower and more material phase of things. Could we now do



this, we might lift enormous weights by the power of our thoughts, make our voices heard to the other side of the earth, see through it as easily as now we see some few miles above it, and perform things which now look like miracles, but would then be perfectly natural. For miracle, howsoever wonderful it may appear, is but performed by the operation of some natural law of which we are most of us ignorant, but is at length brought into play by some one who is better informed than the majority,\* and who is, to that extent, an occultist.

But the light of the Spiritual Sun illuminates first the isolated units in the human race who have reached an elevation to receive, just as the rays of the physical sun enlighten the peaks of the mountains before reaching the plains below. And hence those who are in possession of occult knowledge in various degrees have always been but few in relation to the teeming myriads of the earth. In the ancient world it was incumbent upon the priesthood to make use of these powers for the public benefit; nor could any man aspire to reach any rank in that body, who did not prove himself worthy of it by acquiring these powers in the necessary measure. Therefore, to be a real member of the priesthood, the man must have been one who had forced forward his evolution to a point a long way in advance of that to which the race in general had reached.† He was thus prepared to act as a vehicle by which the Adept teachers might convey their knowledge to the world as it might seem expedient; and as such he was truly entitled to act as a priest and as a leader of men.

Such, in fact, has been the origin of the priestly orders of the world; but it is one which has offered such vast temptations to abuse, that in course of time many fell before these; and then their class suffered with them in consequence, and the whole became more or less degraded. When such things happened, the light of the Spiritual Sun was gradually cut off from them; and being thus no longer able to show the same powers as before, they had in course of time to resort to imposture in order to maintain their positions. So at length, in all too many instances, the occult knowledge became first obscured and then lost; until at the present day it is a rare and singular exception to find a priest who possesses real spiritual power—the most general rule being that he has no true knowledge of the spiritual world, but only of the exoteric husks of that which formerly constituted such knowledge.

S. STUART.

*(To be concluded.)*

---

\* See "The Chariot of the Flesh," by Hedley Peek, p. 56.

† Cf. Nizida's "Astral Light," p. 72.

## *JESUS, CALLED THE CHRIST.*

### SOME PERSONAL CHARACTERISTICS.

**I**T being the human teacher we are endeavouring to gain some glimpses of, His parentage and nationality are of especial interest. I think we may conclude that He was indeed a Jew, and on the lower level of heredity, the ripe fruit of their long line of Prophets; we have intimations that by the common people who surrounded Him, He was supposed to be a re-incarnation of one of them. Let us give a little further attention to this interesting enquiry. Setting aside the birth-stories for the moment, which although evidently mythical, most probably contain some elements of historic fact, there is, we think, a considerable volume of colateral evidence for it, all pointing in the same direction. It is taken for granted, and is the underlying basis, not only of the Gospels but of all the writings contained in the New Testament. Outside the canon we have the story of the Church or communities of the Ebionites who were the lineal descendants of the Jerusalemite or Jewish Church, founded by Peter, James, etc., and whose early history is given, with some embellishments, in the first part of the Acts. This sect or branch of the Christian Church continued in existence for some centuries, a remnant of them being found in our own times. They were noted for their exclusive Jewish character and temperament, and thus constitute indubitable evidence that Jesus was a Jew.

Let us now give a little attention to the birth-stories which form the opening portion of two of the four Gospels, those of Matthew and Luke. A little careful attention will convince the ordinary reader that these birth-stories form no integral part of the subsequent narratives; there is no living link between them and what follows. That is to say, there is nothing, or at least very little, to indicate the supernatural origin of the physical body of Jesus, in what is afterwards related of Him. Indeed He is distinctly stated to be the son of Joseph, the carpenter, and there is nothing in His after career as given in the first three Gospels—the fourth calls for separate treatment—which is not consonant with this conclusion. Not that we should see any difficulty of a great and perfected Soul, if He saw fit, preparing a body by power of the Holy Spirit, for His sojourn among men—a physical instrument free from hereditary taint. But we repeat, there is nothing in the after career of Jesus, so far as we know it and are able to judge, to indicate that such was the case. On the contrary we think it would be possible to show that we have ample evidence of the entirety of His humanity; that as He is stated to have been “tempted in all points like as we are,” He was therefore in all respects fashioned as a man and consequently “bone

of our bone and flesh of our flesh." The naive and charming relations of the immaculate conception were doubtless added to the collections of the 'Sayings,' etc., at a late date, for doctrinal reasons not far to seek; and as is well known, they have their counterparts in many ancient religious myths, from which the materials appear to have been drawn. The same ideas are also associated with well-known historical personages, as Plato, Cæsar and many others.

The chief features in the character of the Teacher and Master are perhaps best illustrated, and the genuineness of his personality revealed, in the various episodes narrated in the first three Gospels; more especially in the many recorded incidents of personal contact with individuals embracing a great variety of character. From the many let us take a few. The relation of Jesus to woman is highly interesting and instructive: it aids us in a remarkable manner to gain an insight into the purity of his character, the spirituality of his nature, the tenderness of his heart, and the morality and exalted aims of his teaching. Let us linger awhile on some of these tender reminiscences, for while aware that we are to some extent in the region of myth, yet even, if so, there is notwithstanding, a background of reality. We have the woman taken in adultery; also, the Samaritan woman of Sychar who was living a loose life, and whom he "told all things that ever she did;" awakening her slumbering conscience, touching the deepest springs of her soul, and raising from latency the yearning of her heart for spiritual realities, until she exclaimed, "Is not this the Christ?" There is Mary of Magdala, the beautiful courtesan, the possessed of unclean spirits, whose purified soul and chastened spirit, as represented, clung so ardently to him in life and death. Then there are the sisters Martha and Mary of Bethany, the bright woman of action, and the silent, meditative soul—she from whom holy Pharisees shrank, and who washed her Lord's feet with her tears, and wiped them with the tresses with which nature had adorned her; she who had "much forgiven because she loved much." Was it this Mary also who broke the alabaster box and poured the precious spikenard on His head, filling the house with the odour—symbol of the perfume of His Name? The stories are a little mixed and we cannot decide. There were many others who associated with Him, some of them being women of position and wealth; as the wife of the steward of the Galilean monarch, Herod. These, it is reported, "followed him and ministered to him of their substance."

The story of the woman taken in adultery, although of late origin in its present setting, and found only in the fourth Gospel, has some characteristic touches which give it a ring of reality and reveal some interesting qualities of the Great Teacher. We have the sticklers for the letter of the law, the guilty woman, and the penetrating insight of Jesus, vividly presented. We see His quiet,

acquiescence in the apparent justice of the condemnation of the accused; then follows the challenge to her accusers, "Let him that is without sin cast the first stone at her;" and the conviction and shrinking away of the guilty accusers from the Holy Presence. There the climax is reached in the inimitable address to the trembling sinner: "Woman, where are those thine accusers, hath no man condemned thee? Neither do I condemn thee." Surely the Law was vindicated; the sinner inwardly condemned; and the erring one saved. After such a deliverance could she again forget the command of the Master, "Go and sin no more." Again, all the recorded raisings from the dead, and many of the miracles are closely related to woman's sorrows and pity and love. As the restoration of the beloved brother Lazarus to the sorrowing sisters Mary and Martha; the giving back to life of the little maiden, to the joy of the mother and father; Jairus the ruler of the synagogue; and the restoring to the widow the one remaining joy of her life, the son, on whom no doubt her preservation from the miseries of poverty depended. In the recorded incidents of the merciful work of healing the afflicted, woman frequently appears. As the strong faith and humility of the woman with the flux of blood, who came behind the Master, touching only the hem of his garment, so, obtaining contact with the stream of healing 'virtue' which appears at times to have saturated Him, and only needed the right conditions in the sufferer to cause it to flow forth. To mention one more only, the outcaste, the Syrian woman with an afflicted daughter, who craved His pity and compassion. She who took the cutting edge of the rebuff and turned it so adroitly to her necessity. "It is not meet," said He, "to take the children's bread and cast it to the dogs." "Truth Lord," said she, "yet the dogs eat of the crumbs that fall from their master's table." Replied the gentle Master, "O woman! great is thy faith, be it unto thee even as thou wilt."

And it is just these qualities exemplified in incidents, simple and human as they are, that has bound innumerable souls to the person of Jesus; and which to-day commands the love and devotion of myriads of the purest and best among mankind. That he has still loftier claims upon us, that there is a deeper unfolding of the higher truths awaiting the Christian church, we have interesting intimations in the recent partial unveiling of the remains of the great Gnostic development of the early centuries. To this, and kindred phases of our theme we must next give some attention.

#### DOINGS, SAYINGS AND PARABLES.

That there is a two-fold aspect of the life and work of the Teacher, has been recently demonstrated more fully than for many a century past. It has become known by the finding and the critical analysis of ancient Gnostic MSS., that the Gospels are chiefly concerned with the *outward* aspects of His work in the world among the poor

and the suffering who gathered around Him ; while the *inward* side of His teaching was reserved and given in the retirement of privacy to selected disciples. It is of the first named that the record has been partially preserved in the Gospels, and to this we will next give some attention.

It will be obvious that all truly great and highly evolved ones, can only reveal so much of themselves as is within the capacities of those they contact, to understand and appreciate ; hence the Gospels chiefly reflect the outward life, activities and character of Jesus, His public teachings and doings. Yet they are not wanting in hints of a deeper inner teaching, and of the holy familiarities of personal relation with a select few whose spiritual evolution enabled them to partially understand and appreciate His worth.

A subtle spirit accompanied His utterances which made a profound impression on the listeners, as on one occasion the feeling found expression in the exclamation, ' Never man spake like this man,' and again, ' All bore Him witness and wondered at the gracious words that proceeded out of His mouth.' Under the sweet simplicity of His outward mien, it was perceived that there was a reserve of knowledge and power ; this is shown in the conviction expressed in the statement that ' He knew what was in man,' and in the simple remarks of the multitudes of His listeners in the synagogues, the fields and lake-side of Galilee. ' He spake with authority and not as the scribes.' Simple hearers may not appreciate or understand a sustained intellectual argument—from which the ' Sayings ' are miles away—but they may have a shrewd idea whether a speaker is talking in the clouds, or really impregnated with his theme. And this feeling regarding Him has been perpetuated by the Gospels among this class of people through all the intervening ages down to our own times, as any one may prove by moving among them and introducing the sayings of Jesus. They may reject the phases of professing Christianity around them, but they will claim Jesus as belonging to themselves, as the embodiment in His life, and the exponent in His teachings, of their ideas of the ideal relationship of man to man.

Let us also note, in passing, the characteristic temperament of Jesus. We are all instinctively touched by a magnetic personality, and this he possessed in a pre-eminent degree. Gladness and joy were the key notes of His outward life, of which the phrase ' a man of sorrows ' is hardly a correct presentment ; it has grown out of a mistaken conception of His life's work, and is of the same class of ideas as the dolorous expression of the crucifix. An intimation of this gladness of heart is found in His close touch with nature. He preferred country to city life ; the aroma of the lily and the upturned sod of the fields of Galilee, to the stifling atmosphere of Jerusalem. He is far removed from the rabbinicalism of St. Paul ; of dogmatic teaching He is entirely free.

There is a harmonious unity shining through the recorded outward activities of the Master as shown in the signs (miracles), the aphorisms, the replies to enquirers and the illustrative parables. The negative and the positive, the destructive and the constructive elements are ever present. There is an audacious freeness of treatment of old outworn laws and maxims, a sublime indifference of consequence. While He ever renders personal obedience to the world-powers enthroned in Church and State, He is unscathing in His denunciation of their moral rottenness. The 'Kingdom of heaven' on earth 'among men of goodwill' which He announced, cannot be grafted upon the old selfish systems of the 'Kingdoms of this world.' The foundations of present day society being laid in selfish principles, have to be cleared away in order to make room for the régime of self-sacrificing love. It is impossible to square His utterances with the principles which are regarded as the basis of modern life, modern civilisation, modern commercialism and nation-building. King Mammon, the god of this present world, is the enemy of the kingdom of righteousness (rightness, justice). The simple teaching of universal brotherhood runs as a line of living light through replies to querists, in sayings and parables.

It is I think an error to suppose that Jesus was an indiscriminate miracle-worker ; power to manipulate in nature's realms was not a unique qualification, but shared in common by all advanced Souls. It is evident from the records we possess that this power was restricted in its application, having a definite teaching purpose illustrative of the beneficent aim of His mission to the world, and a compassionate regard for the suffering. They are rightly named 'Signs' (not miracles as translated); a responsive faith was frequently required as a preliminary. This is beautifully illustrated in Luke IV., 25-27, concluding, "And many lepers there were in Israel in the time of Elisha, the prophet, and none of them were cleansed—except Naaman, the Syrian."

The question may arise—What is the present use to the world of this phase of the activities of the Master? And the reply is, that it may be used as an incentive to a vigorous promotion of social and sanitary reforms. As one consequence of modern unsanitary conditions, we have the appalling fact that half the children of the working classes die under five years of age ; while respectable congregations every Sunday repeat, 'Thou shalt do no murder;' yet as part of the social state, we are all clearly responsible for this frightful, child death-rate. The teaching of Jesus to such is—"And calling near a child, he placed him in the midst.....and said: Whosoever may ensnare one of these little ones who put faith in me, it is better for him that a large millstone be hung about his neck, and he be sunk in the wide main of the Sea."

As an illustration of the political economy of Jesus, see the parable of the labourers in the vineyard, who were engaged at various

hours to the eleventh, and all received an equal wage, the employer exercising an admirable combination of justice and compassion. It is interesting to note that Ruskin's 'Unto this last,' which has been called the greatest economic book of the century, was inspired by this parable.

The parable of the Good Samaritan gives an entirely new meaning to the word 'neighbour.' The Jew loved his people, his tribe, his nation. Jesus taught that every human being all the world over, including enemies, are our 'neighbours,' and this was His new commandment: 'Thou shalt love this, thy neighbour, as thyself.' In fact the sayings and parables all embody the theosophical axiom of human brotherhood without distinction of creed, caste or colour. We have the same principle inculcated in the parable of judgment (see Matt. XXV., 31 to 46). The *form* of this parable may be open to question, but its teaching, its essence is eternal, the laws of our being, theosophically termed karmic, demand its fulfilment; the callous, the unfeeling, the selfish will have to learn the bitter lesson in the fires of suffering. 'Depart ye, into the eonial (*sic*) fire,' that is, lasting through the epoch required to teach the necessary lesson. On this St. Basil has—"The robber is not even arraigned, but the unsocialist is damned." See also, the ground of salvation; it is not a creed, it is not conversion, it is not faith, "But inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." This is likewise in consonance with the 'Sayings' which are summarised in the so-called 'Sermon on the mount,' Matt. V. to VII.: "By their fruits ye shall know them, men do not gather grapes off thorns, or figs off thistles."

It is abundantly evident that Jesus's aim on this outward level was the moral regeneration of Society: He never allows us to get away from this 'neighbour' of ours. He taught the prayer, 'Thy Kingdom come, thy will be done, on earth as in heaven,' and 'forgive as we forgive;' and he declared those the happy and blessed who hungered and thirsted after righteousness, that is, rightness and justice. We sometimes hear the phrase, 'Well, business is business.' The problem suggested by it is a deep and many-sided one, and we do well to take the warning, "Let no man condemn another in that which he alloweth." We are all, verily, guilty; we all have a share in the oppression caused by competitive commercialism, which is itself utterly selfish from top to bottom; which could not exist if the principles enunciated by Jesus were practically carried out. Private ownership of capital has no place in the social conditions implied in the teachings of Jesus. 'That in the interim it is occasionally used for beneficent purposes; that some who own it are just now the fittest trustees, one gladly acknowledges, but it is nevertheless repeatedly denounced by Jesus as unrighteous Mammon, and the great curse of the world.

## CHARACTER AND AIM OF THE TEACHING.

The outer teaching of Jesus inaugurated a new ideal for the home, business, social and national life; the germs then planted have not died, some fruit has been borne therefrom by the Christian Church in every succeeding age, and there are many signs that the twentieth century will yield more abundantly than any preceding; and this notwithstanding the intensification of the old order in the world-wide commercialism and the rejuvenated military spirit. For this hope we are not without precedent. Rome was in the acme of her glory in the second century A.D., yet she succumbed to the motive power in the new religion, notwithstanding the defects of its adherents. It was the characteristic communistic tendencies of the early church which brought down upon it the iron hand of Rome; otherwise so tolerant of diversity of religious faith. She saw that the civilisation for which she stood was endangered by the Christian movement, and she saw truly. It was the necessity of sustaining the existing order which converted the mild and wise Marcus Aurelius into a persecutor of the saints. Oh the irony of such a vain and futile task in such hands! Notwithstanding its brilliancy at this era, the seeds of dissolution were fast ripening in the Roman world, the builders of the Roman civilisation had completed their work; the old Masters of Rome must quit the stage as best they may, leaving the new times in stronger, if rougher hands—to those who while wanting in Grecian culture and Roman nobility of character it may be, yet had imbibed in larger measure the teachings of the despised Galilean. The Christian fraternities of that age held most of what was best suited for, and of permanent value to, the race, and they held it as a sacred trust from their Founder.

In this section of my subject I will introduce some copious extracts from Doctor G. D. Herron's remarkable book entitled 'Jesus and Cæsar.' In eloquent and graceful diction it very fully expresses the ideas I am desirous of enunciating.

He says: "Among all classes there is a growing feeling" that some sort of a new religious movement is the sole hope of a peaceful social revolution. As the problem of society grows more portentous and complicated, as the stress and strain of soul increase, it is seen by all that the revolutionary methods of the past will not help us; that we must somehow look for the incoming of spiritual forces sufficient to procure a revolution of love and fraternity. The social conscience craves a religion, the social shame and woe cry for a salvation, the world waits for a faith, for which men are once more ready to die or live with equal joy. It is also felt that the spiritual movement for which we wait, if it answers the universal social need, must come in the terms of the economic problem. The spiritual task before religion is that of making property a medium and an expression of spiritual aspirations and ideals. The economic question, can never be separated from the religious question,



nor the religious question from the economic; the two are one, from Moses to Jesus, from Buddha to St. Francis, from Wyckliffe to the present time.”

And again:—“It is true that I speak as one who believes that Jesus disclosed elemental and universal principles of life: principles which not only give us a social ideal and philosophy, but which are capable of practical realisation. The feelings deepen with me that we shall not have social rest, nor a harmonious and happy progress, until we adopt these principles as a law and mode of society. But I do not appeal to Jesus because I wish to claim for Him any super-imposed authority, or in order to convert any one to what is known as the Christian religion. I am quite aware that other Teachers and religions, that philosophers and modern science, have reached many of the same ideas and principles that Jesus reached. I am sure that many will come in other names than His, from the East and the West, and from points of view and schools of thought, from fields of noblest effort and highest sacrifice, to sit down with him in the realised Kingdom of God. But I think that all will agree that He more vividly generalised certain great truths, and that He more fully focussed them in His life than any other Teacher or personality we know. It is just because Jesus gathered up and dramatized what is common in the world’s best thought and highest aspiration that I appeal to him. My interest is in human life, its meaning and destiny; and I turn to Jesus, because of His matchless interpretation of life and its problems. I find no other life which offers so universal a basis for the religion which the social conscience craves. I know of no church that requires or expects, or that pretends to require or expect, that its members shall really do the things which Christ commanded.”

That a college professor should thus boldly enunciate such a comprehensive view of the universality of Divine revelation and inspiration, and advocate so high an ideal of the Christian faith is evidence that ‘the Kingdom of God is come nigh unto us,’ that there is an—we had almost said—universal awakening to the realities of the Eternal Life. One more quotation—let us listen to his advocacy of Christianity as the Law of Love.

“In a profound sense the religion of Christ is coming upon the world as practically a new revelation. The debates and wars of the Church have been over questions that are not essential, so far as Jesus is concerned; they have been about things that have nothing to do with His religion and programme. The real proposition of Christianity is this: *that love is the elemental law of being in God, in man, in nature.* No man, no philosophy, no religion, has ever disputed the law of love. And love has as yet had so little to do with the motives that direct social organisation, that we have as yet no data by which to determine what society might be under its rule. As Thoreau so tersely says;—“The power of love has been so

meanly and sparingly applied, it has patented only such machines as the alms-house, the hospital, and the Bible Society, while its infinite wind is still blowing, and blowing down those structures from time to time." To bring Christ into history, to found in Him the relations of the people, to create the love of our neighbour in the historical sense, that is the mission which we may see as the mission of all who have grasped the thought of love as Law.

Jesus did not make the Law of Love, but *it* made Him ; He simply interpreted and dramatized the love which had always been the law of all being, whether He had come into the world or not—the law which never had a beginning and which can never have an ending. It is the law of love which has always governed man, whether he knew it or not, whether he would have it govern him or not ; only man has compelled love to govern him retributively, instead of through his willing acceptance of its rule. It is the law of love that the cross stands for ; and it is this which is bringing it into conflict with the Christianity which bears His name. . . . The organised cult of worship, the great ethnic religion that has grown up bearing His name, is something that Jesus never contemplated. We need not call it evil, and doubtless it was an inevitable historical process in the evolution of the universal society and religion. But it is foreign and in a large measure antagonistic to the idea and outlook of Jesus."

W. A. MAYERS.

---

*A STUDY OF MESMERISM.\**

**M**ESMERISM by whatever name has been known to all peoples and in all ages. Egyptians, Greeks and Romans practised it, and even temples were dedicated to its use. The 'temple sleep' which we read about, was nothing more nor less than mesmerism. In ancient Egypt the Temples of Isis were mesmeric Fanes where the sick resorted for the cure of their diseases, and whence the clairvoyant gave forth oracular responses. It is said that among other representations of Egyptian life, found in the Royal Tombs, are figures obviously engaged in a mesmeric seance, but of course enthusiasts are apt to make such representations fit in with their own ideas. Terrible indeed must have been the power of the exponents of this science in those ancient days, over the untutored masses who were utterly ignorant of its natural aspects, and who regarded its effects as the direct operation of their gods. At Delphi girls lying in the mesmeric trance were consulted for the direction of armies, governing of states, and even Philosophers got confirmation of their enlightenment from such sources. These were the so-called oracles of ancient times.

---

\* A paper read at the Edinburgh Lodge, T.S., by William Wilson.

But it is to F. Anton Mesmer that we are indebted for its revival. Mesmer was born at a small Town called Stein,\* on the Rhine, May 5th, 1734. He studied medicine at Vienna, where he took his degree, his thesis on the occasion being 'The Influence of Planets on the Human Body.' While at Vienna his attention was drawn to some miraculous cures performed by a Jesuit priest, named Helle, professor of astronomy. Mesmer investigated the matter and found the cures were genuine and were apparently caused by some subtle force emanating from the operator, or rather, from the magnets and plates which he used, and it was while using these, he accidentally passed his hands over the patient and found they were quite as efficient as the magnets which hitherto had been the supposed source of power. This was the beginning of mesmerism or animal magnetism as it is known in our day.

The medical Faculty were very hostile to him and his discovery, and their descendants are no exceptions in this respect. He left Vienna and went to Paris where after a time of success and disappointment he retired to Meersberg where he died in 1815.

Mesmerism did not die with him, however, but was energetically taken up by his disciple Puysegur, who it is said was the first to discover the somnambulic state. The practice was continued in France and Germany but it was only about 1830 that England took it up. Dr. Elliottson was one of the first physicians in this country to take notice of it and use it medicinally, and got little but abuse for his trouble. Up to this time the whole question was looked upon more or less as a fraud until in 1841 Dr. James Braid, a native of Fife, but resident in Manchester, took up the subject, and when La Fontaine, the French mesmerist, was in that city he attended his lectures, to expose the trick, it is said; but what he saw convinced him that the conditions were real, yet he would not admit that these conditions were caused by any magnetic influence emanating from the operator. Experiments proved to him that the sleep could be produced by causing the patient to look fixedly at a bright, or other object placed slightly above the level of the eyes, and near enough to make him squint, upwardly, so to speak. The state he induced by these means he termed hypnotism, and firmly established the fact that the conditions which had been observed under mesmerism were facts and not frauds, as he himself had imagined. Since his time, mesmerism and hypnotism have had many adherents and the literature on the subject has been legion. Particularly in recent years have volume upon volume been added to it, but the trouble with nearly all the authors is that they have their pet theory to air, and air it they will, to the exclusion of much more interesting matter. You have your writers on hypnotism who deny all the mesmerists claim, and assert there is no such thing as the subtle force which the latter declare to emanate from the operator. You

---

\* Others say at Weiler.

find one author, a man of standing and learning, making a statement which another equally able man flatly contradicts. There are I may say, few subjects outside of religion and politics where one meets with so many opposite opinions. In addition to the many-sided theories and opinions, there are still, I am sorry to say, those who deny its existence in any form. For these latter there is little hope, for if there is one thing in this world that is a fact, it is that such a power as mesmerism exists.

You are all aware, I am sure, of the objections that have been raised against hypnotism and its practice, and that these objections have come principally from the medical faculty as they did in the days of Mesmer. Of course from the average "Medical's" point of view the practice of mesmerism is highly unremunerative. It would take up too much of his time it might be, while he was attending hypnotically to one patient he might by employing his ordinary calling make many more calls and of course earn a great many more fees. One cannot blame them but I do not think they should try and restrict the practice to themselves, if they cannot find time or inclination for it. Again it is maintained by some, that on account of the power it gives the operator over his subject it should not be used by the laity. Dr. Norman Kerr says "such a power ought not to be allowed to any fallible human being, as heinous offences against morals as well as serious crimes have been the consequence." In his judgment "if hypnotism be considered justifiable it ought to be allowed to be practised only by responsible medical men."

In dealing with the above quotation Mr. James Coates in his admirable book on "Human Magnetism" says; "as to confining the practice to responsible medical men, I may point out that personal character, reputation, moral and other responsibilities are not prerogatives of the faculty exclusively. I therefore contend that hypnotism should be practiced by the most fit, medical or lay." Any person who would suggest moral or civil crimes to a hypnotized subject would be guilty of a very grave misdemeanor, and I think a man would be bad indeed who would be guilty of such evil intent. I do not think hypnotism would be the only channel through which he would attempt to gain his ends. Some go so far as to state that it was never intended that such a power should be possessed by one individual over another, but as Dr. Gregory aptly puts it, "if the fact of mesmerism be true, which no sane person can deny, then the Deity has conferred such a power on man, and the fact of its conference means its use and we therefore cannot question such an act." It is a power, or force, like all others and may be used for good or evil as they are. Take for instance fire, which is one of the most necessary, and at the same time most destructive agents known—same with water and electricity—all these are in certain cases hurtful and dangerous, but at the same

time, the human race could not possibly exist without them. Again deadly poisons are used as medicines with beneficial effects.

It is not such an easy matter as some people imagine, to make a hypnotised person commit a crime. As a rule they are quite as much alive to their moral obligations in the hypnotic sleep as in their normal condition. In fact most patients become more exalted than even in the latter condition. Objections of this sort usually originate in the minds of people who are quite ignorant of the subject, or are used by novelists in the concoction of some wonderful romance.

It is a recognized fact, that when suggestions, entirely repugnant to the person, are given, the effect has been to awaken the sleeper, but apart from this, I am of opinion that if the suggestion theory is carried out on the lines of least resistance and given that the subject's *inclination or personality* lies in the direction of the suggestions, it may be that in time, the patient will be so far influenced as to perform acts which he would not otherwise have done, but this would require a great deal of leading up to and might fail in the long run. But hypnotism does not occupy an isolated position in this respect: there are other methods of committing crime without resorting to it.

The large percentage of people who know or have seen anything of hypnotism get their impression from the disgusting exhibitions to be seen in public halls, where men and boys are made to carry on all sorts of antics and even then it is very questionable if the actors are under the influence of hypnotism—at all events they generally are accomplices of the operator. Nothing is gained by such antics and certainly nothing is proved, but still, it is on such exhibitions that hypnotism is judged by the public, who I may say have no other means of ascertaining the facts in a practicable way. Of course they can read up the subject, but still, reading does not convey to the mind what an object lesson does. It is also through these exhibitions that people get the notion that a person in the hypnotic state can be made to do anything suggested to him, but this is no more true in hypnosis than in the normal condition, where we do not always obey orders that are repugnant to us. It has been brought before the public that persons who have committed some crime have stated that they were not responsible for it, as they had been commanded to do it while under hypnotic influence. This is absolute nonsense, because if a person while asleep receives a *post-hypnotic*, suggestion, and is awakened, he will perform what he has been told to do, and if asked afterwards why he did such a thing, he is sure to reply that he did it because he wanted to do it, but he has no recollection whatever of the initial circumstances, which are a blank to him. In fact I may tell you of a case in my own experience. A lady was put to sleep and before awakening was given a post-hypnotic suggestion, that

in three-fourths of an hour, or to be exact, at 9-30 she would ask for a drink of water. She awoke all right and the conversation became general, but when the appointed time came round she said she would like a drink, upon which some of the company made a remark how wonderful it was, but she herself absolutely denied ever having received the suggestion, and said she wanted a drink simply because she was thirsty, and that to prove it she would not take the water; however in a minute or two she did take it, simply because she could not help herself, but all the time she flatly denied she had received any command. In fact she was rather indignant at such a thing being suggested.

This same lady on another occasion when asleep, was asked to play "A Dream of Paradise" when she awoke. On awaking she at once went to the music stand and after some hesitation selected this particular song, and asked another lady to sing it, she playing the accompaniment, which she did in an admirable manner, although I understand she had never played this particular piece before; but the most curious part of it was that after finishing, she again went to sleep, and had to be awakened, when she remembered nothing whatever of what had taken place, forgetting even what she had played. Now, regarding these post-hypnotic suggestions, many operators assert and I am of opinion that a post-hypnotic suggestion simply means an order to become hypnotised at a given time, and while in a state of waking-hypnosis to perform the acts suggested. In fact one writer on this subject (Dr. Moll, I think) states that he gave a patient a post-hypnotic suggestion, and after the order had been carried out he suggested other things which were also performed in an automatic manner, showing that the patient was still under control. It is also said that a person will decline, in a state of hypnosis, to perform an act which in the waking state he may do habitually, for in the sleep he is able to resist what in his waking state may be a passion.

With all the outcry against hypnotism and its practice, I have never come across a case, where a person was damaged, mentally, morally, or physically, by its use. If it is carried on in a proper manner and by experienced operators, nothing but good will result, and if no good, certainly no harm will come of it. One of the dangers is where an inexperienced operator succeeds in putting his first patient to sleep. It may be, and it generally happens, that he becomes excited and alarmed at his handiwork, and instead of the person awakening when desired, he may develop abnormal symptoms and pass into still deeper sleep and quite out of the power of a novice to recall him. It may be that the operator in such a case becomes alarmed, and in desperation resorts to physical means of awakening the subject, but instead of such means having the desired effect, the patient shows signs of excitement which gradually develop until convulsions may result and it may take days

before he resumes his normal condition. The proper treatment in the case of a patient getting into such a condition, is to leave him alone and let him sleep it out, when he will awake all right and probably feel much benefited by the lengthened rest.

A beginner should never hypnotise any person, unless in the presence of an experienced operator; or he must have such a knowledge of the subject as will enable him to combat any crisis that may arise. In the event of a case such as I have instanced taking place, of course hypnotism gets the blame of it all, but in my mind and I am sure in that of every fair-minded person, it is the operator, and not hypnotism that should receive the blame. There are bad workmen in all trades, and hypnotic operators are no exceptions to this rule.

Now let us look for a moment at the benefits to be derived from the judicious use of hypnotism. There is a class of diseases which medicine, with all its advancement, has never been able to cope with. I refer to nervous affections. These are the drawbacks of civilization, for the more highly civilized a people become, the more prone are they to nervous trouble. Our present mode of life with all its excitements and demands, contributes to this condition, and while we pity savages in their barbarism, we should envy them their freedom from such troubles. It looks as though it would ever be thus while we continue treating such disorders with purely physical remedies. It is a fact that a morbid state of mind can cause disease, and if this is so is it not possible that a healthy mind can cure it. There is not the slightest doubt but that there is contagion in health as well as disease: take for instance the feeling of pleasure some people cause, by their very presence, while others simply damp the merriest company that ever assembled. In ordinary cases of nervous debility the simple induction of the magnetic sleep is practically all that is required, if fitting suggestions be given to the patient, while for ordinary headaches, neuralgia and kindred ills, it is if not an absolute cure, then a certain relief.

Let us take melancholia for instance. I question very much if this trouble has ever been cured by direct medical treatment. If it has, then said treatment is extremely slow in its operation. I do not think there is a more intractable disease, without being actually deadly, and patients who suffer from it and have the benefit of the very highest medical skill simply make no progress whatever. Their doctor recommends one thing, then another. One doctor prescribes one treatment and after the unfortunate victim has pretty well extinguished himself on it, he thinks he will get other advice, with the result that the new physician's treatment is in direct variance with the first. This generally goes on until the patient either gets well on his own account by nature at last asserting herself, or gets worse and worse and then the unfailing advice comes—"You had

better take a change of air," which is equivalent to, nothing more can be done for you. But if people would only put aside their prejudice and consult a hypnotist who knows his business, I am quite certain all this could be saved. After being put to sleep once or twice and the proper suggestions given—such as to forget his worries, and as each new attack comes on, be given strength of will to combat it, or put it aside as being unworthy of consideration, many poor sufferers would be saved both expense and harm, which the useless administration of drugs is, in a disease of this kind. Sleeplessness is one of the symptoms of this trouble, the usual and unfailing remedy for such being narcotics of some description.

I would ask if any person ever awoke refreshed after a "sleeping draft" I think not, but with the magnetic sleep it is quite different. Again if narcotics are persisted in, they soon begin to lose their effect, which means increased doses and consequent further irritation of the already diseased nervous system. Another thing, hypnotic sleep does not interfere with ordinary sleep, but makes the latter all the more refreshing. Do not mistake me in thinking that I am against doctors or medicines; but in a trouble such as I have instanced, I do not think the presence of either is so necessary as people imagine.

Mesmerism may be termed one of the "uncertain sciences." Nearly all subjects seem to be differently affected from others and in fact the same sensitive may show different symptoms during different treatments. This is used sometimes as an argument against its existence at all, but I think people who use such arguments only expose their own want of knowledge. In my own experience I have found it very difficult, sometimes almost impossible to influence a patient, who at other times could be put to sleep in a few minutes. Of course, it might have been my own fault, not being well at the time, but as far as I knew, I was in my usual state of health. But when one considers that all people instead of being fashioned alike, are really quite different, the varying symptoms referred to are very easily accounted for. In fact as Capt. James remarks in his book on this subject: "The same conditions prevail in mesmerism as in medicine; neither can become an exact science, because of the constant changes in living organisms."

To me, mesmerism is the explanation of much of the so-called witchcraft of the Middle Ages, perhaps not mesmerism in its generally accepted term, but the many side issues which follow in its train. In the deeper stages of the sleep, clairvoyance develops in some subjects, clairaudience in others, while some assert that by the use of phrono-magnetism any faculty can be brought into play by simply touching the corresponding organs on the head; but I am inclined to think that thought-transference plays a part in the latter manifestations, seeing that the operator knows what to expect when he touches certain parts of the head; and on account of the deep sym-



pathy existing between operator and patient, it is just possible that the thought is conveyed to the latter, and that phrenology has nothing to do with the result. I know nothing of phrenology or its merits and cannot therefore give an opinion, but I certainly have never been able to get any decided result from such manipulations.

It is said that the wonderful tricks performed by Indian jugglers and conjurors really never take place, and that the performer hypnotises his audience and while they are in that state merely suggests mentally what he wishes them to see or not to see. I cannot believe such is the case ; if so then it is not the mesmerism or hypnotism known to Westerns that is used, and I am perfectly certain that any one who has made a study of this subject will agree with me on this. It is impossible that a crowd of persons of different ages and sexes, and in many cases nationalities, can be influenced for the first time, and all at one time, and come so far under the influence of an operator. I say again if hypnotism be the agent then it is certainly not the hypnotism we in Europe know about. [It is *not*. Ed.] For example, even the very best European operators sometimes find it utterly impossible to put a single person to sleep at the first trial, notwithstanding the fact that all the conditions for the sleep be granted by the patient to the operator. If there are any here who have made any experiments in hypnotism they will bear me out in this.

There are various methods for inducing hypnosis and I shall briefly mention those which, from my own experience, I have found most successful.

1st.—There is the magnetic or mesmeric method, which consists in getting the patient to sit down in a comfortable chair, with the operator standing opposite him, holding his hands and gazing in his eyes. In a few minutes, as the temperatures seem to blend, a hazy, sleepy look will be noticed coming over the patient's eyes. He may then be told to shut them, and passes are made from the crown of his head to the chest or even to the feet. If the subject be at all susceptible, in say 20 to 30 minutes at a first sitting, he will drop off to sleep, or it may be, he will be in a slight doze, and perfectly conscious of his surroundings. Most persons I have had to deal with prefer this to the other methods, as they seem to go off into a delicious doze—there being no straining whatever.

Then there is Mr. Braid's method of fixed attention, where an object is held slightly above the level of the eyes. But the simplest and quickest method is that of the disc, which is placed in the subject's hand. He has only to look steadily at it for a few minutes, and it will be found that his eyes if not closed are tending that way very fast. You then take his right hand in your left, and gently press on the nerve between the root of the thumb and the pulse, at the same time strongly willing that he must keep his eyes tightly shut. After doing this for a few minutes, you place the thumb of your right hand on his forehead, just above

the nose, and tell him he cannot open his eyes, and in all probability it will be found he cannot. If you are successful in this, other harmless experiments may be tried, and if desired, he can be put into a deep sleep and out of contact with everything. It is while in this condition that he is very much under the influence of the operator and only thinks, sees, etc., through him, and it is while in this condition beneficial suggestions can best be made. There is nothing in the world so interesting as a practical study of mesmerism, but I would also say, there is no subject that requires to be gone into with more cool-headedness. When studying the subject, especially in its practice, the operator must at all times hold himself well in check, and never, under any condition must he lose control. He must be prepared to grapple with any crisis or condition that may come along. There is nothing to be gained by excitement, but instead everything to lose, and in addition, on account of the bond of sympathy which exists between operator and subject, during the sleep, the slightest unrest on the part of operator at once communicates itself to the patient; and sometimes with dire results, as I have pointed out in a former part of this paper. Before beginning actual practice one should make himself thoroughly conversant with the best works on the subject that he can lay hands on; and then with the practical methods adopted by an experienced operator. It is desirable at the start, that a beginner should operate in the presence of a person who can give instant advice, in case of anything going wrong. It is also, in my opinion, necessary that when persons are put to sleep they should be informed that in future it will be impossible for any one to operate on them without their full consent. This is ample protection and if this suggestion is properly given it will be found impossible for any subjects to be influenced against their will, at any time.

I would say that for curative purposes the sleep is not always necessary, beneficial results being gained by passes while the patient is still quite conscious. This is particularly so in the case of rheumatic, neuralgic and kindred troubles.

This subject, like all other borderland studies, cannot be fully dealt with in a short paper, it only being possible to deal with the outside fringe so to speak; but if what I have written will induce some of my readers to make a personal study of it, I feel convinced they will find it the most interesting subject they ever took up. But it is one of those subjects that are full of disappointments and that demand unlimited patience; yet it is worth it all.

WILLIAM WILSON.

---

*THE DUTIES OF BUDDHISTS.\**

ON the occasion of this Buddhist Anniversary, I have been requested to address the members of the Buddhist Church of Honolulu on "The Duties of Buddhists." As I am not a Buddhist myself, simply a student of Theosophy, though a very great admirer of the holy personality of the Lord Buddha, it must be from the Theosophical standpoint that I am expected to submit my remarks, which I hope will be pertinent enough to agree with the orthodox teachings on the subject, because Truth is One.

Although a sense of duty, for duty's sake, is an innate feeling of human nature, yet the views of duty may and do vary with the developing capacities of the soul; they are also often colored, even sometimes distorted by religious opinions, so that oftentimes, to a casual observer, it would appear that the ideas of duty of one nation are not those of another nation, and those of one age are no longer those of a previous age. Without doubt, peculiar religious beliefs as well as certain social conditions or castes do carry with them certain special obligations, as expressed in the well-known French saying: *Noblesse oblige*. However, in view of these divergences in the accepted standards of that virtue, it can be safely asserted that the duty of every reasonable man in every age is to try to live up to the highest ideal of good that his religion, and his knowledge of the customs of his age and people can suggest. Therefore the duty of Buddhists, as a whole, must be to carry out to the utmost the injunctions of the Buddha, and to follow His example in every moment of their life. But this must apply all the more to Buddhists living among Western people, where Western religions and their peculiar ideas of duty have sway.

Here, however, it may be well to begin by stating that, in perfect accord with the teachings of Lord Buddha, Theosophy postulates the common origin or basis of all religions. Hence results this consequence, that all creeds and beliefs are, at their core, equally worthy of respect, if not of adherence, not only because of their common root, but also because the intent of all is to work for good, and all tend to help man to improvement and progress, unless perverted by designing and selfishly ambitious clergies. Buddha Himself prescribed, "never to denounce the religion of others;" and in Asoka's twelfth Edict, we find that, while there "ought to be reverence for one's own faith, there must never be any reviling of that of others." Therefore, one of the first duties, not only of Buddhists, but of all men of good will, is tolerance, forbearance and patience for each other's opinions and, when assent

---

\* Delivered in the Y. M. B. A. Church of Honolulu,

is not possible, deference for each other's religious views, when sincere. More than this even : as narrated in Buddhistic writings, "Our Lord Buddha did explain various methods to suit the inclination of the different human minds ; this is the reason why even Buddhism has branched off into so many sects"—thirteen of which are found in Japan alone—each sect clinging of course to its own tenets as superior to all others, although these sects never go to the extremes of bitterness that are found between Christian sects. Now, according to Theosophy, while each one of these sects represents in reality only one of "the various forms shown or preached by Buddha as leading to Enlightenment and Salvation," every one of these sub-divisions is good, in so far as it goes, in preaching the Good Law, and in so far as, together, through their very variety, they appeal to and reach different minds ; and it is the pride of the Theosophical Society that its venerable President, Col. Olcott, has been instrumental in bringing a friendly understanding among all the Buddhist sects of the world.

But while Buddhists must respect all religions in general, from the very fact of being Buddhists, and must be friendly to all the Buddhist sects in particular, their next duty is to remain faithful to whatever sect or creed they happen to belong or are attracted by. According to Theosophy again, each man can be said to be born in or drawn to whatever religion he deserves or is ready for, to whatever creed is best fitted for him and the discipline of which he most needs, in the same way as, by his birth and by the nation, family or environment into which he is thrown, he is led to whatever kind of life he karmically deserves. Therefore, all those who are fortunate in being born Buddhists, ought to adhere unflinchingly to that noble Faith, and never allow themselves to be allured into conversion to foreign creeds, however enticingly their tenets may be described, and whatever their assumptions to a monopoly of the Truth may be. The fact that other forms of religion, such as Hinduism, Christianity, Mahomedanism, exist to day, simply shows that souls still exist, in the mass of humanity, that need the special training that those cruder, sterner forms of religion will offer them ; likewise, the fact that these other forms are more narrow, more cruel and intolerant than the religion of Universal Love and Compassion, the religion of kindness for all that has life, *i.e.*, the Mitta or Mitreya taught by Buddhism (see Bud. Catec., p. 47), this fact shows that those souls who follow such inferior forms of creed, are not yet mature and ready to abide by the milder, broader and more liberal precepts of the Lord Buddha. Thus Mahomedanism is a religion fit and proper for warlike and sensual races, still immersed in material desires ; Christianity, as it is taught to-day (not the teachings of Jesus, which were identical with those of Buddha), may be good enough for people who eat meat, and kill birds and animals for mere sport, for the pleasure of killing—good enough for people who still delight in viv-

insection for the sight of the tortures inflicted on inoffensive animals, our lower brothers—and for people, many of whom probably, would very conscientiously, if they could, as in former days, still like, to-day, to vivisect or to cremate alive all people who refuse to believe and worship as they do. But it must not be forgotten that Buddhism is the only Religion that prohibits the taking of any life, even the most humble ; it must be remembered also that, to its eternal credit, it is the only one that can justly boast of never having led to any militant proselytism, to any wars, oppression or persecution for its spread. Thus, in his “History of Culture,” Kolbs admits that : “ It is Buddhism that India has had to thank for the sparing of prisoners of war, who previously had been slain, and also for the discontinuance of the carrying away into captivity of the inhabitants of conquered lands. “All the fair-minded writers on the subject, like Bishop Hurst, Bishop Bigandet, Sir W. Hunter, Prof. Monier Williams and scores of others, testify that Buddhism is essentially the religion of Peace and Good-Will, of Love and Compassion, and is still so, even where the accretions of time and ignorance have blurred Buddha’s lessons the most. An eminent and thoroughly impartial Christian Minister, the Rev. H. S. Clubb, recently gave as his opinion, “that to-day Buddhism is making greater progress among Christian nations either as such or in the form of Theosophy (?), than Christianity is making in Buddhist nations ;” because, as he acknowledged, “Buddhists come into Christian countries offering the olive branch of peace, love and good-will, while Christians go to Buddhist countries with bayonets and bullets, and compel submission by force, extending the consumption of rum, opium and flesh-meat, and spreading intemperance, famine and misery where before there was peace and plenty !” So Buddhism is especially fit and proper for those more advanced people, spiritually, in whose breasts exist an unbounded love and compassion for all living things, “even unto the meanest ;” who accept war only as an inevitable national necessity of self-protection ; and who refuse to eat, or wear on their persons, anything that costs a life. So, to all Buddhists I would say : If you feel this holy compassion in you, and at the same time wish to promote your own spiritual welfare, if you are tired of the sufferings of life and re-birth, and yearn to get promptly out of the “Wheel of Necessity,” do not become renegades to your religion,...for thereby you would only be retrograding ; in fact, to any one thoroughly versed in the teachings of Lord Buddha, there is not, there cannot be (outside of Theosophy) any higher faith, and the conversion of a Buddhist can only take place through ignorance of the esoteric side of his creed or from mercenary considerations. Hence, oh Buddhists ! remain faithful to Buddha’s lessons, and try with undaunted effort, to carry them out as fully as possible in daily practice.

The Buddhist Religion has essentially two aspects, the popular

or exoteric one, for all ordinary people, still engrossed by the cares of material life; and the esoteric or secret one, for those who, feeling tired of the illusions of physical life, want to hasten their final liberation. For these last, there is the higher Path of Renunciation and ascetic study. But all people cannot yet be ascetics or "Bikshus;" so, for ordinary souls, Buddha shows the Middle Path of Salvation, which is equally apart from the self-tortures of unreasoned asceticism as from the wild abandon to the uncontrolled sway of all the earthly passions. This Middle Path needs only the observance of a few rules, the practicing of the 'Ten Virtues' and the avoiding of the opposite vices; and these rules are found, with slight differences of wording, in many other religions. Thus one can find the Ten Buddhistic Paramitas, though less correctly worded, in the Ten Commandments of the Jewish and Christian religions, although Jesus himself reduced them to two: "Love your God above all and your neighbour as yourself;" and Theosophy might probably condense all these rules into three. "Do not unto others what you would not like others to do unto you; do not be selfish (for selfishness is the root of all sin), and give to help others." But these are also injunctions of the Lord Buddha.

After the precept of Universal Love and Compassion, the next important rule of Buddhism is study, in view of acquiring knowledge, for the reason that the cause of all suffering is "Avidya," ignorance, and man must emancipate himself by self-culture. There is, in true Buddhism, nothing like the Vicarious Atonement of the Christians, nothing like that singular superstition that the "blood of Christ" can, of itself, whitewash the deepest sinner who merely makes a profession of faith, without any further effort at self-improvement. Buddha distinctly teaches that each man can and must reach salvation for himself and by his own efforts and exertions during physical life, "without any reference to or call upon gods either great or small." And, in order to reach this salvation through personal effort and personal knowledge, every one must be—and is—free to investigate for himself, thereby accepting nothing on mere faith or authority; Buddha himself proclaimed that "we must not believe in a thing said, merely because it is said, nor in traditions because they have been handed down from antiquity, nor rumours as such, nor writings merely because sages (or scientists, as He would probably have said in modern parlance) wrote them, nor fancies suspected of spiritual inspiration, nor inferences or haphazard assumptions or analogies, nor on the mere authority of our teachers or masters" (Kalama Sutta of Anguttara Nikaya and Maha-paranirvâna Sutta). Thus, true Buddhism does not expect anyone to lean or call upon Buddha as a vicarious Saviour or scape-goat; but to believe in him as a "Preacher" who pointed out the way from self-knowledge, and as the most noble and perfect Guide to be followed

and imitated as closely as possible. To that effect, Buddhists must study the life and example of Lord Buddha, as well as the numerous works containing the teachings left by Him. Buddhism has Sacred books as valuable, and probably much more valuable—when well understood—than those of all the later religions, whose claims are much more presumptuous. Those books must therefore be studied carefully, in order to get at their true, inner, occult meaning. At the same time, every Buddhist ought to familiarise himself with every department of human knowledge, scientific as well as philosophical; therefore, within the limits of his possibilities, each one must learn the arts, sciences and inventions of the western nations, without necessarily adopting all their customs as the modern Japan has been rather too prone to do; Japan does not need to renounce all its old ways, but merely to get acquainted with the modern ones, in order to be able to hold its own in the family of nations. Therefore, also, for Buddhists residing in the midst of the different ideas and customs of the West, it is necessary to so accentuate their mode of living, if they wish to do honor to their religion and to their country, as to be a living example, and to show by practical results, the superiority of Buddhist thought, morality and self-control, the superiority of their religious practice. Honesty, truthfulness, gentleness, simplicity and mercifulness, with a peace-loving and law-abiding character, are described as the notable characteristics of true Buddhists, wherever they have been less contaminated by western influences and civilisation; such are then the qualities that are especially expected to be found ever shining in Buddhists living abroad, while it is unnecessary to add here how much more careful they must be, while living in Christian countries, to avoid the curse of drunkenness of those countries and their craving for ardent spirits, so radically condemned by Buddha.

If now, we come to the specialisation of duties, we must first remember the wise saying of a great book, well known to Buddha, *viz.*, that "It is better to perform one's own duty, even though it be devoid of excellence, than to perform another's duty well" (Bhagavad Gîtâ, III., 35). True Buddhists must therefore strive to perform the duties of their station in life, whatever they may be, taking Buddha's teachings as a guide. The duties of mankind can be classified into four sections, *viz.*: (1) those which refer to the man himself, as individual; (2) those referring to his fellowmen and binding on him as living in society, in connection with parents, employers, equals, superiors, inferiors, etc.; (3) those connected with beings inferior to humanity, the lives of the lower kingdoms; and finally; (4) those referring to superhuman beings.

Now, all the necessary instructions on every one of the duties embraced in the above sub-divisions can be found in the Buddhist books on the "Dharma," or Doctrine, and principally in the three Pitakas (Vinaya, Sutta and Abhidhamma); but the proper observ-

ance of the injunctions of the eight Angas of the Noble Eight-Fold Path (B. Cat., p. 32), and of the five and eight Silas or Universal precepts (ibid, 40-42), would really cover all the important points, if to them be added, as a constant remembrance, the golden rule of Buddha, that "Hatred does not cease by hatred, hatred ceases only by love," so that, "The more evil comes from a man, the more good must be extended to him." Then, in the Sigalovada Sutta, we find enumerated the duties of parents to children and those of children to their parents, of pupils to teachers, of husband to wife and wife to husband, etc. Sir L. Griffin acknowledges that "Buddhism has done more for the happiness and liberation of woman than any other creed," in spite of the pretensions of Christianity.

In the "Dammika Sutta" and in the Five Precepts, we find the duties of mankind to the lower lives, about which Buddha teaches, as no other religious teacher ever did, "to be merciful to all beings, to try and make them happy, to love them all and to absolutely abstain from taking life or even to sanction the acts of those who do, and to refrain from hurting any creature." From these precepts came the unique establishment of hospitals for sick animals; and whatever glimpses of charity for the lower lives we find in the hard-hearted Occidental populations have come from Buddhistic inspiration.

In regard to duties to Beings above humanity, they are also well mapped out, although true Buddhism discountenances absolutely all acts of false worship and superstition: "External worship, said Buddha, is a fetter that one has to break if one wants to advance and reach spiritual development," so that ceremonies and external practices must be reduced to a minimum, "as they only tend to increase our spiritual blindness and our clinging to mere lifeless forms," and, in the Brahmajala Sutta, Buddha expressly condemned fetichism, charms, incantations and other "pagan" practices, as "mean and spurious."

It can be asserted, without exaggeration, that Buddhism presents the highest and most complete code of ethics and morals in existence; and, as a recent writer, H. Fielding, remarks, in his beautiful book, "The Soul of a People:" "In Buddha's teachings of the laws of righteousness, we have the grandest conception, the greatest wisdom the world has ever known," and, by its acceptance, we could "open to ourselves a new world of unimaginable progress in justice, in sympathy and in love."

Moreover, Buddhism has two conceptions, two pillars of thought which must make ever so much easier the observance of its code of duties, one being the teaching of the unerring Law of Absolute Justice, or Karma—"As ye sow so shall ye reap"—carried on through the other, the law of Re-incarnation or repeated re-births. When a Buddhist keeps in mind that no act of his, ever so trifling, is ever lost, but shall bring in due time its appropriate crop



of results, and also that we must all return to physical life until all our past Karma has been paid off, and until all earthly lessons have been learnt, he must feel much more earnest in the observance of his duties, which means the faithful abiding by the precepts of his religion. And this religion it is which has given the Burmese and Japanese people those lovable qualities, prominent among which is the national custom of exquisite manners of politeness and courtesy, even among the most humble; a beautiful custom, which Japanese Buddhists must try never to lose, even when living among the rougher manners of western civilisation. With this characteristic politeness, there is yet another virtue that I may be allowed to state—which it is the duty of Japanese never to forget, the old “Bushido,” or chivalrous spirit of Japan, through which its people are so devoted to their country and to their leaders. This “Bushido” is a genuine outcome of true and pure Buddhism; may the Japanese Buddhists ever remain faithful to both.

A. MARQUES.

---

#### *THE WEIRD SNAKE-DANCE OF THE MOKIS.*

THE eighth and last morning of the journey had just dawned, after a night of comparative quiet and luxury. For the mighty spirits of the wind that, twice every 24 hours, had swept clean the dreary desert mesas and obliterated the insignificant footprints left by our little band of horses, had not visited us during the darkness, half burying us under the cutting sand or forcing a prolonged battle for the possession of our bedding—a solitary Navaho blanket apiece.

South-west by south the trail still leads; only a few hours more in the saddle and the goal will be reached; the mind begins to be active again. For a week, all thought had been paralysed by the feeling of monotonous immensity which the desert, and the high mountain desert in particular, inspires.

What was there to think about, except, would there be water for man and beast when, after ten hours in the saddle, we flung ourselves on the ground for a few hours' sleep? Did we not know that, with the dawn, the towering ridges ahead would be crossed, just as those behind and yet farther behind had been, and that other elevations and valleys and still others, interminably, stretched out ahead? The mental faculties seemed to be drawn to another plane; the dangers of the precipices, the rattle of the snake, the blinding clouds of sand, called up no response of fear or anxiety and yet an automatic registry of all scenes was made, as now became apparent.

With pack and saddle horses we had hastily started from Mancos, Colorado, when word was received that eight days later the dance

would take place. More than a hundred miles of Rocky Mountain desert separated us from Wolpi, Arizona, but we decided to take a white guide and try to arrive in time to see the strangest ceremony that takes place in the United States, if not in the world.

An Indian guide was added to our number the second day, as now the trail must lead as directly to Wolpi as possible. By sleep-time of another day the Indian was to have conducted us to the Round Rock trading post. His house had to be set in order before he could become our leader, so he went ahead and we safely forded the San Juan river, with its treacherous quicksands.

Finally our "Leader" joined us and there was much curiosity as to what could be concealed in a fat, black, bolster-like object thrown across his pony's back, almost reaching the ground on both sides.

Our "Leader" had no understanding of English or Mexican speech, neither conception of artificial divisions of space and time. Thus, for awhile, our language was of as little use to us, in the centre of the U. S., as though we had been in the interior of Africa. His arm marked time on the dial of the heavens; a movement of the living hour-hand to the zenith and then to the lips, signified that at noon we would have water (if the contents of the pool had not been exhausted); a sweep of the hand, from the actual position of the sun, to a point just above the Western horizon or, may be, continued a few hours' length below it (if we were to ride by moonlight), then the head rested on the arm, indicated when we made camp for the night.

"Our Silent One" evidently possessed a numerous and far-reaching circle of kinsfolk or acquaintances, and the two nights' journey was an event in his life, which he desired to make known to this entire circle; so we were led a bear-dance, as it were, up and down the giddiest, rockiest trails, to find ourselves eventually in a partially cultivated valley where were a dozen or more "wicki-ups," swarming with red-skins. At the first stopping place, our curiosity concerning the black bolster was satisfied. "Our Leader," no longer the "Silent One," save as far as our comprehension was concerned, carefully unrolled the bolster, revealing six water-melons—one of which was shared with his special friends—then all squatted around and smoked in silence.

As every moment was precious for us, we finally induced him to continue the journey, but in two other of these well-concealed encampments were we exhibited, and the black roll became shorter and shorter. At supper we made him understand that it was our turn to be treated to melon, and thus equilibrium was restored to the package.

No new events marked that night's camp and the constantly increasing apathy dulled even the novelty of the next mid-day rest. Water was to be found half way up the side of a steep cliff; the

horses climbed part way and were led the rest of the distance, until a narrow ledge, shaded from the sun, was reached.

Had the ledge been a little wider, the Cliff Dwellers would probably have built their houses there; for the wearing away of the softer stone, between the two harder strata, had given all the natural characteristics of the tiny peoples' abiding places, in the past ages. Water there was, but oh! so little and so slowly it welled up in the shallow rock basin, that the poor thirsty horses could not drink, and the frying pans had to be filled and water given them in that manner. The journey was continued and the sun began to lose its intense heat; still no sign of the promised trading post. Why was it that since the sun had passed the zenith "Our Leader," had held lengthy conversations with straggling red-skins, no longer of melon-receiving degree of friendship?

And had not Mount Carriso been seen at nearly all points of the compass, since starting out under his guidance?

The suspicion, which ignorance generates, began faintly to struggle with our torpor and we wondered, was an attack upon us that night being planned, after we had been led to a suitable place? Hour after hour we rode, for water *must* be obtained, after such a scanty allowance at noon. The sun had set and there was an interval of darkness before the moon arose: rattlesnakes had given warning of their presence before dusk. Suddenly the foremost horses halt and refuse to go on; there is a rocky chasm at their feet and farther progress in the dark is unwise.

There are signs of moisture and search reveals some spring amongst the rocks. One may greedily drink from the liquid mud or alkali pool that the horses disdain, but there was something about the location of this one, so repelling, that thirst was quenched without knowledge—except by two—of the horrors of the reptile-infested crevices.

Sleep was more desired than food but destined not to be obtained, for the uncanny yells of a pack of coyotes, now distant, again seemingly close to our heads, began. But hark! what is that other sound; coming nearer and louder, resolving itself into the clatter of a multitude of horses' hoofs galloping down the rocks? Are these the Indians coming to attack us? Our three revolvers will not greatly aid us but we prepare to do as much harm to the enemy as possible, before being killed or overpowered.

But a moment and the alarm proves groundless, for, as they thunder by, on the opposite side of the chasm, the rising moon shows they are riderless wild horses, probably going to their watering place. Sleep has departed, however, and morning comes to a weary, *lost* party. Even should we reach the trading post to-day, one entire, precious day of the eight has been lost.

The dry bed of the great Rio Puerco is followed and the reflected heat from the sandy bottom and side walls, becomes still great-

er, the thirst almost unendurable, when an abrupt turn brings into view a marvellous region : heat, thirst, all discomforts are forgotten as we ride on, for here the great artists, Nature and the elements, have gathered their masterpieces. Red obelisks rise hundreds of feet in the shimmering, tawny air, covered with more undecipherable characters than Egyptian hieroglyphics.

Gigantic totem poles show faces, human and animal : ragged spires, besides which those of the Garden of the Gods are as pigmies, are scattered everywhere ; entire cliffs seem to have passed under the sculptor's chisel. Another curve, and on the left appears an amphitheatre, terraced seats, as well as sanded floor, red as though saturated with the life blood of a thousandfold as many victims as perished in Rome's great Coliseum.

Like a vision in dream-land it passes and the barren river-bed is stolidly followed. Just at noon the low gray stone walls of the Navaho trading station at Round Rock are seen, but two hours more elapse ere the door is reached, where good water and in abundance is followed by a dinner that tasted better than any epicurean repast of ancient Rome. So accustomed had we become to sleeping in the open air, that the agent's kindly offer of beds under the roof, was declined and our blankets were spread on the roof of the house, with stars for a ceiling, shining with the wonderful brilliancy that seems a property of the dry, clear Arizona atmosphere.

Our " Silent One," the blind leader of the blind, had retraced his steps before we awoke and a second Navaho guide of quite a different type, accompanied us, when we reluctantly said good-bye to the hospitable trader and his comfortable home.

" Navaho Little," was short, slight and had lost the sight of one eye, which suggested the possibility of his having taken just a peep at his mother-in-law. For the Navaho etiquette forbids the husband and his wife's mother ever speaking or even looking at each other, under penalty of blindness !

A Navaho, after he is married, never dares to see his wife's mother ; if, by any evil chance, he happens to catch a glimpse of her, it takes a vast amount of fasting and prayer before he feels secure from dangerous results. The grayest and most dignified chief is not above walking backwards, running like a scared boy, or hiding his head in his blanket, to avoid the dreaded sight. While he was setting his house in order, we continued the journey and ourselves found a suitable camping ground, with water, wood and a trace of vegetation for the horses to nibble at during the night. The Indian story is, that when the world was made, the Good Woman gave stars to the horses for eyes, so that after the hard day's work, they might see to find their food at night ; and surely the poor starved animals need all such assistance possible.

It was at this camp we had our first experience with the North American Indian *tabu* ; so identical with that prevailing amongst

the Maoris of New Zealand and most of the Pacific Islanders. We had eaten the supper prepared by the white guide, before Navaho Little overtook us. Food was offered him but he looked at the fire and a most unaccountable scene began. He yelled, "Navaho kill," "Navaho kill," repeatedly, dancing about like a wild man. Finally he wept and the white guide explained to us that part of the fire-wood had been taken from a deserted Indian house, near by and that it was *tabu*, because the owner had died and been buried there. Even to eat food cooked with wood from the house, as ours had been would kill a Navaho.

Peace was restored by withdrawing all the objectionable sticks from the fire, making fresh biscuits and opening new cans of food.

Thus, in brief, had our awakened minds recalled the events of the past week, not fully grasping many of the details until long afterwards, as we approached the mesas of Tusayan, upon which the seven Moki villages are built.

Anxiously we awaited news as to whether our long and tedious journey had been made in vain; had the lost day brought us to the place only to learn that the dance had taken place the night before? With much satisfaction, we found that the date telegraphed us had been changed and two entire days would pass before the occurrence of the weird ceremony. Thus we were able to see some of the preliminary rites.

Many of the white spectators had already arrived and others, on horses or with wagons, dotted the plain towards the South and East. A small consideration induced an Indian family to give up their room for our use.

We quickly learned that a closed door was the only thing that could make them recognize our temporary proprietorship, otherwise the entire family, to the third and fourth generation, roomed with us. These Indians were not Mokis, but the descendants of those Tewans who were induced, about 1680, to come from the Rio Grande to help the peaceful Mokis fight the warlike Utes and Apaches. They are the "trail keepers" and inhabit the first of the three towns, Hano or Tewa by name, as the visitor ascends to the mesa, by the trail at the East, and still preserve their original language, notwithstanding the centuries of proximity to the Mokis. Many of these Tewan families, as well as some of the Mokis, live in the red-roofed houses built by the U. S. government at the foot of the mesa.

Naturally, after resting, our first desire was to ascend to the mesa, 700 feet above, and a wearisome climb it proved to be, as the elevation of the plain is six thousand six hundred feet, and the steep trail can only be ascended on foot. When the top was reached, we found a number of visitors awaiting the return of the Snake men who were bringing in the snakes collected by them since sun-

rise that morning. This time they came from the South, indicating that it was the fourth and last day of their search.

(The points of the compass with them are in the reverse order to our arrangement, *viz.*, East, North, West, South.)

One day is devoted to scouring the plains for snakes—rattlesnakes, racers and bull snakes—in each of the four directions. The men, naked\* except for the loin-cloth, are provided with a hoe, a long stick, the three feathers called a snake whip, and a leather pouch to put the reptiles in. After waiting until all the runners had come in, they marched to the extreme western end of the mesa passing through the villages of Tewa, Si-chom-ovi to Wolpi, where the sacred snake-khiva is located. This is an underground room, cut from the solid rock, twenty-five or thirty feet by twenty, and about ten feet high. The altar, three feet square, has colored sand: White, representing the east; Red, west; Green, south; Yellow, north, arranged in wavy designs. Large earthen jars stand along the wall, in these the snakes are kept until shortly before the dance, when the wildest of the rites—that of washing the venomous creatures—takes place. Only two or three white men have witnessed this thrilling sight and Dr. J. Walter Fewkes relates his experience, in the *Journal of American Ethnology and Archaeology*, as follows: “The Snake-priests, who stood by the snake-jars, which were in the east corner of the room, began to take out the reptiles and stood holding several of them in their hands, behind the chief priest, Kapila, so that my attention was distracted by them.† Kapila then prayed and, after a short interval, two rattlesnakes were handed him, after which other venomous snakes were passed to the others, and each of the six priests who sat around the bowl held two rattle-snakes by the necks with their heads elevated above the bowl. A low noise from the rattles of the priests, which shortly after was accompanied by a melodious hum by all present, then began. The priests who held the snakes beat time up and down above the liquid with the reptiles, which, although not vicious, wound their bodies around the arms of the holders. The song went on and frequently changed, growing louder and wilder, until it burst forth into a fierce blood-curdling yell or war-cry. At this moment the heads of the snakes were thrust several times into the liquid, so that even parts of their bodies were submerged, and were then drawn out—not having left the hands of the priests—and forcibly thrown across the room upon the sand mosaic altar, knocking down the crooks and other objects placed about it. As they fell on the sand picture, three Snake-priests stood in readiness and while the reptiles squirmed about or coiled for defence, these men, with their snake-whips, brushed them back and forth in the sand of the altar.

\* “Some Strange Corners of our Country” By Chas H. Lummis, pp. 62, 63, 78, 79, 250.

† S. D. II., pp. 264, 271 n, 399 n, 604, 665.

“ The excitement which accompanied this ceremony cannot be adequately described. The low song, breaking into piercing shrieks, the red-stained singers, the snakes thrown by the chiefs and the fierce attitudes of the reptiles as they landed on the sand altar, made it next to impossible to sit calmly down and quietly note the events which followed each other in quick succession. The low weird singing continued while other rattle-snakes were taken in the hands of the priests, and as the song rose again to the wild war-cry, these snakes also were plunged into the liquid and thrown upon the writhing mass that now occupied the place of the altar. Again and again this was repeated until all the snakes had been treated in the same way and reptiles, fetiches, crooks and sand were mixed together in one confused mass. As the excitement subsided and snakes crawled to the corners of the khive, vainly seeking protection, they were again pushed back in the mass and brushed together in the sand, in order that their bodies might be thoroughly dried. Every snake in the collection was thus washed, the harmless varieties being bathed after the venomous ones. In the destruction of the altar by the reptiles, the snake ti-po-ni stood upright until all had been washed and then one of the priests turned it on its side, as a sign that the observance had ended. The song of the Snake-men continued, gradually dying away, until the only sound was the warning rattle of the snakes mingled with that of the rattles in the hands of the chiefs, finally the motion of the snake-whips ceased and all was silence.”\*

“ SIRRA.”

(*To be concluded.*)

---

*THE NATURE OF GRAVITATION CONSIDERED AS A  
FORM OF ENERGY.*

PART III.

ROTATION.

THE rotatory motion of any cosmic body or mass is uniformly continuous in contradistinction to the gravitational (accelerated) and the orbital (variable) motions; that is, every point on the equator or its parallels passes at a uniform, fixed rate through equal arcs in a given unit of time, unless retarded by frictional influences. This motion takes place transversely to an axial straight line through the centre of equilibrium, the ends being the poles; and this “axis” remains unchangeably in the same position, unless altered by the re-distribution of the material forming the mass or body, which always tends to assume a perfectly spheroidal form.

The conjectural origin of orbital motion in space has been briefly discussed already, but in respect of the rotatory, the questions

\* One of these rattles is in the curio case in the Adyar Library.—ED.

also arise, (1) What are the possible or probable causes of axial rotation? (2) What are the causes of the varying inclinations of the axes of different cosmic spheres in respect to the planes of their orbits? (3) What are the causes of the rates of speed and their difference for each? and, (4) What are the causes of the unvarying uniformity of that speed when once established?

Proceeding upon the rule that the same laws must apply to and govern the great as well as the small, we are constrained to assume that the rotation of suns, planets and moons must be based on the same principles as the analogous rotatory motion of tops and fly wheels, that is, that it depends for its steadiness primarily upon the *arrangement* and *disposition* of the material forming the cosmic masses.

When discussing the fall of a body from surface to centre, we have seen that the most dense and effective portion of the Earth's mass must be disposed much nearer to the periphery (surface) than to the centre, where all weight (*i.e.*, effect of gravity) becomes neutralized and ceases to exist as such; so that a falling body can come to a stand-still and rest at that centre, notwithstanding the enormously accelerated velocity (presumably between 6 and 7 miles per second at the maximum) in the earlier stages of "falling." We may, therefore, logically consider the Earth, or any other rapidly rotating cosmic mass, as representing an enormous spheroidal top," or as an inflated "fly wheel," and by far the greater amount of its mass similarly arranged peripherally, perhaps within the extraneous third of its radius, certainly in the first half. This major portion of the mass would—while still more or less plastic—become by degrees fairly equally disposed on either side of some great circle (which would become its "equator") and the axis of rotation at a right angle to the same, passing through the centre.

As there are good reasons to assume that planets, etc., were initially formed from gaseous clouds, and subsequently more or less loosely conjoined fluid or solid elementary matter or aggregates of such, the reduction in volume through mutual gravitational attraction and cooling would proceed from the periphery (circumference) inward. The most dense—because most attracted part—would form the first more or less solid and cohesive layers, and as such would form a closed spheroidal arch by means of which vertical, *i.e.* centrally directed, pressure would be converted into transverse (horizontal) strains and stresses, and thus would be prevented indefinite and unlimited descent, and constantly increasing pressure upon the more centrally situated, less dense portions. The latter are conceived as necessarily less dense, because of the *upward* attraction by the superimposed much greater mass acting in all directions, and which we must not lose sight of.

At first, most probably, the aggregating parts of such a forming globe were more or less irregularly disposed, and rotatory motion



absent, slow or irregular. But on the side turned away from the sun, in the case of a planetary mass, cooling would proceed faster than elsewhere, and that side becoming denser and heavier and more attracted by the sun its centre of gravity would be shifted, and therefore would slowly cant over *inter-orbitally*. The action being continuous, rotatory motion may thus be conceived to have been initiated, which tended, through the imparted momentum, to become permanent and gradually augmented.

The same causes continuing to act, the effects—increase of velocity and the whirling of the denser matter outward—as continually, accumulated, until present equilibrium and rigidity were attained. In the earlier phases of repeated re-arrangement and consequently great and rapid axial mutations may (perhaps *must*) have frequently taken place. That the poles of the earth are not yet rigidly fixed and themselves move slowly in a small circle, appears to be *prima facie* evidence, that the main mass of the earth is not yet quite symmetrically arranged, and that, therefore, the terrestrial “top” must “wobble” still a little.

So far we have considered the case of the greater amount of the mass of our globe to be placed nearer the surface than the centre, as necessary for securing stability. If, for the sake of comparison, we assume cosmic globe masses to be either homogeneous or the density increasing from surface to centre, and calculate by the laws of mechanics, we shall find that it would be extremely difficult to produce regularity of rotation, at least much more so than under the previous condition, and it would be probably impossible to account for the required energy to sustain the known rates for indefinitely extended periods, just as tops so constructed cannot spin long or steadily, nor fly wheels work well.

Basing our arguments thus on the known physical properties of tops and fly wheels as analogous well known contrivances, it appears plausible, that the speed and uniformity of cosmic rotatory motion may be due to a similar internal arrangement of the material of the cosmic bodies. This appears to coincide well with what is known to prevail in our solar system in this respect, for we find that the sun and all the larger planets, whose rotation can be observed, and which possess moderate density in comparison to their size (volume), exhibit the most rapid rotatory motion; from which it may be logically inferred that their more or less plastic state renders it possible that the main portion of their masses are disposed much nearer the equatorial periphery, than the centre; while, on the contrary, our apparently rigid (cool) moon, and perhaps, all the small planets, only rotate in the same period in which they accomplish their revolution around the sun. The first would be “shells” of densest matter outside, thickest at the equator, thinnest about the poles; the others more or less homogeneous or densest centrally.

The questions asked may therefore be answered thus :

(1) The proximate initial cause of the rotation of cosmic bodies is, probably, their unequal cooling and contraction while gravitating towards the sun or common centre of attraction, and the subsequent gradual arrangement of by far the greater part of their mass nearer to their equatorial circumference than to their centre, through the operation of well-known dynamical centrifugal forces.

(2) The cause of the different inclinations of the axes to the plane of the orbits would then be the variation of the planes, in which originally the major part of their masses were arranged.

(3) The rate of speed would be due to the quantity and the density of that major part of the mass, and to its distance from the centre.

(4) The uniformity of rotatory motion and of the stability of the axis would be due to the symmetry of arrangement and the rigidity of the components of the dynamically active peripheral zone, combined with the gradually acquired momentum, *i.e.*, speed multiplied by weight.

J. G. O. TEPPER.

---

## Reviews.

---

### NATURE'S MYSTERIES.\*

Mr. Sinnett has added a most useful book to our literature, in this compendium of the famous series of articles on occult science which he contributed to a London paper during the past year. It is destined to be very popular and we hope it may gain as wide a circulation as did the "Occult World," which helped very greatly to compel public attention to the claims of Theosophy. Having the advantage of extensive acquaintance with modern scientific research and a practical knowledge of certain branches of chemistry, as well as close study of and a long experience in different phases of practical psychology, such as Spiritualism, Mesmerism, Clairvoyance, Crystal-reading, Spirit-photography, Astrology, Palmistry, Psychometry, etc., he is admirably qualified for his present task. The book is one that will be helpful to students of the hidden side of nature, and calculated to entice into a course of study that large body of outsiders who have leanings in our direction but have not hitherto seen their way to take up these inquiries in a serious spirit. A strong feature is the way in which the author leads his reader from the known to the concealed, from the outermost boundary of present scientific discovery to the greater and more important field of occult research, in which is alone to be found the key to Nature's mysteries. It might have been better if, when transforming his separate newspaper articles into chapters of his book, he had dispensed with the strong language in which he denounces the attitude of a prejudiced and ignorant public

---

\* By A. P. Sinnett, Theosophical Publishing Society, 1901. Price Rs. 1-8-0.

towards this delicate branch of research. It is not likely that dogmatists like our sciolists in science and flippant critics in society whose opinions are entitled to no weight whatsoever, will be dragged into a policy of fairness by calling them 'idiots' and other choice names: they would first have to be supplied with what they lack—receptive brains and independence of character—before one could afford to waste time on a discussion of their opinions. Specialists in the several departments of practical psychology above enumerated cannot state the points of their beliefs and the basis of their conclusions more clearly and succinctly than Mr. Sinnett has herein done for them. To cite passages in support of this affirmation would cover more space than can be spared in a notice; the book—which has not a dull or obscure page in it—must itself be read. It should be in every theosophical library.

#### ESOTERIC CHRISTIANITY.\*

At last we have Mrs. Besant's long promised book on the Esoteric meanings of Christianity; an amplification of the lectures given in the smaller Queen's Hall in London, and printed in pamphlet form at the time, but now re-written and extended. To the unbiassed student of comparative religions the work will be of the greatest value, for in it the author shows so clearly the existence of teachings not intended for the masses—teachings of like character to those found in the esoteric portion of all other religions—that she makes it more certain that there is a basis of unity underlying all religions, the diversity lying more in the clothing of the ideas than in the ideas themselves. But in our enthusiasm we must not lose sight of the fact that many of Mrs. Besant's explanations of doctrine will meet with bitter opposition from the followers of the old school of Christianity. Yet let us remember that, in rousing opposition, she makes our worthy opponents review their own position carefully, and it is possible that many may find themselves in such case that they will be obliged to modify, to a considerable extent, the ideas which they have been so industriously engaged in teaching: all of which helps to bring in the day of tolerance in religious matters, the right to reason, which is on the way.

In the Foreword the author says: "The object of this book is to suggest certain lines of thought as to the deep truths underlying Christianity, truths generally overlooked, and only too often denied. The generous wish to share with all what is precious, to spread broadcast priceless truths, to shut out none from the illumination of true knowledge, has resulted in a zeal without discretion that has vulgarised Christianity, and has presented its teachings in a form that often repels the heart and alienates the intellect. The command to 'preach the Gospel to every creature'—though admittedly of doubtful authenticity—has been interpreted as forbidding the teaching of the Gnosis to a few, and has apparently erased the less popular saying of the same Great Teacher: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.'" It must be apparent to any one that there are infinite grades of intelligence among men, and it does not seem reasonable that

\* "Or the Lesser Mysteries," by Mrs. Annie Besant, London, The Theosophical Publishing Society, 1901. Price Rs. 3-12.

one statement of truth can appeal equally to all men, can satisfy the longings of every one. Christianity, perhaps less than most religions, satisfies the reason of men, for only if one can accept without question can one get comfort out of it: but if we can find a higher side, such as Mrs. Besant shows us—something far beyond the truths taught to the ignorant masses—then can we find the “peace which passeth understanding,” for it is one with knowledge and transcends it.

The author takes up many interesting points—among them that of the origin of religions—and shows the impossibility of a great religion having evolved from ignorant worship of the elements or the elementals. But it is impossible to do justice to the book in a short review. Mrs. Besant has studied the questions involved with an earnestness not more apparent than her conscientious desire to get at the truth and avoid the semblance of injustice.

N. E. W.

---

#### ANCIENT AND MODERN PHYSICS. \*

Mr. Willson's little book would be of the greatest value to students if unfortunately, he had not stated along with facts many theories, and even the conjectures of scientists, as equally demonstrable. In Hindu philosophy he, also, makes affirmations which no educated Hindu whom the reviewer has met, will corroborate—notably, the portion about the diameter of the earth with its etheric envelope. It *may* be true, but Hindus say such is not their teaching. Again, in the portion devoted to theosophical teaching we find the same curious commingling of a truthful statement of assertions made by some of our leaders, with mere conjectures, probably his own. His nomenclature is confusing, for we are not in the habit of speaking of the four lower planes as Prakritic, Etheric, Pranic and Manasic: Prana is not a plane at all, according to both Theosophy and Hinduism, but the life-force pulsing through all the planes. Mr. Willson has the faculty of clearly, even admirably, expressing his thoughts, and he could write valuable helps for students if he would learn to distinguish between demonstrated facts, theories, and his own personal conjectures.

N. E. W.

---

#### BIRTH A NEW CHANCE. †

The author was a clergyman for twenty years in an orthodox church but, like many others, became in time dissatisfied with the teachings, for they did not seem to fit in well with the facts of life and a reasonable view of its purpose. In this volume he treats in detail of several of the contradictions in church teaching. For instance, the statement that sin is the cause of death set over against the fact that, in order that we may go to Heaven, we must die. He takes the position that man has more than one definite physical body; that the soul is never quite freed from a body between these incarnations, but resides in a germ, or nucleus, around which, or out of which, the new body appears. So the death is only partial and man would be attached to a body until he becomes perfect; the last material body changing its nature and essence to become his spiritual body; and thus he attains Heaven. But for the

---

\* By Thos. E. Willson. Flushing, N. Y., Chas. Johnston.

† By Columbus Bradford, A. M., Chicago, A. C. McChurg & Co., 1901.

man who sins, death is the result—a final dissociation from his body; the loss of the Heaven life and living in the condition called “eternal punishment.”

The position taken by the author is a distinct advance on the old orthodox ideas, while falling far short of the theosophical teachings. The frequent appearance of such books shows the marked tendency of the times to exercise the right to think in matters religious as well as moral and scientific, and the Theosophical Society itself stands but as the pioneer of the movement—a truly natural one in race evolution.

While we cannot fully endorse many of the statements made, yet we welcome the book as a conscientious effort to help people out of the condition of blind acceptance of dogma into the more healthy one of demanding proofs of their value, and we do not doubt but that it will do much good to the class for which it is written. The book is nicely bound and is printed on good paper in clear type.

N. E. W.

---

#### LIGHT FROM THE EAST.\*

Miss Ward has made so judicious a selection of texts from the scriptures of Buddhism that the casual Western reader, though unfamiliar with the contents of the Buddhist Canon, cannot fail to get a fair idea of the nobility of the teachings of Gautama Buddha. None of the world's scriptures lend themselves more admirably to the preparation of such compilations as this than those of the Buddha Dharma, and Miss Ward has done her work thoroughly and well. If we were to indulge in any criticism it would be to express surprise that, when making her “Summary of Buddhism,” she should have overlooked the authoritative presentation of the matter which is contained in the “Fourteen Propositions,” which were agreed to by councils of high priests of Burma, Ceylon and Japan, and which are given in an Appendix to the latest edition of the “Buddhist Catechism,” and taken instead the summary made by one Japanese Buddhist priest, who does not go into the details of the belief of the whole Buddhist world.

---

#### FROM POVERTY TO POWER †

BY JAMES ALLEN.

It is not often that we are called upon to review a work so excellent as the one under notice. Insensibly we are put in mind of the writings of Prentice Mulford, and of Charles Linton. “From Poverty to Power” may be read without raising undue hostility, by all sections of the community; the teachings are distinctly theosophic and yet there is no evidence to show that the author belongs even to the Theosophical Society. The deep earnestness pervading this book; the keen insight into the secret workings of the human heart; the profound sympathy for the struggling masses, and particularly for those who are making effort to attain a closer union with the Divine; all these, should make the student more than grateful to the author.

---

\* Being selections from the teachings of the Buddha: arranged with an introduction by Edith Ward. With a Foreword by Annie Besant. London, George Bell & Sons. Price 1s.

† (Publishers L. N. Fowler and Co., London and New York and James Allen, Bath England). Price 3s.

No truly anxious soul, seeking liberation from the bonds of sense, but will find in these pages immense assistance in the arduous task of the mastery of self.

It is to be hoped that in another edition the present price of 3s. may be reduced. Such a work should be placed within the reach of the poorest.

We wish "From Poverty to Power" all the success it deserves. Those who are earnest seekers for a higher life, a purer platform, would do well to secure a copy of this book; and we hope, that it may not be long before we are able to review another one by the same author.

W. H.

---

### STRAY THOUGHTS ON THE BHAGAVAD GITA.\*

BY 'THE DREAMER.'

That incomparable work, the Bhagavad Gîtâ has been the theme of so many writers that one might almost suppose little more remained to be said concerning it; yet the author of these "Stray Thoughts" has mastered his subject so thoroughly, and clothed his ideas in such beautiful word-vesture, that the reader's interest, provided he be at all in harmony with the spirit of this majestic 'Song,' is at once secured. These deeply thoughtful and profoundly suggestive comments, which are confined to the first two chapters of the Gîtâ, were written with the desire of being helpful to those who are, like himself, strugglers on the Path; and we think the author's wish will be realised by all attentive readers. As this is the first of the 'series,' we may look with pleasurable expectation for notes on the succeeding chapters.

W. A. F.

---

### ABHIJNANA S'AKUNTALA.

The revised and improved second edition of this well-known drama of Kâlidâsa, with the purer Devanagari text, a literal English translation, various readings, a Preface principally treating of the relative value of the several recensions, full notes, and useful appendices by P. N. Patankar, M. A., Prof. of English and Sanskrit, Madhav College, Ujjain, is now before the public. The text has been prepared by the editor on the authority of older copies. He has chosen for his edition one Kashmir MS., two Bombay MSS., two Madras MSS., and one Bengali MS. He is of opinion that the Southern copies have preserved the text generally unadulterated and unamplified. The main object of this edition of Sakuntala is the restoration of the text. His work, he says, is first and foremost, intended for attentive students of the various texts. But it is equally fully adapted to the requirements of college classes. A literal English translation, full explanatory, grammatical, and critical notes, a brief explanation of Sanskrit dramaturgy, and sundry other things necessary for the University candidate are embodied in the volume to give him full facilities for studying the work in a critical spirit. The book is moderately priced at Rs. 2 per copy. The "Arya Vijaya" Press, Poona, where this book was printed, might have executed its work more satisfactorily.

G. K.

---

\* Calcutta : Aghore Nath Datta ; 120-2, Musjid Bari Street. Price, Re. 1.

## S'RI BHAGAVAT GĪTĀ.

A neat pocket edition of this popular Gītā is now published by Vetsa Venkatas'eshayya, in the Telugu characters. It has a very useful alphabetical index to the S'lokas composing this Gītā. It is very cheaply priced at four annas per copy, exclusive of postage. Copies of this book can be had of Vetsa Venkatas'eshayya, Postal pensioner, Masulipatam ; or V. Nammalvar Chetti, No. 16, Reddirāman Street, Madras. G. K.

—

BIOGRAPHY OF JAMES M. PEEBLES, M. D., A. M.,  
BY EDWARD WHIPPLE, BATTLE CREEK, MICH.

This is the voluminous life history of a great traveller and indefatigable advocate of Spiritualism ; it is well edited, and is full of racy anecdotes and valuable and interesting information. Though now in his 80th year, we understand that Dr. Peebles is intending once more to visit India, a country that has ever filled him with profound interest.

—

THE ANNUAL REPORT OF THE SMITHSONIAN  
INSTITUTION FOR 1899.

This excellent work is fully up to the standard of its predecessors, and students of a wide range of subjects will find in its pages much to instruct and interest them. To psychological students, Sir William Crooke's admirable essay on *Psychical Research* will prove of great interest, and we very heartily commend it for their consideration. The publications of the Smithsonian Institution are invariably of the highest value and reflect honor upon all concerned.

—

MAGAZINES.

*The Theosophical Review* for January opens with an article on "The Ancient Slavonic Mysteries and Doctrines of the Soul," by a Russian. Many of the customs of the Ancient Slavs had a deep spiritual significance. It seems that cremation was common among them, as the following remark made by a Russian to an Arabian, shows : "You Arabs are stupid, you give your dead into the earth to worms ; we burn the body, and the soul goes quicker to heaven." Moses Levene's closing article on "Jesus and Christianity in the Talmud," presents, from the Jewish standpoint, some conclusions as to Jesus which seem to find corroboration in the ancient writings. The writer also compares, in parallel columns, many of the 'sayings' of Jesus with others found in the Talmud and among the teachings of Hillel.

Mrs. Caroline C. Ohlmüs gives her second paper on some strange practices of "Black Magic in Ceylon." Mrs. Besant contributes an important article entitled "A Lodge of the Theosophical Society," which we hope will be widely read. It has been re-printed by the Adyar Lodge, and is sent with this issue of the *Theosophist*, as an extra supplement, and will also be furnished to *the Prasnottara* as a Supplement. Caroline Cust writes on that remarkable and "representative book" Dante's "Divine Comedy ;" E. M. Stevens, on "The Secret of Fan ;" James Stirling on "Lemuria ;" and Michael Wood, on "The Secret Island." Mr. Mead, under the heading of "Asiatic and European," continues his comments on Mr. Meredith Townsend's recent work,

“Asia and Europe ;” and Mr. Bertram Keightley, in “The Mysticism of the Intellect,” ably though briefly reviews a recently published work containing Dr. Rudolph Steiner’s ‘series of addresses to the Berlin Theosophical Society.’ “The Eternal Conflict”—an essay by William Romaine Paterson, which has been recently published in book form,\* is favourably commented on in the closing article—a thoughtful one by Dr. A. A. Wells, in which are found some excellent quotations from the work in question.

The February issue opens with a paper by Miss Hardcastle on “Fragments of the Mandæan Mass for the Souls of the Dead,” which contains some excellent quotations. Mrs. Besant’s “Freethought in Theosophy” is a vigorous disclaimer of everything that savours of dogmatism in any form in relation to Theosophical teachings. Mr. Mayers, in his article on “The two Gospels,” says :

“The great want of the age, for which men are often unconsciously seeking, is a gospel at once larger, deeper, purer, sweeter and more spiritual than the outworn tale of redemption by the blood of a divine victim, in its literal and historic sense.” “The Musical System of Pythagoras,” by H. Ernest Nichol, we think could be understood by very few save professional musicians. A. H. Ward’s article on “The Prodigal Son” will be found helpful to those who are earnestly seeking the path. Mrs. Corner-Ohlmüs contributes her third paper on “Black Magic in Ceylon.” Michael Wood’s “Dream Garden” will, we are quite sure, be found very interesting as well as instructive to all story-lovers who may have the privilege of reading it. “The Root of Religion,” by G. R. S. Mead, is a philosophical contribution, in the course of which the writer considers Mr. H. Fielding’s most recent work, “The Hearts of men,” † and gives some pithy extracts therefrom. Mr. Fielding says, as here quoted, “I confess that, to me, there is nothing so repellent as the hate of faith for faith.” to which we respond, *Amen*. Mr. William Tristramson has a thoughtful paper on “The way of life,” and Dr. Wells, in an article on “Progress and Protestantism,” expresses his views as to the relative tendency of Protestantism as compared with Catholicism, which views will, we venture to say, be quite surprising to most adherents of the former cult.

*Théosophie*, Antwerp. This magazine is edited by M. Armand Maclot, President of our Antwerp Branch. The January number is accompanied by a special number of the same date which is devoted to a reproduction of Mr. Leadbeater’s monograph on the Human Aura and to Mrs. Besant’s illustrated, historical paper on “Thought Forms.” For this literary treat the readers of *Théosophie* are indebted to the liberality of a self-sacrificing member, who denied himself to be able to do this benefaction. Under the leadership of our present colleagues of Antwerp and Brussels, our movement in Belgium is full of life and gradually spreading.

*Modern Astrology*. Our friend and colleague, Mr. Alan Leo, is to be congratulated on the growing prosperity of his magazine; the more so as this is not due to any resort to clap-trap advertising, but to judicious management and careful editing. Being a thorough-going theoso-

\* London : Heineman, 1901.

† London: Hurst and Blackett; 1901, price 10s. 6d.



phist, and his wife the same, they throw over the whole of their abstruse specialty, an interest which attracts outsiders and pleases those who are already familiar with the subject. Mr. Leo pays a tribute of gratitude to the late Lady Malcolm, who was a staunch friend of our friends and helped to make their early work successful. The conception of the magazine, he tells us, took place on the top of an omnibus on a certain evening in the month of May, 1890, and the total sum it was proposed to venture was £25. "We started the magazine under favourable auspices, with a promise of a dozen subscribers, and the bait to lure subscribers to speculate in a 4/6 subscription was a free horoscope. The idea was not entirely original, as very few ideas are, but it was successful. We learned more Astrology by those free horoscopes than all the books could teach us ... We made many converts to Astrology in those days through our free horoscopes." The February number opens with an interesting story entitled "The Romance of Astrology." This is followed by an article on the Aura, by Mrs. Leo, and the rest of the number is filled with interesting matter.

*Journal of the Buddhist Text and Anthropological Society*, Part II, of Vol. VII., 1901, contains the narrative of a journey to Tashi Lhun-po in Tibet, by Sarat Chandra Das, C. I. E., Tibetan Translator to the Government and Editor of the publication. The story of the journeys, adventures and observations of this great Indian traveller are extremely interesting and instructive; so much so that Sarat Babu's book is being published, we believe, by the Royal Geographical Society. In the guise of an Indian Pandit making a pilgrimage to the sacred Buddhist shrines he, in company with the well-known Tibetan employé of Government at Darjiling, Lama Ugyen Gya-tsho, succeeded in visiting Tashi Lhun-Po, the seat of the Tashi Lama, and residing there several months. He also was so fortunate as to get to Lhasa and to be received by the Dalai Lama. By the exercise of great cunning, intelligence and discretion he was able to escape all the pitfalls which engulf others who attempt to make the same journey. One is forced to admire equally his courage and perseverance, and one follows him with absorbed interest throughout his narrative. On the 31st of July (1879), while an inhabitant of the Tashi Lama's palace, there was great rejoicing and a general holiday all over Tibet and High Asia; the infant Dalai Lama (Gyal-wa Rinpo che) was installed on the throne of Potala—the name of the Dalai Lama's palace at Lhasa—as the incarnate *Bodhisattva* Avalokites'vara, or the Tibetan Chen-re-zig. The narrative says: "The princely infant, into whose person the spirit of the late Dalai was found to have passed, had been till now brought up in a small palace called Gyal-kup, near Lhasa. Last year the Tashi Lama Panchen Rinpo che, at the invitation of the Emperor of China and the high officials of Tibet, went to Lhasa to examine the infant Dalai, and to report if the spirit of the late Dalai had really passed into his person. For several days sacrifices were offered and oracles consulted in the renowned convents and sacred shrines of Lhasa, Sam-ye, Tashi-chunpo, and other places of Buddhist sanctity; the result being to establish beyond doubt that the infant was the incarnate Chen-re-zig, the patron *Bodhisattva* of Tibet. On the day when he pronounced the infant's claims to the pontifical throne to be good and valid, a magnificent rainbow

is said to have appeared over the palace of Potala, which was looked upon as a divine confirmation of the decision."

If Sarat Babu ever finds the moral courage to put into print what he told Mrs. Besant and Col. Olcott in 1894, the Western world may feel inclined to recast their unjust verdict as to Mme. Blavatsky's stories of her experiences in Tibet and of the powers of the Adepts.

*Sophia* (Madrid). The January number of our well printed and well edited Spanish contemporary marks the commencement of its tenth year of publication, and the editor's salutation to his readers has a tone of cheerfulness and hope which is very encouraging. He says that as time moves on, his belief in the teaching of Theosophy becomes more and more profound, for the advancement of science is gradually proving the basis upon which the teachings of the sages have been built, to be as strong and immovable as the living rock. He cites a number of examples in support of his contention. The second article is a vindication of the memory of Madame H. P. Blavatsky, written in that loyal and courageous spirit of unquestioning devotion which has characterized the writings and speeches of Senor Xifré from the beginning of his connection with us. The Society has not produced a more unflinchingly devoted member than he. The number under notice contains much other interesting matter. We wish for our contemporary every prosperity and continued usefulness.

*Theosophia*, Amsterdam. The January number of this magazine is largely composed of translations of the more important works of our leading writers. It is always tantalizing to feel, on opening this and two or three others of our foreign contemporaries, that all the fine writing within their covers is beyond our comprehension. Perhaps, some day, all publications throughout the world will be made in Dutch, or perhaps English; still we admit that the supposition is open to doubt! Meanwhile, we must just sit by and see our friends in some of those foreign countries enjoying literary banquets not within our own reach.

*Teosofisk Tidskrift*, Stockholm. The December number of this industrious publication ends the eleventh volume and prepares us to expect it in its new form of the *Skandinavisk Teosofisk Tidskrift*. Though we cannot read the contents of the magazine, we personally know the leading workers in the Section and need no assurance that they are doing all that devoted and intelligent colleagues can to push on and consolidate the movement in Scandinavian countries. Has it ever occurred to our leaders that these Scandinavian loyalists, who are at the North polar end of our current, are no more enthusiastic workers than their associates in New Zealand, who are our advance guards nearest the South Pole? And do they realise what that wireless thought-transference means?

*Der Vâhan*, Leipzig. Our esteemed associate, Herr Bresch, working against all possible odds and with very meagre assistance, continues to bring out his German *Vâhan* and to make it interesting for his readers. The January number is as useful in this respect as its predecessors.

*Philadelphia*, Buenos Aires. The bi-mensual number for September-October, of *Philadelphia* which is conducted with such good taste and fairness by Señor Sorondo, devotes a large amount of its space to a report of the visit of the President-Founder to that part of the world in September last, copying for permanent reference, reports of his lectures and

of the introductory remarks of himself and other chairmen of the different meetings: he also takes over from *Caras y Caretas* (Masks and Faces) a reduced copy of the splendid portrait of Col. Olcott which was taken by Taber, the leading photographer of San Francisco. There is also a photo-engraving of a leaf of one of our duplicate palmleaf MSS. that Col. Olcott took with him to show our friends throughout the world how a Sanskrit manuscript looks.

*Theosophy in Australasia.* The editor opens his January number with a notice on the suggestive pamphlet by Mr. G. E. Sutcliffe, entitled "Two Undiscovered Planets," which he calls "one of the most important little pamphlets perhaps ever issued by a member of the T. S." Mr. H. A. Wilson contributes an interesting article under the title of, "Is there a National Soul?" His view is that the great Lords of Evolution form nuclei as evolutionary centres for the production of new races and sub-races, the Manu of the race being in each case its core and centre. When everything is ready there pass into this evolutionary focus, individuals whose Karma has prepared them to become factors, major or minor, in the racial creation that is in contemplation. Mr. Wilson succinctly states his idea as follows: "For this reason I have thought it necessary to postulate a national entity behind or ensouling each distinct nation, which is a conscious centre drawing hitherto separated individuals around itself, putting into their minds the ideas which they try to work out in their religions, their language and literature, their laws, their manufactures and their general civilisation.

"Around such an entity on the subtler planes of being would gather the energies generated and liberated by the individuals on earth, who in their totality may be called its physical body, and from this subtle body would flow down the forces moving that physical body towards the working out of the nation's destiny. Each such national entity would have behind it or around it when it began to gather together a new body for itself, a certain store of unworked-out causes which would be the Karma of the nation that was to be.

"It would be limited in its activities by the inertia, ignorance, selfishness and self-willedness of the material, that is, the human beings with which it had to work, and also by the antagonisms which would be sure to arise between the nation it was trying to evolve and some neighbouring nation."

Mr. F. C. Ramsey writes on what goes on "Behind the Veil;" C. M. asks, "What of the Harvest?" there are Questions and Answers, reports on Branch activities in Australasia and Tasmania, a commendatory notice by Miss Edger on the Dreamer's, "Stray Thoughts on the Bhagavad Gîtâ," and a letter to the editor from that amusing traveller, Dr. Peebles, who calls himself "a Theosophist, a Spiritualist and a Buddhist, connected with the Buddhist Church in Ceylon"—which we fancy will surprise the Sinhalese Buddhist priests, as much as his other statement in another publication, that he is a member of the "Loyal lodge" of the T.S. at Adyar has, the President of the Branch in question. But perhaps Dr. Peebles does not exactly know where he stands.

*Le Lotus Bleu.* The January number is an interesting one—as, in fact, all M. Courmes' issues are—his policy being to add to such original articles as he may secure, translations of the best fugitive writings of our best writers.

*Bulletin Théosophique.* We learn from the January number of the *Bulletin* that the Countess Wachtmeister, Miss. Arundale and the Count and Countess de Prozder of Geneva, members of the Society, have recently passed through Paris. Comdt. Courmes contributes a valuable article on the Desire Elemental.

*Revista Teosofica.* Number IV. of our young Cuban contemporary embraces much interesting and profitable matter, and we hope it may have a wide circulation in the West Indies. The Editor should revise his list of officials, to whom inquirers in various countries may address themselves. Dr. Wells is no longer General Secretary of the European Section; an Italian Section has superseded the single group under Signor Calvari; Mr. Luis Scheiner is the proper person to address in South America, and Dr. Marques has left Australia for good.

*Teosofisk Tidskrift for Skandinavien.* With the January number the name of our Northern organ is altered to the above form and the new Volume begins. May its career of usefulness continue unchecked.

*The N. Z. Theosophical Magazine* contains the first portion of "The Story of the Cross," by Helen Thorne; "Fear—its Cause and Cure," by E. Richmond; a Poem on "The Loom of Life;" the first chapter of a story—"And the Sins of the Fathers;" and an interesting article in the Children's Column, reprinted from *The Golden Chain*.

*The Arya* for January gives the conclusion of Professor Sundarama Aiyar's "Educational Address;" a brief paper on "Sri S'ankarâchârya," by R. Ragoonath Row; "The Beatings of our National Pulse; Revivalism," C. M. Padmanabha Chari, and much other matter which we have not space to notice

*The Dawn* (February) has the following attractive table of contents: "Blessed are the Pure in Heart, for they shall see God;" "Lines addressed to Dr. Sarat K. Mullick;" "The Industrial Development of India;" "Methods of training Youths in Ancient India;" "Vegetarianism and Vigour;" "The Sphere of Religion;" "History of Indian Grammatical Literature;" "Sri Chaitanya and His Message;" "Infant Marriage *versus* Deferred Marriage:" Question of Legislative Remedy."

Acknowledged with Thanks:—*The Vâhan, Light, Banner of Light, Harbinger of Light, Health, Review of Reviews, The Phrenological Journal, Theosophisch Maandblad, Mind, Metaphysical Magazine, United Buddhist World, The Brahmachârin, The Brahmavâdin, Astrological Magazine, Prabuddha Bharata, The Indian Review, Christian College Magazine, The Indian Journal of Education.*

---

## CUTTINGS AND COMMENTS.

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

From an article in the *Theosophical Review*, by Mrs. Besant, we make the following extracts, which we commend to the careful attention of our readers, and more especially to those who may be inclined to pin their faith on human authority :

“It might be enough to say that by the constitution of the Theosophical Society every kind of dogmatism is eschewed, and that its objects are such as by their very nature preclude the assertion of any teachings as obligatory on its members. But while this might be sufficient for loyal members, who rightly see in any attempt to impose intellectual change a treason against the Society, I would fain look deeper into the subject, so that those who are inclined to wear these fetters, or to twist them round the limbs of others, may also see with us the error of such ways. Let us take first the least important argument—the imperfect nature of human knowledge. Even when we have secured some facts of which we are sure, some elements of error always remain in our statement of the facts. First comes the personal equation, the bias given to our perceptive abilities by our physical and mental peculiarities, and our preconceived ideas. This bias is far more serious in superphysical observation than even in physical, and a careful superphysical observer invariably discounts his observations, and warns his readers and hearers of this likelihood of mal-observation. How absurd then, is it, for other people, who cannot even check his observations, to try to force them down other peoples’ throats, with certainty as to their complete accuracy, which the original observer disclaims !”

“If this personal bias be partially eliminated by strenuous effort, there remains, as distorting and miscolouring the fact, our far-reaching ignorance of other facts in relation to it. The facts we know are out of proportion, because of the immensely larger number of facts which we do not know, and which are yet in relation to them.”

“Finally, let the true Theosophist remember to be tolerant even to the intolerant, since vice is not destroyed by vice, but by its opposite, virtue. Let him meet unreason with compassionate liberality. For in all alike the Self is evolving, and the manifestations that to our half-vision are evil are only uncompleted good.”

Our readers may remember a beautiful little poetical paraphrase which appeared in the *Theosophist* for May 1899, entitled “Abide with me.” As it was much appreciated by our readers, we have pleasure in publishing another from the same author, our gifted friend Mr. Wilton Hack of Australia. As will be seen, it is adapted to the tune, “Nearer my God to Thee,” and we beg to call Mr. Walters’ attention to it as suitable for publication in his *Golden Chain*, for the use of Lotus Circles.”

Nearer, oh Truth, to Thee,  
 Nearer to Thee ;  
 Wild though the storm may rage,  
 Surrounding me ;  
 Still must I struggle on,  
 At last the victory won,  
 Nirvâna leading on,  
 Nearer to Thee.

Great is the joy I feel,  
 Nearer to Thee ;  
 Fainter desire grows,  
 Nearer to Thee.  
 Oh Truth, the Light bestow,  
 I would Thy glories know ;  
 From Thee the Light doth flow ;  
 Nearer to Thee.

\* \* \*

*Different Faiths.* Mr. H. Fielding, in his recent work, "The Hearts of Men," after referring to that divine voice which speaks to us in "unknown tongue," says :

"Whatever your faith may be, you have no monopoly of religion. I confess that, to me there is nothing so repellent as the hate of faith for faith. To hear their professors malign and abuse each other, as if each had the monopoly of truth, is terrible. It is a strife in families, where brother is killing brothers and the younger trying to disinherit the elder."

And again :

"The faiths are all brothers, all forms of the same mystery. There are older and younger, stronger and weaker, some babble in strange tongues, it may be, different from your finer speech. But what of that ? are they the less children of the Great Father for that ? Surely if there be the unforgivable offence, the sin against the Holy Ghost, it is this : to deny the truth that is in all the faiths ?"

\* \* \*

*Burmese Stone-pelting Elementals.* A writer of Burmese superstitions in the *Rangoon Gazette* says : There is another means of doing harm through unseen agencies, of which the Burmese stand in great dread ; it is called Ponnaka. Ponnaka is an ogre and one of the principal personages in one of the ten great stories of Gautama Buddha's anterior births, called Vidhurajataka, the story of Vidhura, which is also the subject of a well-written Burmese poem. Ponnaka is represented as an ogre holding a sword and riding a horse. An image of wax, representing the ogre, is first made ; the saddle must be made of the loin-cloth of a dead man, the bridle with ropes that have been used to tie the toes of a dead person, and the tail of the horse is to be made with the hair of a suicide by hanging. The whole is then buried at the foot of a tree whose Nat is famous, and Ponnaka having been first invoked, will do, according to the will of the invoker, one of the three following things : Pelt stones at a house, burn a house or even a whole village ; or beat such or such a person with rattans. But under the name of Ponnaka are also included some other magical feats, the invisible agencies of which are one or several small dolls buried under the house of the person whom one wishes to injure or annoy. Evidence has come from nearly all countries of the reality of these house-peltings by stones, clods of earth and other missiles, by sub-human entities. It would also seem as if they can be brought under human control, and are so by the practitioners of the black art.

\* \* \*

We owe the discovery to Miss Mary Kingsley. Witness the following excerpt from the *Journal of the Society of Comparative Legislation*, in the *Madras Law Journal* for November and December last :—  
 "West African Studies, by Miss Mary Kingsley—Spirits as Policemen." Miss Kingsley might call her picturesque writing

a "word swamp," but there is not a dull page in it. These *studies* teem with interest. The chapter on "African Religion and Law," for instance—what a vista of new ideas it opens up to the student of Comparative Jurisprudence. Not without meaning are the two—religion and law—coupled together, for in West Africa the spirit world pervades and animates every thing. As Miss Kingsley humorously puts it "the spirits put into a charm are the police force," and much more effective than men. Your human policemen can be evaded or outrun if you steal a few potatoes from a field, but the spirit policeman cannot be so circumvented when he hangs *alone* up in a bit of rag or gets inside a little horn on guard over the African farm. He will most certainly have you, and you will swell up and "bust." "You will see this," she says, "strikingly illustrated when, as you walk along a bush path far from human habitation, you notice a little cleared space by the side of the path; it is neatly laid with plantain leaves, and on it are various little articles for sale—leaf-tobacco, a few yams, and so on—and beside each article are so many stones, beans or cowries, which indicate the price of each article, and you will see, either sitting in the middle of the things or swinging by a bit of *I'è I'è* from a branch above, Egbà, or a relation of his—the market god—who will visit with death any theft from that shop, or any cheating in price given, or any taking away of sums left by previous customers. You can always tell which are the articles already paid for things taken, and which are those you can take and welcome if you pay cash down, because those for sale have the prices marked up. Again, the plantation of a *Ba' Akele*, or Fan town, are not in the manner of fenced-in back garden; they are open clearings, sometimes a mile from the town they belong to. Sometimes for weeks at a time no one of their owners is near them by day; at night the slaves, or lower members of the family, go up to the little hut in them and scare off the gorillas, elephants, bush cows and bush pigs, but during the day there is nothing to guard them from human robbers but the *bian*. Also there are the spirits who are kept and fed in little miniature huts on the verges of the plantation towards the forests, and whose work it is to help the human owner to keep down the evil weed spirits that invade it from the forest. Or you can take a canoe and drop beside the slimy banks of any oil river you choose, and you will see quantities of fish traps, every one of them guarded, and practically efficiently guarded against human depredations, by charms; or away in the Gorilla-land forest, you will see, miles from any sign of human life, piles of cut billets of ebony, or rubber vines, each with its *bian* on, and if you were a Fan, desirous, as is common with Fans, of taking those things, you would hold it policy first to kill the human owner of them wherever he might be."

O. V. N.

The friend who sends us the above interesting excerpt, might have added that in certain parts of India the cultivators have elemental spirits in charge of their fruit orchards and get most efficient service, if all that is said be true. If a thief comes by night and lays his hand on a fruit he is by the occult power fastened to the spot where he stands, powerless even to remove his hand from the object of his greed or gluttony. We have been told that transfers of the guardian elemental of the orchard are made along with the property, the invisible entity serving the new lessee with docility if the customary *pûja* be made to it.—ED. NOTE.

# SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1902.

## MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st January 1901 to 20th February 1902 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS. A. P
Mr. C. W Sanders, General Secretary, New Zealand Section		
T. S., 25° Dues	... ..	45 0 0
Mr. Alexander Fullerton, General Secretary, American Section		
T. S., 25° Dues	... ..	387 5 0
Mr. C. Sambiah Chettiar, Mylapore	... ..	3 0 0
Babu Upendra Nath Basu, General Secretary, Indian Section		
T. S., 25° Dues in part payment	... ..	300 0 0
Mr. R. Tebbitt, Swatow, China, Dues	... ..	15 0 0

### LIBRARY FUND.

Mr. C. Sambiah Chettiar, Mylapore	... ..	3 0 0
Au F. T. S. of Burma	... ..	50 0 0

### PANCHAMA FUND.

Mr. A. L. Williams, U. S. A.	... ..	2 15 0
------------------------------	--------	--------

ADYAR, MADRAS, }  
20th February, 1902. }

T. VIJARAGHAVA CHARLU,  
*Treasurer, T. S.*

## NEW BOOKS FOR THE ADYAR LIBRARY.

“Catalogue of Pali, Sinhalese and Sanskrit MSS. in the Colombo Museum Library,” from P. D’Abrew; “Reminiscences of German University Life,” a Lecture by Dr. Nishikanta Chattopadhyaya. “Abhijnāna Sakuntala,” revised Sanskrit Text with English translation; “Bhagavat Gītā in Telugu characters” with an alphabetical index to the S’lokas (pocket edition); “Sringāralahari or Telugu Vāsavadatta;” “Swārochisham,” a Telugu drama; “Decennial report of the Maha-Bodhi Society” from 1891 to 1901; “The Rāma Krishna Mission famine relief report;” “Elevation,” a discourse preached in Christ Church, Devonport, Sunday, October 27th 1901, by Rev. E. B. Russell, M. A.; “Report of the Red Cross Relief,” Galveston, Texas; “S’ivasaralahasranama Stotra with Nilakantha’s commentary, translated into English with Sanskrit Text,” published by R. Anantakrishna S’āstri; “Madras Government Museum Bulletin,” Vol. III., No. 3, Anthropology “Nāyars of Malabar,” with eleven plates, by F. Fawcett, 1901; Mr. J., P. W. Schuurman, of the Hague, has also sent a very rare and valuable polyglot dictionary—French, English, Dutch, German—published at Paris in 1848, which will be an important addition to our collection of works of reference.

## NEW BRANCHES.

### INDIAN SECTION.

Branches.	Charter Date.	Officers.
Kavali T. S.	... 2-12-1901 ...	{ G. Soma Row, <i>President</i> . K. Narasinga Row, <i>Secretary</i> .
Navsoai T. S.	... 7-12-1901 ...	{ Jamssetji Byramji, <i>President</i> . Byramji A. Raudalia, <i>Secretary</i> .
Bhimavaram T. S.	... 13-12-1901 ...	{ G. V. Siva Row, <i>President</i> . C. Ranganaikalu Naidu, <i>Secretary</i> .
Akola T. S.	... 13-12-1901 ...	{ V. K. Desai, <i>President</i> . L. G. Oke, <i>Secretary</i> .
Udipi T. S.	... 13-12-1901 ...	{ M. Deva Row, <i>President</i> . K. Sundurang Row, <i>Secretary</i> .
Faridkote City T. S.	... 16-12-1901 ...	{ Sirdar Thakur Singh, <i>President</i> . Pandit Lachmi Narain, <i>Secretary</i> .



raise a memorial to the departed, in the shape of an oil painting, in recognition of his manifold and valuable services as a teacher, preacher, and propagandist.

It is well known to every one that as an advocate and practical imparter of Hindu Moral and religious education to the rising generation, he was alone in this field of work in Southern India, and devoted all his strength, energy, influence and resources to the cause he espoused, and that his services in this direction were of an important and lasting character.

Though his meritorious work in this sphere, and in connection with the Hindu Theological High School and the Hindu Moral Association, in themselves constitute a monument to his memory, still it is incumbent upon those who reap the benefits of his work to give a public and lasting expression of their gratitude to him for the good he has done.

The Memorial Committee therefore appeals to the sympathy and generosity of Mr. Pandiaji's pupils, friends and admirers, to render such help as they can give, and contribute their mite to meet the expenses of the proposed memorial.

Contributions may be sent to the undersigned at No. 113, Mint Street, and will be thankfully acknowledged.

R. SAMBASIVA IYER, B. A.

C. VENKATARATHNUM,

*Joint Secretaries.*

P. M. C. OFFICE, }  
113, MINT STREET, MADRAS, }

C. RAJAGOPALA CHETTY, F. T. S.

*Treasurer.*

## THE ANNUAL REPORT OF THE THEOSOPHICAL SOCIETY.

### A RECORD OF GOOD PROGRESS.

[A correspondent of *The Mahratta* sends to its Editor the following report of our recent Adyar Convention.]

"Sir,—One reads the annual report of the T. S. and is surprised to find what amount of useful work is turned out in a year by the respectable though poor Theosophists. Forty-nine new Branches were added, making the total number of issued Charters 656, and the Eighth Section of the Society was organised in Italy under the very shadow of the Vatican at Rome. About thirty Magazines are being conducted in various languages in the avowed interests of Theosophy and writers and speakers are working to awaken public interest in the sublime teachings of the ancient Rishis. Col. Olcott made an official tour over the world, counting up to something like 47,000 miles, and found active work being done by devoted persons everywhere. The Colonel narrated to the last Convention how the *Gita*, now translated into twenty one languages under the auspices of the T. S., is being studied in all nations, so much so that he once heard a man in North Sweden lecturing to a large audience in the Swedish language on the teachings of that Celestial Song, just as learnedly as a *Pandit* would do in India. In western countries, Theosophy has awakened warmest personal feelings for the Hindus and admiration for the ancient literature of the wise people of India. I may here notice a curious fact that in America some of the Branches of the T. S. are named as Ishwara, Shila, Ananda, Dharma, Narada, Manasa, Arya, A'tma, whereas even our national and patriotic schools and colleges and clubs go by foreign names! The Adyar Library is a monumental work the old Colonel is doing; it has two sections, the Eastern one containing 6016 MSS., some of which are so rare that the Colonel is contemplating a monthly magazine on the lines of the well-known *Pandit* to publish them for the information of the general public and the Western Orientalists. The Panchama Education is a philanthropic undertaking that some Theosophists are conducting under the Colonel's supervision and Miss Palmer and Mrs. Courtright—both American ladies—have pledged their lives to this noble work. The unhappy class of Pariahs—the so-called *Atishudras* of the Southern Presidency—who have been long neglected by the Hindus and left to the tender mercies of the missionaries of Christ, are now given some

## AMERICAN SECTION.

On January 2nd, 1902, a Charter was issued to Alaya Lodge T. S., St. Paul, Minn. There are seven Charter members; the President is John L. Lathrop and the Secretary is Mrs. H. Emma Pruden, 604, Ashland Avenue.

On January 17th, a Charter was issued to the Euclid T. S., Cleveland, Ohio, for eight Charter members. The President is Mrs. Minnie E. Peets; the Secretary is Mrs. Emma H. Carpenter, 128, Olive St.

The Tampa T. S., Tampa, Florida, has dissolved. This leaves seventy-four Branches in the American Section.

ALEXANDER FULLERTON,  
*General Secretary.*

## EUROPEAN SECTION.

A Charter was issued on January 15th, to William Walker, Joseph Taylore, Joshua Watson, Alice Doeg, Joseph P. Sleight, Jane Mattison and Jane Young, to form a Branch of the Theosophical Society at Whitely, Northumberland, to be known as the Tyneside Branch.

BERTRAM KEIGHTLEY,  
*General Secretary, pro. tem.*

## NETHERLANDS SECTION, ERRATA.

As the General Secretary of the Netherlands Section sent us no revised Branch List with his report, and as we had to prepare in great haste 98 pages of extra matter for publication in the January *Theosophist* within a very few days after the close of our Convention, a few mistakes occurred in the Anniversary Report. We have since been informed that the President of the Dutch Branch at Utrecht is J. D. Ross; the Secretary is Mrs. M. J. Vermeulen. The Branch at Semarang was by mistake omitted from the list of this T. S. Section and classified by us as Non-sectionalised. We beg to be excused for the mistake, and now publish the following: A Branch of the T. S. was formed at Semarang (Java, Dutch East Indies) on September 7th, 1901, and is called "The Semarang Central Indian Lodge;" President, D. G. Van Nieuwenhoven Hilback; Secretary, E. Rudolph. This is the 9th Branch of the Netherlands Section.

## THE SUBBA ROW MEDAL.

Messrs P. Orr and Sons, the leading silversmiths of Madras, have made a very fine copy of the Subba Row Medal, from the Society's steel dies, and the President-Founder has sent it, with an official letter to Babu Bhāgavan Dās, M.A., F. T. S., to whom it was awarded for his book, "The Science of the Emotions."

## A MEMORIAL TO BRAHMASRI R. SIVASANKARA

PANDIAJI, B.A., F. T. S.

AN APPEAL TO THE PUBLIC.

"SATHYAM VADA "

"DHARMUM CHARA "

[One of the most familiar figures at our Annual Conventions of the Theosophical Society at Adyar, in past years, was that of the late Pandit R. Sivasankara Pandiaji, B.A., a most earnest worker in the educational field and a devoted advocate of the revival of Hindu Religion. His voice was often heard on our platform and his children gave Sanskrit recitations on different occasions before our conventions. We heartily approve of the proposed memorial and shall be pleased to aid in furthering it.—*Ed.*]

At a meeting of the pupils, friends and admirers of the late lamented Brahmasri R. Sivasankara Pandiaji, B.A., F.T.S., which was convened on the 27th July 1901, under the auspices of the Hindu Moral Association, to concert measures for perpetuating his memory, it was resolved to

education by the Theosophist. "When I saw," says the Colonel, "the hopeless misery into which they had been plunged by the criminal cruelty of the conquerors of their race in past ages.....my sympathies were profoundly stirred; I did not study the metaphysics of the problem of political economy, I saw only before me some millions of unhappy people for whom I thought it would be the greatest of charities to give them an elementary education which would enable them to struggle somewhat better for their maintenance." Of these Panchama Free Schools there are now four, educating nearly 600 boys and girls. The natives of Ceylon are similarly helped to get education and revive Buddhism, the schools established in their midst being 250 with thirty thousand boys and girls in them. It is a very marvellous educational work the Theosophists are doing in Ceylon, as well as at the Central Hindu College of Benares, and every sensible man ought to sympathise with them. An outsider can hardly realise the source of strength and the spring of action of these workers, who have bravely surmounted the limitations of sect and country and are ready to help any people on the face of the globe who require help. But what will not devotion and sacrifice do!

"The T. S. organisation and its methods of work have much to teach us. One may easily see that the Theosophists do not content themselves with passing Resolutions. If they want to teach they establish centres and libraries and schools, and work in a thoroughly business-like fashion. We have a sort of Social Reform movement in Western India, but while the Theosophists have established schools for Buddhist boys and girls, for Pariahs, for Hindus, and for others, there is not a single decent High School for Hindu Girls in a city like Bombay where the leaders of Social Reform live and move. Col. Olcott, Barrister Keightley, Dr. English, Mrs. Besant, Miss. Palmer, Mrs. Courtright, Mrs. Higgins, and others, have offered their lives and have pledged themselves to the cause they embraced, whereas our leaders over here—what are they doing? How many days, not to speak of months or years, of "unpaid service," as Mr. Justice Chandavarkar once said, do they give to the cause for which they speak and pass empty resolutions! And again, the T. S. Convention is celebrated without charging any fee to the delegates, as is done by the managers of the Congress. Theosophists can sit on the ground for their work, while the Congressmen want a palatial pandal, and chairs and sofas. The food of the Indian Theosophists is simple, and they can work without tea, coffee, or even milk, while thousands of rupees have to be spent in feeding the Congress delegates. Theosophists live in leaf huts, and the Congressmen have to be housed in bungalows and tents! The simple rupee-a-piece *Kambalis* (blankets) of the Theosophists do not do duty for the costly cots of the Congressmen. In short, the methods of the T. S. work, the life of the prominent Theosophists, and their earnestness and devotion to their cause, are all worthy of a careful study by our Social, Political, Religious, and Economical Reformers, whose work always wants some reality about it.

"Within the Theosophical Society, though not necessarily connected with it, there is a private body called the Eastern School of Theosophy (the E. S. T.) which also held its sittings and went through some important work—or rather its work is said to be always of a serious and important nature. The Convention broke up as silently as it had assembled, and the delegates returned to their appointed task. Col. Olcott saying to each as he went to ask leave of him, "Go to your country, but *be faithful*." As long as the Theosophists abide by their high ideal and uncompromisingly preserve the unsectarian character of their Constitution, the world-covering Theosophical Movement has every chance of succeeding in its mission of arousing life in the dead or dying religions of the world."

# OLD DIARY LEAVES,

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY

By COL. H. S. OLCOTT, P. T. S.

Illustrated Crown, 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

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

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

"A book of extreme interest, giving the history of the Society from the journal kept day-by-day by Col. Olcott. It is the only authentic record of the Society's rise and progress, and is overflowing with interesting facts about H. P. Blavatsky and occultism."—[*Mercury*.]

## SECOND SERIES.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and, includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

### CONTENTS.

Chapter I.—The Voyage Out. II.—Settling down at Bombay. III.—Laying Foundations. IV.—Many Wonders. V.—Northern India. VI.—Northern Wanderings, Snake-charming, *The Theosophist*. VII.—Future Workers. VIII.—Allahabad and Benares. IX.—Phenomena and Pandits. X.—First Tour in Ceylon. XI.—Popular Enthusiasm. XII.—Tour Concluded. XIII.—Domestic Explosion. XIV.—Swami Saraswati on Yoga. XV.—Simla and the Cœrulians. XVI.—What happened at Simla. XVII.—Gorgeous Scenes. XVIII.—Benares the Holy. XIX.—A Master of Djinn. XX.—Ceylon Buddhism. XXI.—A Buddhist Fund. XXII.—From Bombay Northward and Back. XXIII.—A House-boat Journey with H. P. B. XXIV.—Baroda to Ceylon. XXV.—Secret of Psychopathic Healing. XXVI.—Healing the Sick. XXVII.—Touring in Bengal. XXVIII.—Florid Compliments. XXIX.—Healing the Dumb. XXX.—South Indian Wonders.

Cloth 8vo. well bound, Rs. 4-8; Paper Rs. 3-0.

Apply to THE MANAGER, *Theosophist Office*, ADYAR, MADRAS, INDIA.

### NEW BOOKS.

Mahanirvatantram English trans., by M. N. Dutt	...	Rs.	10	0
Vedanta Panchadasi	...	"	5	0
Esoteric Christianity, by Mrs. Besant	...	"	3	12
Esoteric Hinduism	...	"	1	8
Photo of Ramachandra, Cabinet	...	"	0	8
Do. Sri Krishna, Locket size	...	"	0	6
Mesmerism, Spiritualism, Witchcraft and Miracles	...	"	0	8
Life and Life after Death, by Mrs. Besant	...	"	0	4
Stray thoughts on the Bhagavad Gita, by Dreamer	...	"	1	0
Study of Bhagavat Purana, by P. N. Sinha	...	"	2	8
Bharata Saram, Part I. Tamil	...	"	0	10
Three Paths, Telugu translation, by Naraniah	...	"	0	6
Thought Power, its Control and Culture, by Mrs. Besant	...	"	1	2
Sri Ramachandra, The Ideal King, by do	...	"	1	6
On the Threshold, by "The Dreamer"	...	"	0	8
Vaidika Dharma Sutrani (Devauagari Text and English trans.)	...	"	0	2
Prevention and cure of old age, by Eleanor Kirk...	...	"	1	10
Bhagavad Gita—with the Commentary of Sankaracharya, 2nd Edition, Revised and Improved, with Additional Notes, by A. Mahadeva Sastry of Mysore, cloth bound..	...	Rs.	4	0
Stiff board	...	"	3	0

SANSKRIT.

Sandhiavandanam of Yajur and Sama Vedins with Purusha-suktam, Srisuktam, Bhusuktam, &c., in grandha character, with Various Commentaries translated into Tamil, by Sri Saila Thathachariar	...	...	...	Rs.	1 0
--	-----	-----	-----	-----	-----

SANSKRIT AND TAMIL.

Bhagavad Gita, translated into Tamil with meaning and purport of each sloka, by Srinivasathatha Chari	...	...	...	Rs.	1 4
Do Devanagari Text, paper	...	...	...	Rs.	0 4
Do do silk bound, small type	...	...	...	Rs.	0 5
Do do do M. Type	...	...	...	Rs.	0 8
Do do do large type	...	...	...	Rs.	0 10
Apollonius of Tyana, by G. R. S. Mead	...	...	...	Rs.	2 10
Rules for daily life, Revised Edn., by A. Siva Row	...	...	...	Rs.	0 6
Imitation of Sri Krishna, by S. C. Mukhopadhyaya, M.A. (2nd Edn.)	...	...	...	Rs.	1 0
Teaching of the Bhagavad Gita, (an address by H. N. Apte)	...	...	...	Rs.	0 4
Bhagavad Gita with Ramanujas Commentary, by A. S. Charlu will be sold at the reduced rates of Rs. 6, 5 and 4 respectively until the end of 30th June 1902 and then at the usual prices of 8, 7 and 6 respectively	...	...	...	Rs.	0 4
Bhagavad Gita Text in Telugu Character	...	...	...	Rs.	1 8
Nature's Mysteries, by A. P. Sinnett	...	...	...	Rs.	1 0
Spiritual Science, by A. D. Banerjee	...	...	...	Rs.	1 0
Siva Sahasranama English Translation, by R. A. Sastry	...	...	...	Rs.	0 6
Sandhiavandanam, by S. E. G.	...	...	...	Rs.	2 0
Srimat Bhagavatam Devanagari Text, silk bound	...	...	...	Rs.	1 4
Dashopanishad do	...	...	...	Rs.	0 4

All books, pamphlets and magazines will be sent by V. P. P. on application to the Business Manager of the *Theosophist*: postage extra.

MISCELLANEOUS BOOKS.

The Secret Doctrine, by H. P. Blavatsky: 3rd Edition, 3 Vols., with separate Index vol., Rs. 52.	
Theosophy, Religion and Occult Science, by Col. Olcott. A few paper-bound copies of the English Edition. Price reduced to Rs. 3.	
Valmiki Ramayana, into English, by Dutt. M.A., 3 vols., well bound. Rs. 20.	
The Upanishads—Isa, Kena and Mundaka—text. English translation of the text and Sankara's Commentary published in one Vol., by V. C. Seshachari. Paper, Re. 1-8. Cloth, Rs. 2.	
The Upanishads—Katha & Prasna, Vol. II. Paper, Re. 1. Cloth, Re. 1-8.	
Upanishads, Vols. III. & IV.—The Chhandogya, Parts 1 and 2—The eight Adhyayas, translated by Pandit Ganga Nath Jha. M.A., F.T.S. Price, Part I. Paper, Re. 1-8. Cloth, Rs. 2; Part II. Paper, Re. 1. Cloth, Re. 1-8.	
The Upanishads, Vol. V.—Aitareya and Taittiriya, price, Paper, Re. 1, Cloth, Re. 1-4.	

ANNIE BESANT'S ADYAR CONVENTION LECTURES.

1893—Building of the Kosmos, Subjects: Sound, Fire, Yoga, Symbolism, Price As. 8.	
1894—The Self and its Sheaths, Subjects: The Body of Action; The Body of Feeling; The Object of the Sheaths, Price As. 11.	
1895—The Path of Discipleship, Subjects: I.—First Steps. II.—Qualifications for Discipleship. III.—The Life of the Disciple. IV.—The Future Progress of Humanity. As. 15.	
1896—Four great Religions:—Hinduism, Zoroastrianism, Buddhism and Christianity	Rs. 0 15
1898—The Evolution of Life and Form	Rs. 0 15
1899—The Avatars, Price, Cloth, London Edition	Rs. 1 8
1900—Ancient Ideals in Modern Life	Rs. 0 15
1901—The Faith of Islam; Jainism; Sikhism; Theosophy (in press)	Rs. 0 15
Science of the Emotions, by Bhagavan Das	Rs. 2 10
Hypnotism and Yoga system, by Mr. C. Damodaram Pillai	Rs. 2 0
Spiritual science of Health and Healing, by W. J. Colville	Rs. 4 0
Human Aura, by Dr. Marques, Paper	Rs. 1 12
Two Undiscovered Planets, by G. E. Sutcliffe	Rs. 1 0
The Unseen World, by C. W. Leadbeater	Rs. 0 3
The Gospels and the Gospel, by G. R. S. Mead	Rs. 3 6