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THE

THEOSOPHIST

A MAGAZINE OF

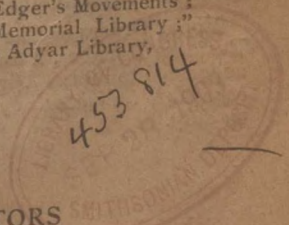
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

VOL. XXIV. No. 12.—SEPTEMBER 1903.

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MADRAS :

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

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NOTICE.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 24th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

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(FOUNDED IN 1879.)

VOL. XXIV. NO. 12. SEPTEMBER 1903.

NEW VOLUME OF 'THE THEOSOPHIST.'

Volume XXV. of *The Theosophist* commences with our next issue, which will be sent by V.P.P., to all Indian subscribers, unless we receive notification to the contrary before October 1st. We have many valuable and noted contributors and are engaging a few new ones, and trust that all who like our magazine and are really interested in the world-wide movement which it advocates, will recommend it to their friends and try to extend its circulation.

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Mrs. Besant telegraphed from Colombo her forthcoming arrival, and on the 22nd we gave her a hearty welcome for herself and those in her company, Dr. Hübbe-Schleiden, Mr. J. C. Staples and Mr. Bertram Keightley. Mrs. Besant had intended deferring her reply to the outrageous slanders of the *Westminster Gazette* based upon the

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XVII.

(Year 1894.)

THE next palpable evidence of the spread of discontent among our members was the handing in, on the 12th of December, of the resignations of membership of Mr. S. V. Edge, and Mrs. R. Batchelor, of Ootacamund, the enthusiastic daughter of our dear and staunch old friend, Major-General Morgan. I must confess that both these resignations surprised me, for Mr. Edge had been peculiarly active as a worker both in London and Madras, and his retention of membership seemed about as certain as anyone's could be; while Mrs. Batchelor had been an extremely affectionate friend and admirer of H. P. B. and towards myself quite filial in her attitude. It was at this time that Mrs. Elin White, formerly of Seattle, about whom I have spoken above, joined the Staff at Adyar with the intention of settling down permanently to work.

The letters received by the Foreign Mail of the 18th December showed plainly enough that a split in the Society was imminent, that it was dividing into the hostile camps of the pro- and anti- Judge parties. The amusing feature was that the leaders of both cajoled and petted me as though they needed my help. On the same day Mrs. Besant telegraphed from Colombo her forthcoming arrival, and on the 22nd we gave her a hearty welcome for herself and those in her company, Dr. Hübbe-Schleiden, Mr. J. C. Staples and Mr. Bertram Keightley. Mrs. Besant had intended deferring her reply to the outrageous slanders of the *Westminster Gazette* based upon the

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documents improperly supplied to the editor by Mr. Old, but on second thought, determined not to put it off, as it was important that her reply to the malicious charges against herself should be published as soon as possible. She therefore devoted a day to the matter and took her manuscript to the office of the *Madras Mail*, in which paper it duly appeared. Delegates had already begun to arrive for the Convention and from this time on they came in shoals.

As the Indian National Congress was meeting at Madras that year as above noted, I had arranged with its leaders to begin the sessions of our Convention on Christmas Day, instead of on the 27th as usual. At 8 A.M. of that day, Mrs. Besant inaugurated the system of morning lectures on chosen subjects of general interest, which has since been so marked a feature of our annual gathering. Her subject was "The Self and its Sheaths," and how ably it was treated is known to the thousands who have read the pamphlet containing the verbatim report of the course of four lectures. An immense crowd had gathered, despite the early hour and the distance of our headquarters from the heart of the town. The Convention proper assembled at noon when my Annual Address was read and a Resolution, supported by a magnificent speech, was offered by Mrs. Besant, and seconded by Mr. Keightley, requesting me to ask Mr. Judge to resign his office. As this document and that part of my Address referring to the case, present its features in a perfectly clear and dispassionate manner, thus enabling the reader to learn the truth, I think that I shall be doing a real service by rescuing them from the inevitable oblivion which would await them if left in pamphlet form, by making them part of this permanent record. I go on to say that petitions, remonstrances and other communications about the case had come in so numerous as to make it appear that something definite and final must be done at once. The opinions of our members were classified thus :

1. The American Section, with the exception of some individuals of the best class and some of lesser importance, stands solidly in his favour. I have even had it intimated that if Mr. Judge should be forced to resign, the Section will secede in a body, form an American Theosophical Society independently, and elect him President.

2. The Dublin, Brixton, and some other European lodges have passed votes of confidence; copies of a draft of Resolutions in his favour are circulating in France, Belgium and Holland, and being sent me numerously signed; and I should not be surprised if a large number of excellent people in the European Section should unite with the Americans to form the new Section in the event of a split. The Bournemouth and some other British Lodges and a large number of English Theosophists call on him to explain or retire. German opinion is reported to me as being adverse to him. Spain is against him, France divided, Holland divided.

3. Australasia, so far as I have any direct intimations, is on the side opposed to Mr. Judge.

4. India has, to my knowledge, sent in no protest in his favour, although many members recognizing his immense services and his tireless activity in official work, deprecate any hasty action based on *ex parte* newspaper charges. The Poona T. S., through its President, "demands his expulsion from the Society." The above facts prove the existence of the strong antagonistic currents of feeling above noted.

What courses are open to us and which should we choose? I offer the thoughts which occur to me with the hope that I may be judicially impartial, regardless of all personal feeling or bias.

Firstly. The Constitution of the Society must be rigidly adhered to at whatsoever cost. Not to save or to expel one man or twenty, will I swerve a hair's breadth from the strict letter of the law. In July last, both the General Council and Judicial Committee voted to quash the proceedings against the accused on a point which, although technical was nevertheless irrefutable. Whatever is now or may hereafter be done in this affair, therefore, must be constitutionally done. As we cannot legally try Mr. Judge, Vice-President, for alleged misdemeanours committed by W. Q. Judge, individual; and as the individual cannot be tried for his private opinions, we have to fall back upon the moral aspect of the case, and see how an individual accused of the immoral act of deception usually behaves. We have the familiar precedent of H. P. B. who, before leaving India—for the last time, as it proved—placed her resignation in my hands in order to relieve the Society from the burden of defending her against the charges of the Coulombs and the Missionaries. The Convention subsequently passed a vote of confidence, which I officially conveyed to her, and this restored her to her former status in the Society. State Cabinets invariably resign office upon the passage of a legislative vote of lack of confidence. This is the unwritten, sometimes the written, law of honour. Frequently, the resigning official offers himself for re-election or again accepts office, if so requested. From the fact that I had to over-rule the point made by him that he was not and had never been Vice-President *de jure*, I was led to believe that Mr. Judge was disposed to follow the same course as far as relinquishing that office was concerned. But, however that case may be, I should, if the case were mine, do as I have more than once before, both within and without the Theosophical Society, offer my resignation but be ready to resume office if my superiors or colleagues showed that I possessed their confidence, that there was a necessity for my so doing, and circumstances permitted. While the Society cannot compel Mr. Judge to resign and offer himself for re-election, and a very large body of our members advise him not to do so, he has it in his power to relieve the present strain by so doing and to thus enable the whole Society to say whether it still wishes to be represented by him before the world, or the contrary. Such a course would not affect his relations with the American Section or the Aryan T. S., those concerning only the Section and Branch, and having no Federal character, not coming under the purview of other Sections nor being open to their criticism. International action is only called for in Federal questions.

I felt it my duty to draw the attention of the Convention to one aspect of the case which had a distinct and important bearing upon

the question of Mr. Judge's guilt or innocence: a view which would of necessity suggest itself to every practical student of occult science. I said:

It is proper for me as a student of Practical Psychology of very long experience, to draw attention to the important fact that, even if the charges of forged writing and false messages brought against Mr. Judge were made good before a jury, under the exoteric rules of Evidence, still this might not be proof of guilty knowledge and intent. This must not be overlooked, for it bears distinctly upon the question of moral responsibility. Every student of Modern Spiritualism and Eastern Occultism knows that a medium, or psychic, if you prefer the word, is often irresistibly impelled by an extraneous force to do acts of turpitude of which he is incapable in his normal state of consciousness. Only a few days ago, I read in the learned Dr. Gibier's "Analyse des Choses," a solemn statement of this fact accompanied with striking examples in his own practice. And the eminent Prof. Bernheim also proved to me this dreadful fact by hypnotic experiments on patients in the Hôpital Civil, at Nancy. Equally well known is it that persons, otherwise accounted sane, are liable to hallucinations which make them sometimes mistake their own fancies for spiritual revelations and a vulgar earth-bound spirit for an exalted historical personage. At this moment, I have knowledge of at least seven different psychics in our Society who believe themselves to be in communication with the same Mahatmas and doing their work, who have each a knot of disciples or adherents about them, and whose supposed teachers give orders which conflict with each others' ! I cannot impugn the good faith of either of these sensitives, while, on the other hand, I cannot see my way to accepting any of their mandates in the absence of satisfactory proof of their genuineness. So I go on my way, doing my public duty as well as I can see it, and leaving to time the solving of all these mysteries. My objective intercourse with the Great Teachers ceased almost entirely on the death of H. P. B., while any subjective relations I may have with them is evidence only to myself and would carry no weight with third parties. I think this rule applies in all such cases, and no amount of mediumistic phenomena, or of clearest visions of physically unseen Teachers by psychics who have not passed through a long course of training in Raja Yoga, would convince me of my duty to accept blindly the mandates of even well-meaning advisers. All professed teachings of Mahatmas must be judged by their intrinsic merit ; if they are wise they become no better by reason of their alleged high source ; if foolish, their worthlessness is not nullified by ascribing to them the claim of authority.

In conclusion, then, I beg you to realise that, after proving that a certain writing is forged and calculated to deceive, you must then prove that the writer was a free agent before you can fasten upon him the stigma of moral obliquity. To come back to the case in point, it being impossible for any third party to know what Mr. Judge may have believed with respect to the Mahatmic writings emanating from him, and what subjective facts he had to go upon, the proof cannot be said to be conclusive of his bad faith, however suspicious the available evidence may seem.

The way out of the difficulty lies with him, and with him alone. If he should decide to neither give any satisfactory explanations nor

to resign his Federal office, the consequence will undoubtedly be that a large number of our best people of the class of Mr. Herbert Burrows, will withdraw from the Society; while if he should, his numerous friends will stand by him all the more loyally throughout. I do not presume to judge, the case not being before me on its merits.

I must, however, express my profound regret that Mr. Judge should have circulated accusations of resort to Black Magic, against Mrs. Besant and Mr. Chakravarti; neither of whom have ever, so far as I have been able to judge in years of personal intercourse, done the least thing to deserve such a suspicion. As for Mrs. Besant, I can conscientiously affirm that in all my life I never met a more noble, unselfish and upright woman, nor one whose heart was filled with greater love for mankind. The Theosophical Society owes her a debt it can never repay.

After the reading of the usual official documents, Miscellaneous Business was then in order, and the Judge case being called, Mrs. Besant rose and addressed the Convention. She first conveyed the greetings of the European section as its delegate, stated that she had tendered her resignation as President of the Blavatsky Lodge as soon as Mr. Judge's insinuations to her disparagement had been put in circulation, so that the Lodge might be entirely relieved of responsibility for her actions if it chose, that she had been re-elected and was therefore free to serve as delegate of the Section and to offer the Resolution to which she was about to speak. Coming to the history of the case proper she recapitulated the facts already made known to my readers, and when the fact of the meeting of the Judicial Committee was arrived at in the narrative, said:

Before that Committee objections were raised by Mr. Judge as to its jurisdiction. Let me say I had drawn up six charges to lay before the Committee. Under each of these charges I had drawn up the evidence on which the charge depended. I had made what would be called a brief; the charges were the indictments; and the evidence was practically the speech of the counsel stating what the charges were. My only deviation from the legal action was this—that I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge; that, I knew was outside the legal duty, but I did it in order that the case might be met upon its merits, that he might know everything I was going to say, every document I was going to use, and every argument I was going to employ. Although it was irregular for me to do so, standing as I did, I thought that the Committee was to try a brother, and as we did not desire any sort of triumph or any kind of advantage but only absolute truth, every possible opportunity for explanation should be placed in Mr. Judge's hands. I thought it right to send the whole of the documents to him, so that he knew every word that I should speak before the Committee. As I say, when the Committee met, Mr. Judge raised technical objections—one that was overruled, was that he was not legally Vice-President at all. That was one objection. The other objection was that, although he was Vice-President, the offence committed, if an offence, was not committed by him as Vice-President, but as a private member. You will observe that that was what in legal terminology is called a demurrer. *He did not challenge the facts of the case, but he challenged the jurisdiction of the Court* before which the indictment was to be laid;

the objection was held to be a good objection, and I agreed with the finding. I think the objection was well taken, from a legal standpoint, and I hold that Mr. Judge had the right to take the legal objection if he preferred to rely on a demurrer rather than meet the case upon its merits. Every accused person has such a right in Courts of Law, and we are bound in dealing with members of our Society not to do anything which would be less generous than the Court of Law would allow him, and not to deprive an accused brother of peculiar right of defence which he would have in the courts of his country and which he had a right to use before ourselves. Regarding that action on Mr. Judge's part as fatal to his own dignity and reputation, I urged strongly upon him not to shelter himself under the technical plea. I could do nothing more than that. The technical plea was held, and I think rightly, to be a good plea. The Committee decided that it had no jurisdiction and therefore could not listen to the charges, much less of course to any evidence in the matter. According to my view—that is my own opinion—the Committee should have risen the very moment it had arrived at that decision. Having decided that it had no jurisdiction, its work was over, and it should have adjourned; but instead of that—very likely I may be wrong in my opinion—it thought it right to allow Mr. Judge to state what *would* have been his line of defence if the matter had been laid before the Committee. And on the statement of Mr. Judge that *if* he had defended himself it would have involved the question of Mahâtmâs, the Committee further decided that it should not have tried the charges. Then the Committee rose and Mr. Burrows proposed that a Jury of Honor, should be held. Mr. Judge refused a Jury of Honor, on the ground that his witnesses were in America and that it would take six months to get together his evidence. The only importance of that is as having bearing on the resolution of the Committee, which was passed by the Committee before this refusal was made: *i.e.*, that it believed that Mr. Judge was ready to go on with the case, and therefore that he did not try to evade enquiry. The Committee said this on the statement of Mr. Judge, that he was ready to go on: when the Jury of Honor was proposed, and when it might have gone into the case, he withdrew the statement that he was ready to go on, and said that his witnesses were away and that it would take six months for him to collect the evidence. On the following day, in consequence of the strong pressure put upon Mr. Judge by his friends, he wrote and asked suddenly for a Committee. Such a Committee though would never have been in any sense representative, and I felt the difficulty at once of refusing it or agreeing to appear before it—difficult to refuse because, however late in the day, Mr. Judge asked for it; and difficult to appear before it, because some of the best members had left the place; so that it would have been a Committee without authority and without dignity, and the whole matter would have been hurried through in a way not conducive to a proper investigation. Therefore, entirely on my own responsibility—here you have a perfect right to judge me if I was mistaken in the action I took on myself—I made a statement in which I declared my own firm belief that these letters were not genuine, that the writing was a simulated writing, and that it was done by Mr. Judge. I read that statement before a meeting of Convention delegates, and Mr. Judge followed it, with a statement denying it, and then it was printed and sent out to the world,

Now comes the point as to the articles that appeared in the *Westminster Gazette*. These articles were based on documents supplied by Mr. Old, including the documents which I was prepared to lay before the Committee, as well as certain other documents which belonged to the Esoteric Section, which I should not have laid before the Committee. I was and am under a promise of secrecy regarding those documents, and under no possible conditions would I have broken the promise I made. But in addition to the evidence which was published in the *Westminster Gazette*, there was a considerable body of other evidence having an exceedingly strong bearing on the case ; so in judging of the value of the statements of the *Gazette*, for the purpose of this movement, I take all the documents which deal with the exoteric and public matters. There were others in addition, which would have been laid before the Committee, had I been allowed to lay them. I now pass on to those proposals which I lay before you. Now it is said, and truly said, that the statements are *ex parte* statements ; but while you admit that they are *ex parte* statements on the part of newspapers, you must remember that they are statements which would have been laid before a Committee where Mr. Judge would have been present,—statements that he might have answered if he desired to answer them, and therefore they are not *ex parte* statements in the ordinary sense of the term. If statements are made when a person has had no opportunity of answering them, it is right to demand an answer and to form no opinion until the answer is made. If the statements have been placed in the hands of the accused person, and he then, knowing the statements and the evidence in support of them, elects to shelter himself under a technical demurrer in order to prevent an open trial in regard to the statements made, then he has no right to claim the advantage of sheltering himself under the plea of the statements being *ex parte* statements, when they come before the world in the form in which they now appear. Therefore I consider that that is not a legitimate plea, because the defence and answer might have been made, and ought to have been made, at the time. In addition to the statement of fraud against Mr. Judge, there are statements against me for condoning the fraud, and against Colonel Olcott and Mr. Keightley for similar condonation. We are challenged to answer the accusation and I will deal with it in a moment. Let me say also that it is said that we had a conspiracy of silence. Against this there is this fact, that I was bound under a legal agreement of 1893, to be in Australia on the 1st September last for a lecturing engagement. I was therefore obliged to leave London, and I took the last ship which made me land in Australia the day before that on which my first lecture was to be delivered. By sitting up all night before I started for Australia, I managed by myself to direct a copy of this inquiry, with my statement that I believed that these forgeries had been made, to all the leading London papers. In addition to that, I sent to all these papers a statement which I had drawn up and submitted to certain well-known persons, with regard to the policy of concealing or evading truth, or considering that ordinary morality was not binding on any one who stood as an occultist. I drew up that statement and took weighty names to sign it, because I considered the protest was necessary against the policy adopted by Mr. Judge, and I desire that all the members of the Society should know that the President-Founder, Mr. Sinnett, Mr. Keightley

Mr. Sturdy, myself, Dr. Westcott (who has a peculiar following in Europe) and Mr. Leadbeater (who is well known in Ceylon)—these people, who were known as eminent Theosophists, should be known to stand to absolute truth against any sort of paltering with it or evasion, against fraud of any kind; so that the Society might remain clear in the world's face. I sent that also to the London papers, and I sent it with a private note from myself asking them to give full publicity. I placed all these documents in the hands of my friend Miss Willson, of the London head-quarters, and asked her to deliver them by hand at the newspaper offices. The *Westminster Gazette* was one of the papers I wrote to asking for publicity. So I do not think there was much hushing up, as far as I was concerned. They say I "rushed" away. That is true, under the circumstances I told you. But Colonel Olcott was there for over a month after I had left. He was there till the end of August he would have answered any question that was asked, and he is the highest official in the Society. The papers did not say one word about the whole thing. The *Westminster Gazette* kept absolute silence, and three months after these facts were sent it by myself, when I was in New Zealand and when it knew that I could not possibly answer it in less than another three months, it then brought out all the accusations, together with the accusations against myself for condoning fraud, and for endeavouring to hush the truth of the matter for advantages, monetary and otherwise, that were obtained by belonging to the Society, and for the sake of the general position which I hold as one of the leaders of the movement. A telegram came to New Zealand stating that an exposure had been made, and a little later another telegram saying that, in consequence of the exposure, Mr. Judge had expelled me from the Society. I was not able to answer them beyond saying there must be some mistake, not knowing what had really occurred, and the papers met me in Ceylon when I landed from Australia. I wrote at once to the *Daily Chronicle* to say that an answer would be sent as soon as I landed in England. But on reading the articles on my way to Madras, I saw no reason to delay the answer, and I wrote that answer without delay after I arrived here on Saturday evening, and took it yesterday down to the *Madras Mail*, where it will appear to-morrow. I went to Reuter's Agent and telegraphed to the *Chronicle* that the answer would come by the first English mail. That answer is now being printed as a pamphlet, to the number of 20,000 copies, and will be sent to every Branch of the Society, in order that the full facts may be laid before them in every part of the world. Now I say that to you, and you will see its bearing in a moment, on one of the proposals I make. There is in Europe a very strong feeling on this matter: I have received from the General Secretary of the Section a list of names eminent in the European Section, to whom have been sent out circulars asking those to whom they were sent to sign the circulars if they approved of Mr. Judge being called upon to make an explanation. Out of the eighty circulars sent, 65 answers have been returned. These 65 unanimously demand that explanation should be made. Out of these 65 signatories, 12 are signatures of Presidents of Lodges and Societies in Europe. In addition to that, there has been a kind of informal canvass which has been placed in my hands, in which twelve lodges and centres demand that Mr. Judge shall explain or resign. One of them demands that he be expelled and the rest only ask for explanation or resignation.

There are then seven centres and branches which take a somewhat indefinite position. Three on his side; the others "counsel delay;" one looks to the Adyar Convention to discuss the matter, and does not wish to fan the flame. The President of one refuses to place the matter before his Lodge at all, and one expresses no opinion, content to leave action to Head-quarters. A more definite expression than that it is not possible at present to obtain, because there has not been time for the General Secretary to get answers from all the Lodges. Mr. Mead wrote to me—I received his letter yesterday—stating what had so far been done and saying that he believed that an informal appeal had been sent to Colonel Olcott—and that is true—by Mr. Judge's friends. No official notice had been sent to him, and the appeal had been circulated privately, so that he could only mention it as information for me, and not as the Secretary of the Section. I fully agree with what Colonel Olcott said. There is a strong feeling on both sides. Probably America is nearly unanimous in Mr. Judge's support; there are exceptions, but very few. Probably Australia is equally unanimous against him, but you must discount that by the fact that I have been lecturing there and exerting personal influence—not against Mr. Judge, I did not mention his name—but gaining influence, and you should bear this in mind when you are weighing the evidence of feeling. This is not a quarrel over individual opinions.

We have reached the limit of our space for this month, and I must here interrupt the thread of the narrative, which will be continued next month, but I wish to call the attention of the reader to the magnanimity and sweet charitableness shown by the speaker against whom such foul charges had been made by Mr. Judge.

H. S. OLCOTT.

INVISIBLE HELPERS.

TO my mind it is one of the most beautiful points about our Theosophical teaching that it gives back to a man all the most useful and helpful beliefs of the religion which he has outgrown. There are many who, though they feel that they cannot bring themselves to accept much that they used to take as a matter of course, nevertheless look back with a certain amount of regret to some of the prettier ideas of their mental childhood. They have come up out of twilight into fuller light, and they are thankful for the fact, and they could not return into their former attitude if they would: yet some of the dreams of the twilight were lovely, and the fuller light seems sometimes a little hard in comparison with its softer tints. Theosophy comes to their rescue here, and shows them that all the glory and the beauty and the poetry, glimpses of which they used dimly to catch in their twilight, exists as a living reality, and that instead of disappearing before the noonday glow its splendour will be only the more vividly displayed thereby. But our teaching gives them back their poetry on quite a new basis—a basis of scientific fact instead of uncertain tradition. A very good example of

such a belief is to be found under our title of "Invisible Helpers." There are many graceful traditions of spiritual guardianship and angelic intervention which we should all very much like to believe if we could only see our way to accept them rationally, and I hope to-night to explain to you that to a very large extent we may do this.

The belief in such interventions is a very old one. Among the earliest Indian legends we find accounts of the occasional appearance of minor deities at critical points in human affairs: the Greek epics are full of similar stories, and in the history of Rome itself we read how the heavenly twins, Castor and Pollux, led the armies of the infant republic at the battle of Lake Regillus. In mediæval days St. James is recorded to have led the Spanish troops to victory, and there are many tales of angels who watched over the pious wayfarer, or interfered at the right moment to protect him from harm. "Merely a popular superstition," the superior person will say; perhaps, but wherever we encounter a popular superstition which is widely-spread and persistent, we almost invariably find some kernel of truth behind it--distorted and exaggerated often, yet a truth still. And this is a case in point.

Most religions speak to men of guardian angels, who stand by them in times of sorrow and trouble; and Christianity was no exception to this rule. But for its sins there came upon Christendom the blight which by an extraordinary inversion of truth was called the reformation, and in that ghastly upheaval very much was lost that for the majority of us has not even yet been regained. That terrible abuses existed, and that a reform was needed in the Church I should be the last to deny; yet surely the reformation was a very heavy judgment for the sins which had preceded it. What is called Protestantism has emptied and darkened the world for its votaries, for among many strange and gloomy falsehoods it has endeavoured to propagate the theory that nothing exists to occupy the infinity of stages between the divine and the human. It offers us the amazing conception of a constant capricious interference by the ruler of the universe with the working of his own laws and the result of his own decrees, and this usually at the request of his creatures, who are apparently supposed to know better than he what is good for them. It would be impossible, if one could ever come to believe this, to divest one's mind of the idea that such interference might be, and indeed must be, partial and unjust. In Theosophy we have no such thought, for, as I said in a previous lecture, we hold the belief in perfect Divine justice, and therefore we recognize that there can be no intervention unless the person involved has deserved such help. Even then, it would come to him through agents, and never by direct divine interposition. We know from our study, and many of us from our experience also that many intermediate stages exist between the human and the divine. The old belief in angels and archangels is justified by the facts, for just as there are various kingdoms below humanity, so there are

also kingdoms above it in evolution. We find next above us, holding much the same position with regard to us that we in turn hold to the animal kingdom, the great kingdom of the devas or angels, and above them again an evolution which has been called that of the Dhyān Chohans (though the names given to these orders matter little) and so onward and upward to the very feet of Divinity. All is one graduated life, from the Logos Himself to the very dust beneath our feet—one long ladder, of which humanity occupies only one of the steps. There are many steps below us and above us, and every one of them is occupied. It would indeed be absurd for us to suppose that we constitute the highest possible form of development—the ultimate achievement of evolution. The occasional appearance among humanity of men much further advanced shows us our next stage, and furnishes us with an example to follow. Then such as the Buddha and the Christ, and many other lesser teachers, exhibit before our eyes a grand ideal towards which we may work, however far from its attainment we may find ourselves at the present moment.

If special interventions in human affairs occasionally take place, is it then to the angelic hosts that we may look as the probable agents employed in them? Perhaps sometimes, but very rarely, for these higher beings have their own work to do, connected with their place in the mighty scheme of things, and they are little likely either to notice or to interfere with us. Man is, unconsciously, so extraordinarily conceited that he is prone to think that all the greater powers in the universe ought to be watching over him, and ready to help him whenever he suffers, through his own folly or ignorance. He forgets that he is not engaged in acting as a beneficent providence to the kingdoms below him, or going out of his way to look after and help the wild animals. Sometimes he plays to them the part of the orthodox devil, and breaks into their innocent and harmless lives with torture and wanton destruction, merely to gratify his own degraded lust of cruelty, which he chooses to denominate "sport:" sometimes he holds animals in bondage, and takes a certain amount of care of them, but it is only that they may work for him—not that he may forward their evolution in the abstract. How can he expect from those above him a type of supervision which he is so very far from giving to those below him? It may well be that the angelic kingdom goes about its own business, taking little more notice of us than we take of the sparrows in the trees. It may now and then happen that a deva becomes aware of some human sorrow or difficulty which moves his pity, and he may try to help us, just as we might try to assist an animal in distress; but certainly his wider vision would recognize the fact that at the present stage of evolution such interpositions would in the vast majority of cases be productive of infinitely more harm than good. In the far-distant past, man was frequently assisted by these non-human

agencies, because then there were none as yet among our infant humanity capable of taking the lead as teachers ; but now that we are attaining our adolescence, we are supposed to have arrived at a stage when we can provide leaders and helpers from among our own ranks.

There is another kingdom of nature of which little is known—that of the nature-spirits or fairies. Here again popular tradition has preserved a trace of the existence of an order of beings unknown to science. They have been spoken of under many names—pixies, gnomes, kobolds, brownies, sylphs, undines, good people, etc., and there are few lands in whose folk-lore they do not play a part. They are beings possessing either astral or etheric bodies, and consequently it is only rarely and under peculiar circumstances that they become visible to man. They usually avoid his neighbourhood, for they dislike his wild outbursts of passion and desire, so that when they are seen it is generally in some lonely spot, and by some mountaineer or shepherd whose work takes him far from the busy haunts of the crowd. It has sometimes happened that one of these creatures has become attached to some human being, and devoted himself to his service, as will be found in stories of the Scottish Highlands ; but as a rule intelligent assistance is hardly to be expected from entities of this class.

Then there are the great Adepts, the Masters of Wisdom—men like ourselves, yet so much more highly evolved that to us they seem as gods in power, in wisdom and in compassion. Their whole life is devoted to the work of helping evolution ; would they therefore be likely to intervene sometimes in human affairs ? Possibly occasionally, but only very rarely, because they have other and far greater work to do. The ignorant sometimes have suggested that the Adepts ought to come down into our great towns and succour the poor—the ignorant, I say, because only one who is exceedingly ignorant and incredibly presumptuous would ever venture to criticise thus the action of those so infinitely wiser and greater than himself. The sensible and modest man would realize that what they did they must have good reason for doing, and that for him to blame them would be the height of stupidity and ingratitude. They have their own work, on planes far higher than we can reach ; they deal directly with the souls of men, and shine upon them as sunlight upon a flower, drawing them upwards and onwards, and filling them with power and life ; and that is a grander work by far than healing or caring for or feeding their bodies, good though this also may be in its place. To employ them in working on the physical plane would be a waste of force infinitely greater than it would be to set our most learned men of science to the labour of breaking stones upon the road, upon the plea that that was a physical work for the good of all, while scientific work was not immediately profitable to the poor ! It is not from the Adept that physical intervention is likely to come, for he is far more usefully employed.

There are two classes from whom it does come, and in both cases they are men like ourselves, and not far removed from our own level. The first class consists of those whom we call the dead. We think of them as far away, but that is a delusion; they are very near us, and though in their new life they cannot usually see our physical bodies, they can and do see our astral vehicles, and therefore they know all our feelings and emotions. So they know when we are in trouble, and when we need help, and it sometimes happens that they are able to give it. Here then we have an enormous number of possible helpers, who may occasionally intervene in human affairs. Occasionally, but not very often; for the dead man is all the while steadily withdrawing into himself, and therefore passing rapidly out of touch with earthly things; and the most highly developed, and therefore the most helpful of men are precisely those who must pass away from earth most quickly. Still there are undoubted cases in which the dead have intervened in human affairs; indeed, perhaps such cases are more numerous than we imagine, for in very many of them the work done would be only the putting of a suggestion into the mind of some person still living on the physical plane, and he might well remain unconscious of the source of his happy inspiration. Sometimes, but comparatively rarely, it is necessary for the dead man's purpose that he should show himself, and it is only then that we who are so blind are aware of his loving thought for us. Besides, he cannot always show himself at will; there may be many times when he tries to help, but is unable to do so, and we all the time know nothing of his offer. Still, there are such cases, and some of them will be found recounted in my book on "The Other Side of Death."

The second class among helpers which may be found consists of those who are able to function consciously upon the astral plane while still living—or perhaps we had better say, while still in the physical body, for the words "living" and "dead" are in reality ludicrously misapplied in ordinary parlance. It is we, immeshed as we are in this physical matter, buried in the dark and noisome mist of earth-life, blinded by the heavy veil that shuts out from us so much of the light and the glory that are shining around us—it is surely *we* who are the dead; not those who, having cast off for the time the burden of the flesh, stand amongst us radiant, rejoicing, strong, so much freer so much more capable than we.

These who, while still in the physical world, have learnt to use their astral bodies, and in some cases their mental bodies also, are usually the pupils of the great Adepts before mentioned. They cannot do the work which the Master does, for their powers are not developed; they cannot yet function freely on those lofty planes where he can produce such magnificent results; but they can do something at lower levels, and they are thankful to serve in whatever way he thinks best for them, and to undertake such work as is

within their power. So sometimes it happens that they see some human trouble or suffering which they are able to alleviate, and they gladly try to do what they can. They are often able to help both the living and the dead, but it must always be remembered that they work under conditions. When such power and such training are given to a man, they are given to him under restrictions. He must never use them selfishly, never display them to gratify curiosity, never employ them to pry into the business of others, never give what at spiritualistic seances are called tests—that is to say, he must never do anything which can be proved as a phenomenon on the physical plane. He might if he chose take a message to a dead man, but it would be beyond his province to bring back a reply from the dead to the living, unless it were under direct instructions from his Master. Thus the band of invisible helpers does not constitute itself into a detective office, nor into an astral information bureau, but it simply and quietly does such work as is given to it to do, or as comes in its way.

Sometimes people have thought that to give help in this way might be wrong, lest one should interfere with the working of the great law of Divine Justice. That is indeed a strange idea—to suppose that man could interfere with the Law. We all know how it often happens that we try with all our strength to help some fellow-man, yet we are unable to do any real good to him. There is clearly a case in which it was not in the man's destiny that he should be helped, and so it was not possible to do anything for him. Even then our effort has not been lost, though it has not produced precisely the effect that we intended. The attempt has still done great good to us, and we may be sure that it has also done something for him whom we tried to help, though what we wished could not be achieved just as we wished it. It is quite true that none can suffer except by his own fault, and that in every sorrow he is working out the result of some crime of long ago. But that is no reason for any relaxation of our effort to help him. For anything that we know, he may just have come to the end of the necessary suffering, he may just have paid his debt, and may be just at the point where a helping hand can lift him out of the mire of depression. Why should not ours be the hand to do the good deed? We need never have the slightest fear that our puny attempts will interfere with Nature's Laws or cause the least embarrassment to those who administer them.

Let us see how a man is able to do such work and give such help as we have described, so that we may understand what are the limits of this power, and see how we ourselves may to some extent attain it. We must first think how a man leaves his body in sleep. He abandons the physical body, in order that it may have complete rest: but he himself, the soul, needs no rest, for he feels no fatigue. It is only the physical body that ever becomes tired. When we speak of mental

fatigue, it is in reality a misnomer, for it is the brain and not the mind that is tired. In sleep, then, the man is simply using his astral body instead of his physical, and it is only that body that is asleep, not the man himself. If we were to examine a sleeping savage with clairvoyant sight, indeed we might probably find that he was nearly as much asleep as his body—that he had very little definite consciousness in the astral vehicle which he would be inhabiting. He would be unable to move away from the immediate neighbourhood of the sleeping physical body, and if an attempt were made to draw him away he would wake in terror.

If we examine a more civilized man, as for example one of ourselves, we shall find a very great difference. In this case the man in his astral body will be by no means unconscious, but quite actively thinking. Nevertheless, he may be taking very little more notice of his surroundings than the savage, though not at all for the same reason. The savage was incapable of seeing; the civilized man is so wrapped up in his own thought that he does not see, though he could. He has behind him the immemorial custom of a long series of lives in which the astral faculties have not been used, for these faculties have been gradually and slowly growing inside a shell, something as a chicken grows inside the egg. The shell is composed of the great mass of self-centred thought in which the ordinary man is so hopelessly entombed. Whatever may have been the thoughts chiefly engaging his mind during the past day, he usually continues them when falling asleep, and is thus surrounded by so dense a wall of his own making that he practically knows nothing of what is going on outside. Occasionally, but very rarely, some violent impact from without, or some strong desire of his own from within, may tear aside this curtain of mist for the moment and permit him to receive some definite impression; but even then the fog closes in again almost immediately, and he dreams on unobservantly as before.

Can he be awakened, you will say? Yes, that may happen to him in four different ways. First, in the far-distant future the slow but sure evolution of the man will undoubtedly gradually dissipate the curtain of mist. Secondly, the man himself, having learnt the facts of the case, may by steady and persistent effort clear away the mist from within, and by degrees overcome the inertia resulting from ages of inactivity. He may resolve before going to sleep to try when he leaves his body to awaken himself and see something. This is merely a hastening of the natural process, and there will be no harm in it if the man has previously developed common-sense and the moral qualities. If these are defective, he may come very sadly to grief, for he runs the double danger of misusing such powers as he may acquire, and of being overwhelmed by fear in the presence of forces which he can neither understand nor control. Thirdly, it has sometimes happened that some accident, or some unlawful use of

magical ceremonies, has so rent the veil that it can never wholly be closed again. In such a case the man may be left in the terrible condition so well described by Madame Blavatsky in her story of "A Bewitched Life," or by Lord Lytton in his powerful novel "Zanoni." Fourthly, some friend who knows the man thoroughly, and believes him capable of facing the dangers of the astral plane and doing good unselfish work there, may act upon this cloud-shell from without and gradually arouse the man to his higher possibilities. But he will never do this unless he feels absolutely sure of him, of his courage and devotion and of his possession of the necessary qualifications for good work. If he should in all these ways be judged satisfactory, he may thus be invited and enabled to join the band of helpers.

Now as to the work that such helpers can do. I have given many illustrations of this in the little book which I have written, bearing the same title as this lecture, so I will not repeat those stories now, but rather give you a few leading ideas as to the different types of work which are most usually done. Naturally it is of varied kinds, and most of it is not in any way physical; perhaps it may best be divided into work with the living, and work with the dead.

The giving of comfort and consolation in sorrow or sickness at once suggests itself as a comparatively easy task, and one that could constantly be performed without any one knowing who did it. Then it often happens that persons are in some perplexity, that they go to sleep at night with some unsolved problem in their minds; and in such a case a solution may sometimes be suggested, or they may be helped to a right decision. Not that anything may ever be done to bias or influence the mind of any person; we must not think of the helper as a mesmerist. It would be easier than you could possibly imagine for him to influence almost any mind in any direction he wished, yet to do so would be a violation of one of the strictest rules of his work. He may present his case to the mind of the man who is in doubt; he may state his opinion and argue in favour of it; but he must never exercise his will-power to force the man to yield, even though he may be well aware that disaster will follow if his counsel is not accepted. But there are many earnest seekers who are really anxious for light, and to give them as much as they are able to bear is one of the greatest pleasures of the helper. Suggestions may be made, and constantly are made, to writers, preachers, poets, artists, as to the subjects they should take, or the way in which they should treat them—of course without any knowledge on the part of the recipient of the source of his inspiration. Indeed, he usually thinks himself a very clever fellow to have such new and original ideas; but that does not matter in the least, for no helper wishes to take credit for anything that he does. If he had such a feeling of self-glorification, he would be quite unfit for the position of a helper. Many and many a time has such a helper stood beside a preacher or a

writer, and put before his mind a somewhat wider or more liberal view of his subject than he had had previously ; and though sometimes it is impossible to get this accepted, yet in most cases at any rate something of it comes through to the physical plane.

Often efforts are made to patch up quarrels—to effect a reconciliation between those who long have been separated by some difference of opinions or of interests. Sometimes it has been possible to warn men of some great danger which impended over their heads, and thus to avert an accident. There have been cases in which this has been done even with regard to a purely physical matter, though more generally it is against the moral danger that such warnings are given. Occasionally, though rarely, it has been permissible to offer a solemn warning to one who was leading an immoral life, and so to help him back into the path of rectitude. If they happen to know of a time of special trouble for a friend, they will endeavour to stand by him through it, and to give him strength and comfort.

In great catastrophes, too, there is often much that can be done by those whose work is unrecognized by the outer world. Sometimes it may be permitted that some one or two persons may be saved ; and so it comes that in accounts of terrible wholesale destruction we hear now and then of escapes which are esteemed miraculous. But this is only when among those who are in danger there is one who is not to die in that way—one who owes to the divine law no debt that can be paid in that fashion. In the great majority of cases all that can be done is to make some effort to impart strength and courage to face what must happen, and then afterwards to meet the souls as they arrive upon the astral plane, and welcome and assist them there.

This brings us to the consideration of what is by far the greatest and most important part of the work—the helping of the dead. Before we can understand this we must throw aside altogether the ordinary clumsy and erroneous ideas about death and the condition of the dead. They are not far away from us, they are not suddenly entirely changed, they have not become angels or demons. They are just human beings, exactly such as they were before, neither better nor worse, and they stand close by us still, sensitive to our feelings and our thoughts even more than of yore. We must get rid of that strange old delusion that the dead man's fate is somehow sealed, and that nothing more can now be done for him. There are absolutely, strange as it may seem, hundreds of people who really believe that while they may think of and pray for their friends while they are in physical life, the moment those friends are dead, it becomes not only useless but even wicked to pray for them or think lovingly of them. It may well seem incredible that any human being can hold such an insane doctrine, yet it is assuredly a fact that there are still in this twentieth century.

those who are hide-bound by this strange superstition. The truth is exactly the opposite, for it is precisely when he is dead that the man can most easily feel and profit by the good and loving thoughts and prayers of his friends. He has not then the heavy physical body to shut him away from sympathy with them ; he is living in the astral body, which is the very vehicle of emotion, and so he feels every touch of it and instantly responds to it. That is why uncontrolled grief for the dead is so wrong as well as so selfish. The dead man feels every emotion which passes through the heart of his loved ones, and if they uncomprehendingly give way to sorrow, that throws a corresponding cloud of depression over him, and makes his way harder than it should be if his friends had been better taught.

So there is much help that may be given to the dead in very many ways. First of all, many of them—indeed, most of them—need much explanation with regard to the new world in which they find themselves. Their religion ought to have taught them what to expect, and how to live amid these new conditions, but in most cases it has not done anything of the kind. The hideous falsehoods circulated so industriously with regard to hell-fire and other theological horrors, do far more injury on the other side of the grave even than they do on this—and that is saying a great deal, for even on this plane they are the curse of many lives. Once more, though to a reasoning being it may seem incredible, there really are people who do believe this grotesque and cruel absurdity. They have been taught that unless they were superhumanly good (and they generally realize that they have not been that) they were in danger of a sulphurous future ; and often there were also impossible conditions of faith attached to "salvation" which they can never be sure that they have perfectly fulfilled. So it comes that very many of them are in a condition of considerable uneasiness, and others of positive terror. They need to be soothed and comforted, for when they encounter the dreadful thought-forms which they and their kind have been making for centuries—thoughts of a personal devil and an angry and cruel Deity—they are often reduced to a pitiable state of fear, which is not only exceedingly unpleasant, but very bad for their evolution ; and it often costs the helper much time and trouble to bring them into a more reasonable frame of mind.

There are men to whom this entry into a new life seems to give for the first time an opportunity to see themselves as they really are, and some of them are therefore filled with remorse. Here again the helper's services are needed to explain that what is past is past, and that the only effective repentance is the resolve to do this thing no more—that whatever he may have done, he is not a lost soul, but that he must simply begin from where he finds himself, and try to live the true life for the future. Some of them cling passionately to earth, where all their thought and interest

have been fixed, and they suffer much when they find themselves losing hold and sight of it. Others are earth-bound by the thought of crimes that they have committed, or duties that they have left undone, while others in turn are worried about the condition of those whom they have left behind. All these are cases which need explanation, and sometimes it is also necessary for the helper to take steps on the physical plane in order to carry out the wishes of the dead man, and so leave him free and untroubled to pass on to higher matters. People are inclined to look at the dark side of spiritualism; but we must never forget that it has done an enormous amount of good in this sort of work—in giving to the dead an opportunity to arrange their affairs after a sudden and unexpected departure.

A man may sometimes be rescued from evil companions after death, just as he may be during life. Men are of all types, and there are those who, instead of feeling remorse about their evil deeds, endeavour as far as they can to resume or to continue them. The man who has haunted dens of vice during life not infrequently continues to do so after his loss of the physical body. Definite teaching of all sorts may be given to the dead, which will be of the greatest use to him, not only with regard to the life which he is then living, but with regard to his whole future in lives yet to come. I know how hard it is for many of you to grasp the reality of the thing, to understand how near to us the dead are, and how completely the helper can speak to them and deal with them as though they were still physical. Many people feel it to be impossible, and they ask us for proof that it is so. I do not know how you can obtain proof except by studying these matters for yourselves, by examining patiently the evidence, and, ultimately, by developing in yourselves the power to see and hear all this for yourselves. Those of us to whom all this is a matter of daily experience hardly care to argue about it. If a blind man came up to you and earnestly tried to persuade you that there was no such thing as sight, and that if you believed that you saw, you were suffering under an unfortunate hallucination, you would be polite to him, but you would not feel anxious to waste much time in arguing with him. You would say, "I do see, and daily experience shows me that I do; another man's belief or unbelief does not affect the fact." I think the sceptic sometimes forgets that we are not proselytizing, and that if he cannot believe, no one but himself is the loser.

It is a fact, then, that much direct teaching can be given to the dead. He will not carry over details into his next earth-life, but he will nevertheless have the knowledge stored up in his soul, so that when it is next presented to him on the physical plane, he will at once grasp it, and intuitively recognize that it is true. Another point is that of the rearrangement of the astral body by the desire.

elemental : I have no time to go into the detail of that process now, but it is one which retards the man's progress in the after-death states, and the helper can show him how to avoid its difficulties.

It is surely a happy thought that the time of much-needed repose for the body is not necessarily a period of inactivity for the true man within. I used at one time to feel that the time given to sleep was sadly wasted time; now I understand that Nature does not so mismanage her affairs as to lose one-third of the man's life. Of course there are qualifications required for this work; but I have given them so carefully and at such length in my little book on the subject, that I need only just mention them here. First, he must be one-pointed, and the work of helping others must be ever the first and highest duty for him. Secondly, he must have perfect self-control—control over his temper and his nerves. He must never allow his emotions to interfere with his work in the slightest degree; he must be above anger, and above fear. Thirdly, he must have perfect calmness, serenity and joyousness. Men subject to depression and worry are useless, for one great part of their work would be to soothe and to calm others, and how could they do that if they were all the time in a whirl of excitement or worry themselves? Fourthly, the man must have knowledge; he must have already learnt down here on this plane all that he can about the other, for he cannot expect that men there will waste valuable time in teaching him what he might have acquired for himself. Fifthly, he must be perfectly unselfish. He must be above the foolishness of wounded feelings, and must think not of himself but of the work that he has to do, so that he will be glad to take the humblest duty without conceit or envy. Sixthly, he must have a heart filled with love—not sentimentalism, but the intense desire to serve, to become a channel for that love of God which, like the peace of God, passeth man's understanding.

You may think that this is an impossible standard; on the contrary, it is attainable by every man. It will take time to reach it, but assuredly it will be time well spent. Do not turn away disheartened, but set to work here and now, and strive to become fit for this glorious task; and while we are striving, do not let us wait idly, but try to undertake some little piece of work along the same lines. Every one knows some case of sorrow or distress, whether among the living or the dead does not matter; if you know such a case, take it into your mind when you lie down to sleep, and resolve as soon as you are free from this body to go to that person and endeavour to comfort him. You may not be conscious of the result, you may not remember anything of it in the morning; but be well assured that your resolve will not be fruitless, and that whether you remember what you have done or not, you will be quite sure to have done something. Some day, sooner or later, you will find evidence that you have been successful. Remember that

as we help, we can be helped ; remember that from the lowest to the highest we are bound together by one long chain of mutual service, and that although we stand on the lower steps of the ladder, it reaches up above these earthly mists to where the light of God is always shining.

C. W. LEADBEATER.

THE LIFE SIDE.

[Concluded from p. 682.]

BUT let us go back to the life side of death and see with the wider vision that the independent, the daring, the thinking ones have evolved. They who know that man is unrestrained by any but himself in the matter of evolving faculties, who have surpassed the masses and won the wider view, tell us that life leaves a form when that form has fulfilled its purpose, has reached its limit and can no longer express the life that inhabits it. Life is continually seeking greater expression and the old form can no more contain it than can an outgrown garment cover a growing child. A new form must be had and the way to attain it is first by a casting off process. The outer garment, the physical, goes first, and the life has passed through death, as generally termed. But let us look at this life without its overcoat, for remember we are at the viewpoint of the seer. It is still clothed in garments, only one has been discarded, but where is it? Let me ask a question : " Does the man who slips out of his overcoat suddenly dart forward a thousand miles in space because of that act? Is he not just where he was before?" Let us pin our minds to this conception and learn by analogy that the case of the man who slips out of his physical body is a parallel one. This man stands in his second garment, his subtle body, just where he stood before,—there is no change of space, there is only a change of condition in space. The condition of space in which he now lives is so much finer in quality of matter that it is invisible to physical eyes, but none the less it occupies the same space as does physical matter, only, being much finer, it passes and repasses through the coarser physical kind without any sense of obstruction. And this is clearly demonstrated if we consider the passing of water through earth, the passing of microbic forms through denser forms. This kind of analogy might be followed out indefinitely but we are disrobing an entity and must not leave the general description for detail. One thing, however, must be definitely stated : this subtler matter, while interpenetrating physical matter, follows laws peculiar to itself and therefore the laws governing physical matter are non-existent to it. Now, the entity standing in his inner garment is not alone ; by the laws of the subtler matter, he is conscious of the subtler side of all physical

things. His familiar surroundings have not vanished except in their physical forms, for when we remember that everything exists in this subtler matter before it takes on the physical husk, the overcoat, we can readily see that the subtler sight sees the subtler side of things.

We are passing over the length of time that may elapse before the man who fell asleep in so-called death awakes to the subtler condition, and are simply considering him as awake. Man alive or, in worldly phraseology, "dead," has always this subtle body and this body is always on its own plane, but the difference between the functioning of the body of a "live" man and that of a "dead" man is a matter of guidance; consciousness is the guide. During life on the physical plane, consciousness is mainly centered in the physical brain and guides the physical body, the subtle body receives very little practical guidance, so that it does not become an independent centre of consciousness and is dependent on the physical body, but at death the physical body is lost and consciousness is centered in the subtle body. When we remember that consciousness is the motive power of a body, we can understand that the casting off of a physical body, of an overcoat, does not affect a man, for man is man's consciousness and that has simply withdrawn to a higher state, to a state where it has wider possibilities of action, because of acting in subtler matter, matter that offers less resistance to its will.

As I said before, the way to acquire a new body is by first casting off the old one, and the subtle body must also be cast aside; then man will stand in his innermost garment, which too, must be cast off. But in all this unrobing he occupies the same space; the process is one of attaining finer matter, not of displacement. Now, to stay closely by our example, we are with the man when he has cast off his overcoat. He is no more conscious of any great loss than is a man who slips off his overcoat on entering a well-heated room; in fact, like that man, he is much more at liberty. He finds familiar objects all around him—for we must remember that subtler forms of things exist before concrete forms—and will continue to interest himself in the things that interested him on earth. Now, following the law of evolution, the natural process for this entity is one of drawing away from the memory of material things and becoming more and more absorbed in intellectual things. This process leads him to the time of casting off his subtle body, the second disrobing, when he enters into the heaven-world and enjoys the fulfilment of all his highest thoughts and aspirations while on earth. In the heaven-world, also, are all his dear ones, for here, too, with the still subtler sense he sees the subtler, heavenly form that is hidden inside the grosser casings of every human being. No change of space, only refinement of matter, is the law; physical sense for physical matter, astral sense for astral matter, spiritual sense for spiritual matter;

these states, these senses are hidden in all beings, there can be no separation save where man's ignorance rises as a wall.

This much said, to make the matter a little clearer, let us look at mourning man and see what the effect of his grief is upon the one whom he mourns. Violent grief disturbs the one who has fallen asleep in death just as it would disturb a sleeper on earth. He is rudely awakened and brought back to a memory of earth-life, to a consciousness of the suffering of those who sorrow. The natural course of evolution is interfered with, for, instead of being left to sleep peacefully for awhile and then awaken to the higher state of life in his normal place, he is aroused midway, as it were, and is drawn back to a consciousness of earthly things when his consciousness should be centered in the subtler life. And this is not the only evil, for, though he sees and knows and tries to reassure his friends, he is unable to impress their dense, physical brains and must submit to their utter unconsciousness of him. During sleep, they leave their physical bodies, all men do this, and are with him on the subtler plane, but not knowing or expecting this possibility of going to him, their thoughts by force of habit, are mostly engaged in going over earthly events and they neither see nor hear what is passing around them. Those who have the wider vision tell us that the so-called "dead" wonder at first why their friends who have left their physical bodies asleep do not notice them, but that they soon learn that these visitors from the world are not awake to the higher consciousness but pass through the subtle world as a day-dreamer passes through earthly scenes, without taking cognizance of his surroundings.

Here, then, is the reality, the life side made clear. Who, knowing this, could grieve over the form? Those who know, cannot grieve; death is a change for the better, they see it and are glad. And how gladly would they open the eyes of all men to the same knowledge if it were possible. But such is not the law, no man can evolve the faculties of another, each must do it for himself. All that it is possible for the more advanced among men to do is, to tell of what they know, of what they have proved for themselves, hoping to raise the veil of ignorance, to lift the burden of sorrow for their fellow-creatures. Patiently they stand beside the sorrowing, longing to open their eyes, taking every opportunity to help on the growth of the latent faculties, choosing words and ways that will be suitable to the case, and holding their own knowledge at the service of all who are able to receive it. A great deal of this may pass as unproved to many, but this much is evident to any one who will consider it: enduring sorrow is not nature's way. Men sorrow, and blame themselves for forgetting sooner than they expected to forget; they hold it a duty to feel sorrow, a disrespect to the departed to revive to the joy of life, but it is nature's way to find joy again quickly, because,

sorrow, separation, exist only in men's ignorant minds, and the higher consciousness is ever beating against the resisting brain, trying to pierce through. Even the densest brain is dimly conscious of this, and, as this higher consciousness filters in, grief fades away and joy takes the place of sorrow,

Let us consider Persecution. We may look at it in two ways: persecution is either karmic retribution or it is the instrument by which strength of will or character is tested. There is really comparatively little that can honestly come under this head. We find what we call deliberate persecution in unevolved humanity, where malice deliberately plans and perpetrates acts of persecution: we find predominant instances in history of the persecution of wise and holy men: between these two extremes range endless degrees of so-called persecution. It may seem cold-blooded to say, that the intelligence of the one who has been persecuted has evolved under the process, and that the same is the case with the persecutor, but it is a fact. If we leave aside the natural considerations of suffering, of cruelty, of sympathy, which are by no means to be definitely put out of the question, we are forced to admit that intelligence, that knowledge of some kind has been developed. We may term it good or evil, as the circumstances dictate; we may sympathize or condemn, but stripped of all emotional views, considering intelligence without any qualifying attributes, we must honestly admit that in one line or another intelligence has been developed, the life side has gained something. I am not going to enter here into the question of right or wrong, that would take me too far into detail, but foreseeing objections in view of the persecutor I will simply say that the knowledge gained by him may at any moment be turned to a purpose that will have as its object to aid, not to injure; in view of this the truth of the former statement may be seen.

If we take the most prominent example of persecution familiar to the Western mind, that of Jesus, and consider it in an unemotional way, we will be astonished to find that the evidence proves an increase of intelligence resulting to the world through that very persecution. Whether we believe that Jesus was stoned to death or was crucified on the cross, the fact of a violent death raised his personality and with it his teachings into a position of prominence which defeated the idea of suppression that was the motive of his persecutors. And how do we know but that his persecutors were just as sincere in their endeavor to suppress him as were the workers of the Inquisition in their appalling methods? The more evolved life of Jesus willingly sacrificed the form; the less evolved life of his persecutors must have gained a higher intelligence from the results of having forced that form to the sacrifice. The general store of intelligence was added to, for nature is never a loser. Here, again, I am not discussing right and wrong but simply pointing out fact.

Our two extreme examples disposed of, let us proceed to demolish that familiar spectre, Persecution, as it haunts everyday life. First, let us look at the religious sects ; each with upturned eyes and hands folded on the breast, a victim to persecution from its brothers, victims to persecution from the liberal thinkers, from the scientists, from the philosophers. And this idea of persecution is working, too, in inverse order. But does anyone who stands unemotionally aside and sums up evidence see any persecution ? No, he sees them all clinging to forms, trying to pinion life that has outworn the form and is struggling for larger expression. He sees that they are all being helped, not hindered, that as they are forcibly pushed from one position to another they are learning what they should learn gladly, and that later they will acknowledge as a gain. What then becomes of persecution ? If it brings about good, if the life side gains, why should we prefer to attach our sympathies to form ? We are all persecuted, or we are all learning ; one may look at it one way or another.

The trivial persecutions of ordinary life, which seem so monstrous to us while we endure them, hold in themselves lessons that we need and that later we shall be thankful to have received. It is usually the petty tyrant—unknown in this character to himself—who is brought into close relations with a worse tyrant, or it is the selfish, the impatient one, who is subjected to the constant annoyance of one who is uncontrolled. The too-yielding one is forced to turn and develop resoluteness by the impositions of the rampant, and so on. These annoying people are grindstones for the smoothing of character, and are not in reality persecutors. Character, consciousness, intelligence, life, is developing ; form only is giving way. People and circumstances quicken the life and only form is ever vanquished.

Of all the problems that bear the outward stamp of evil and suffering, none is so seemingly monstrous, so incomprehensible, as War. To those who realize the existence of a natural law of Brotherhood, and who long to see it more commonly recognized, war is so inhuman, so uncivilized, that the heart shrinks before its horrors and the mind rebels against its methods.

The quickest way to get an insight into the underlying meaning of war is to grasp it by its root, to turn at once to the causes whose inevitable effects produce war. These causes are not to be found in the surface incidents that precipitate the movement, these are but the last moves in a long line of karmic events gradually leading up to a crisis ; the roots are many and are thickly interwoven, leading back into past lives, embracing race karma, family karma, individual karma. Just as the last instrument is some one man whose authority, like a decisive sound, sets the avalanche in motion, so, far back in the past, we may trace the earliest cause to

some one man who started a line of karma that drew others into its sweep, that enlarged, spread out until a race became involved. When we look back into the past and note the salient battles that scarred the ancient races, we cannot believe that the forces manifesting there died out on the ground where they disappeared with those who disappeared, but we know that those same raging currents, focussed at one point for destruction, must again draw together, as the men who were instruments for them come again into reincarnation and by karmic law are again brought into relations. War is reborn as races are reborn, as men are reborn: the old passions go through the process of re-growth from infancy to maturity as do the men whose brains give them channels. We must not expect a Cæsar to reincarnate as anything but a warrior, nor his sturdy followers to do anything but follow; where Cæsar goes, there must be conquest, war, the un-exhausted forces of war; karma must work out to a natural end. War is, as it were, a huge form for evolving forces, forces working on the destructive side of nature.

When we look at war in our present lifetime, judge it from a near point of view, refuse to be affrighted by its hideous form and peer deep into the inner heart of it, we find, as may be found in the inner heart of all things, that law is at work, righteous law, steadily working out a tangle whose twisted lines shall finally run side by side in perfect symmetry. The law of karma, of justice, is at the heart of it, but it takes a keen eye to pierce so far. The form side of war is hideous, malevolent to our eyes, but in its distorted arms it bears some of the most beautiful flowers of true sentiment that grow. Devotion is one of these, devotion to a principle, to a country, to a ruler, to a leader, to a comrade; whole-souled devotion, ready to face whatever comes, to go forward without questioning, without knowing why, because of the immortal propelling power of life manifesting under the name of Devotion.

Self-sacrifice is another. The sacrifice of the self that clings to home, to kindred, to those nearest and dearest ones, the heart's comrades, who symbolize the most powerful illusion that man is subject to on earth. The flower of self-sacrifice rises free of all these tendrils and in triumphant beauty is borne off by the grim hand of war. Courage, endurance are other flowers that blossom radiantly and distil an immortal fragrance above the nauseous odors of carnage; system, order, respect, obedience, flowers less prominent but fair and hardy, blend with their loftier comrades on the reverse side of the escutcheon carried by war. Who shall say that this is not so? Who shall deny the tremendous impetus given to these noble qualities, to the life, the soul that rises superior to the form? Men know that it is so, the heart of the world thrills and overflows with noble enthusiasm for the heroes of brave and loving deeds: the separate hearts of many men merge into one huge, throbbing heart, the heart

of a nation, and national unity is accomplished. The life force has expanded, spirit has triumphed over matter. Whether on this side or on the other side of so-called death, force, life has evolved, and this is gain for all the future.

"But," it will be said, "what about the evil forces," the hatred, jealousy, cruelty evolved, for these are the legitimate offspring of war?" Yes, it is true, side by side with the regenerative, the up-building forces, expand the destructive, the disintegrating forces; each from the heart of the other, each from the ashes of the other. Nature uses them both for her work, each holds the seed of the other, one is but the overbalancing of the other. One, in its totality, is the force that binds a nation together, the other that which separates nations from each other. But the lesser union must come before the greater, and a vast union is not made up of loosely allied particles but of masses that have first become consolidated in themselves. Individual hatreds are expurged by race union, and take the larger form of hatred to another race. This, in time, will be expurged by a union of races and will take some still larger form. One force forces the evolution of the other, one is necessary to the other; the law of contrasts, the pairs of opposites, the two poles, may be traced under many names, many aspects, throughout Nature, and must be, as long as manifestation is. Where the darkest forces go, shall rise the greatest light; this is Nature's law. New life springs from corruption, from the decaying seed, the fair and tender shoot. The eye of wisdom pierces into the heart of things, sees the wide scope of natural forces and marks the evolution of life, while the misty eye of ordinary man is fixed on mutilated form.

In this way we may find an explanation of war and see the star of hope shining in the sky above the tumult. But this does not mean that the lovers of peace are to abandon their dream of Brotherhood or cease their efforts to realize it and accept war and discord as inevitable evils. No, sensing afar off the great good that shall be born from the great evil, they may use their efforts to hasten the day of peace; helping to develop the tiny shoots from the minute seeds in process of decay, quickening the growth of higher emotions that are unfolding from selfish passions; tending, cultivating lowly plants with the patience of assured knowledge that sometime in the future a sturdy growth will flourish where now are but weaklings, and blossoms wondrous in beauty and fragrance open out in a sunlight unobscured by the clouds of war.

We cannot see the wide circles traced by the luminous life-lines in the records of higher space, our eyes may only follow a few minor spirals in the lesser circles of karmic record, but we know that the lesser is always a reflection of the greater, that the promise of larger life is contained in the promise of smaller life, that the fate of the minute form is a diminutive reflection of the fate of the larger form. A frost crystal that melts in a sparkle of sunlight may explain to us the

whole mystery of cold ; a foraging ant may solve for us the entire problem of want ; a caterpillar-moth may teach us the illusion of death ; a persistent spider may weave for us new ideas for our story of persecution ; and a gust of wind upsetting a colony of dust microbes may typify all the devastation that comes with the blast of war. Nature repeats its story in manifold ways and we may interpret it as we will. We may follow the life or follow the form, listen to the joyous song of life or to the mournful chant of death, but some day the great truth will irradiate us, that all is life, radiant, conscious life, which is everywhere, is everything. We shall see it, be it, know and rejoice, and then, coming again into the illusion of limitation, we shall take up our life-work where the good law has placed it and gladly fulfil our little part in the great whole.

ANNIE C. McQUEEN.

*RELIGIOUS TRADITIONS AND ESOTERIC TRADITIONS.**

MYSTERIES OF THE GNOSTICS AND OF THE GALLIC BARDS ; THE LAWS OF MANU ; ESOTERIC CREED.

A RELIGIOUS tradition consists of a collection of evidence which testifies to the truth of facts and dogmas. The doctrine was first revealed and then transmitted from generation to generation ; but as each religion has a revelation of its own which it considers superior to all others and the only divine revelation, it necessarily follows that it rejects all others as being purely human and subject to error. These various traditions have created religious hatred and have been the source of terrible discord and strife among nations, notwithstanding that according to the derivation of the word, religion should have produced union, harmony. If only among these various traditions each one had kept its own belief pure and intact, then the terrible and ferocious internal dissensions of which history tells us, would have been avoided and we should not have seen the fatal effects of religious fanaticism. For example, what do we see in the Catholic Church ? One tradition which is subdivided into three great streams or rather into three traditions—Catholic, Protestant and Greek. What caused the schism between the Roman and Greek Churches ? The question under discussion was as to whether the Holy Ghost proceeded from the Father alone or from the Father and Son. Theological subtlety has been the cause, in the controversy on this subject (which is beyond human knowledge), of a serious deviation from the original tradition. To how many councils and to how many repressive measures has the Church resorted in order to found its dogmatic unity and yet this unity is more apparent than real if we consider the crumbling of faith in the

* Translated from the French, for the *Theosophist*, by Mrs. S. G. Currie.

Catholic world, where each one has his own private and particular interpretation of such and such dogmas.

The great contention is to know whether the Church has preserved the primitive tradition pure and intact both as to the usages and the doctrine of the Christ. We must remember that Jesus Christ wrote nothing, that he did not order his disciples to write, that seven of them have left no writings and that most of the versions were written long after their time, according as the Churches increased in different parts of the world. In spite of the difficulty of establishing the primitive traditions we can nevertheless prove a radical difference between the teachings of early Christianity and those of the Catholic Church of to-day.

At the beginning of the Christian era there was a double doctrine—one exoteric, for the use of the people, the other esoteric, reserved for the chosen disciples; this can be proved by the testimony of many of the Fathers of the Church who were the mouth-pieces of the tradition: Tertullian, Origen, Clement of Alexandria, Ambrose, Cyril of Jerusalem, Basil, Gregory of Nazienzen, John Chrysostom, Augustine. To-day the Church gives but one teaching and gives it to all without distinction. What has then become of the esoteric teaching? Did this contain nothing more than the public teaching now given by the Church? Why did the Fathers of the Church call these mysteries holy and mighty secrets for those who were not regenerated by initiation? Why did they exact an oath not to communicate divine things to any but divine men, perfect things only to the perfect, and holy things only to the saints? Why did the pseudo-Dionysius, the Areopagite—who, according to Catholic tradition, was the originator of mysticism—why did he say that the common people understand only the visible marks of the mystery, while the hierarchy are raised to a comprehension of the intellectual significance of the ceremonies?

If the mysteries were impenetrable by the human mind, as the Church asserts, why did the Fathers hide them with such scrupulous care? An impenetrable mystery runs no risk of being discovered. We see then that on this side there is a very important deviation of doctrine. Already in the second century the Gnostics accused the Christians of having allowed themselves to be led astray. They said that their Master was surely possessed of the highest order of intelligence, but that the Apostles had not understood them aright and that in their turn the disciples had altered the texts He had given them.

In quoting this opinion we do not wish to discuss the value of it; we wish only to notice that already in the first ages of the Church, religious sects, like the Gnostics, called attention to a deviation in the tradition of the revealed dogma, and at the same time asserted that there existed a secret science transmitted from generation to generation by a holy line. Scientific criticism has

proved that it will not do to call the Gnostics heretics or deserters from Christianity, but that they were theosophists, that is to say, philosophers adhering to a mystic science, proceeding from an esoteric tradition.

Mr. Matter, the eminent writer, in a dissertation read before the French Institute, Jan. 31st, 1854, shows that scholars speak generally of initiations and of Gnostic mysteries and that they believe these initiations and mysteries to be imitations of those of Greece, but that it is difficult to elucidate this subject for the simple reason that there exists no Gnostic text of any length and that the little we know comes from hostile writers who, while combating these doctrines, take good care not to tell us all they know of them. The testimony given by Origen, Irenæus and Tertullian is so clear, so full and positive on the subject of the Gnostic mysteries that there can be no doubt as to their existence.

Mr. Matter declares that for him the esotericism of the Gnostics is proved and it is that which gives the dominant tone to the Gnostic doctrine. He says, "Esotericism was adopted in the schools of many philosophers, in those of Pythagoras, Plato, Plotinus, Porphyry and of Proclus."

He adds that the result of the testimony of the Fathers of the Church is :

"1. That the Gnostics claimed to hold by means of tradition a secret doctrine much more elevated than that contained in the public writings of the Apostles :

2. That not only did they not communicate this doctrine to all the world, but that among themselves, if we can believe Irenæus, only one in a thousand, or two in ten thousand, knew the final mysteries :

3. That they were communicated by means of signs and symbols :

4. That, according to Christian opinion, they imitated in these rites and ordeals those of the Eleusinian mysteries, although they leave us in uncertainty as to these forms." Other writers,—Epiphanius, Theodoret, Augustine—speak of the Gnostic mysteries in the most positive manner ; but their opinion has little value, for they had no knowledge of anything but the ruins of Gnosticism ; besides which all these writers seem to have too readily accepted common rumors. Mr. Matter also says that between the mysteries of Greece and those of the Gnostics there were at least the following resemblances :—

"1. That before arriving at the 3rd and last degree, the candidate passed through several grades.

2. That they distinguished between the greater and the lesser mysteries.

3. That not every one reached the last stage.

4. On the contrary a very small number appear to have done so,

With the Greeks there was a fixed time, two months in the year, for initiation ; more than that, they insisted upon a good moral character and the candidates underwent trials of fasting and continence. The Gnostics also imposed these tests of character on their candidates but with less rigor.

The Greek initiations took place at night and were composed of purifications, readings, ritual, chants, of allegorical representations and of public processions.

The Gnostic initiations consisted of an act of lustration or baptism, more or less like that of the Christians ; of a mystical repast which resembled the Communion Sacrament of the Church, the explanation of some allegorical pictures, the singing of hymns and recitation of prayers.

The seal of the Gnostics was the sign of initiation but Mr. Matter does not think that there was any exterior mark, any material symbol.

The Gnostic stones were amulets and served as a talisman in the migration of souls. According to Mr. Matter the differences between the Greek and Gnostic initiations arose from the fact that the Gnostic religion and mysteries were a private matter, while the Greek mysteries were a national affair. According to the mystic theories of these theosophists, initiation conferred extraordinary privileges. The initiates not only learned the supreme science and acquired potent faculties, but their nature was changed ; from material beings they were transformed into immaterial beings, invisible equal to the *Eon Christus* and capable of performing miracles and of dominating the angels.

The most serious accusations were brought against both the Gnostic and Eleusinian mysteries by the Fathers of the Church. Mr. Matter observes that secret meetings have always occasioned unfavourable rumours : he continues, " these schools do not seem to have been disorderly."

Tertullian reproaches Valentinian for having copied the Eleusinian mysteries of prostitution. Epiphanius insinuates that the mysteries of the Phibionites (a Gnostic sect) had 365 degrees of prostitution, but by the very exaggeration of these reports one is involuntarily reminded of the accusation of the Pagans against the Christians in the 3rd century--they accused them of worshipping a god with an ass's head, of slaughtering young children and drinking their blood, and of giving themselves up to criminal embracings when the lights were extinguished.

These accusations by the Pagans against the Christians are more explicit than those of the Christians against the Gnostics, but who has ever placed any credence in them ?

According to Mr. Matter the greater number of the Gnostics professed the doctrine of emanation, that is to say, the theory that imperfect beings emanate from the Divine Unity and return to the same in a state of absolute perfection. To these great principles of unity and emanation we must add that of the transmigration of souls and of the progressive perfection of beings up to the divine condition. Indeed, according to Irenæus we see, 1st, that the Gnostics believed that souls passed from one body to another and that they retained no remembrance of their previous existence; 2nd, that they asserted themselves to be spiritual, because a spark of the divine fire had been given to them, which spark endowed their souls with the same substance as that of the Demiurgos, and that united to matter it took form and increased (which prodigy was effected by the union of contraries, spirit—matter); but a descent of the spirit into the human heart was necessary in order to endue it with perfection and intelligence; 3rd, that the pure spirits are in the pleroma, that the just are in the middle region, a place of repose, and that because of an organic law, the 3rd category of souls which partake of matter must remain outside; * 4th, that men need to learn everything and to know everything in order that through knowledge of everything in this life they may arrive at perfection; their spirit being of the same nature as that of the Christ, they are like him and that even in this state they are even superior to him in virtue.†

All these ideas are quoted by Irenæus who disputes them and reasons vehemently against the Gnostics. Let us retain these fundamental ideas which we shall shortly find under another form. We have seen that scientific criticism admits an esoteric tradition at the beginning of the Christian era and its affiliation with the Eleusinian mysteries. We must not think that these mysteries which took place in the depths of the temples, among secret societies or in the souls of ecstasies, did not have a considerable repercussion on the Greeks. The whole of antiquity shows veneration for the mysteries—the Greeks considered the Eleusinian mysteries as the flower of their religion, as the purest essence of all conceptions. Aristophanes said that all those who took part in the mysteries led a pure life, tranquil, holy. Cicero in his book of Laws says: "With the help of the mysteries men learn not only to conquer themselves and to live in peace, but also to die in the hope of a better future."

The initiation and the mysteries of Greece, were, says Mr. Matter, linked with the national life and played an important part in the religion, politics and arts of one of the most celebrated nations of the ancient world. Our modern philosophers have asserted that all these ancient doctrines of the mysteries included Buddhist, Chinese, Hindu, Persian and Chaldean elements. There are evi-

* "Peres de l'Eglise." M. de Geononde; page 190, 3rd Volume.

† "Peres de l'Eglise," 3rd Vol., pages 303 and 204.

dently traces of one tradition which has been maintained through the philosophic as well as the religious systems. All of this esoteric philosophy is to be found in the Vedas, in Persian works, in Pythagoras and Plato, in the Kabbalah, in the writings of the Neo-Platonists, of Plotinus, Porphyry, Proclus, in the philosophy of Giordano Bruno, with the alchemists, with the mystics, Eckhardt, Bœhme, Paracelsus and hosts of other wise men who have been the torch-bearers of humanity.

The modern spirit has an invincible hatred of secret and mysterious science, but all great religions have an exterior and an interior history—one apparent the other hidden.

“The first, the official history, says Mr. Schuré,* that which is read everywhere, which happens in broad daylight, is none the less obscure, confused and contradictory; the second, the esoteric tradition or the doctrine of the mysteries, is a profound science, the secret doctrine, the occult actions of the great initiates who are called Krishna, Buddha, Zoroaster, Hermes, Moses and Jesus—these are the prophets and reformers who have created, sustained and propagated these same religions. Why did they all impose secrecy on certain teachings? It was surely not for the pleasure of making mysteries, but because this mighty science, which Clement compares to a sword, conferred the knowledge of certain powerful forces of nature, which knowledge would be fatal to humanity if the key of occult phenomena should fall into the hands of perverse and ignorant people. But also because certain very elevated truths coming from the divine plane would have to undergo too great a change in order to be understood by the still imperfect spirit of man, just as the picture of an object is disfigured by passing from a less dense medium to one more dense. We shall see in a moment a change of this kind in the merging of the doctrine of reincarnation into metempsychosis.

The essential truths of the esoteric tradition have often been confounded with their symbols and sometimes these have been taken for realities. The pseudo Dionysius no doubt made allusion to this fact when he said one must not take the pictures which adorn the entrance to the temple for the higher truths of which they are but the representations in form and colour. All the attempts made by the mystic sects of the middle ages, the Vaudois (or Waldenses), the Dulcinists, etc., had but one end in view, that of bringing back the Christian doctrine to its primitive purity of faith and of returning to the life of poverty and self-denial: they also recognized that the Christian tradition had been mutilated and deformed.

If all the ancient religions have been given by great Initiates, by men really divine, it seems as if the revelations should be progressive and that it was not given once for all time. It seems also that

* “Les Grands Initiés,” by Mr. Schuré.

each revelation must have come at its proper time to continue the work of development and the advancement and further evolution of mankind. Would it not be more exact to say that each nation received light and truth according to its degree of advancement, rather than to separate mankind by an abyss and to say that to one people alone there was given a revelation.

L. REVEL.

[To be concluded.]

RECENT "NOTES" ON SCIENCE AND THEOSOPHY.

ALMOST daily we read about discoveries made by men of science in their different departments, discoveries which very often entirely upset time-honoured theories while they corroborate some teaching of Theosophy. The Theosophists do not always agree with the Scientists, even as these among themselves are not always of one opinion; still in bringing together the following notes we do not wish to be considered as speaking against the work of men of science, but rather would we hereby endorse the statements made in the "Secret Doctrine:"

"Every Theosophist and Occultist welcomes respectfully and with due admiration its contributions (*i.e.*, those of Science) to the domain of cosmological law. There can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a substratum of unassailable fact." (Vol. I., p. 517, 3rd rev. edition.)

"Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the Modern Scientists only because these views are opposed to Theosophy. The first rule of our Society is to render unto Cæsar what is Cæsar's. Theosophists, therefore, are the first to recognize the intrinsic value of Science." (Vol. I., p. 315.)

Until quite recently the modern scientists had found no particular use for that part of the human organism known as the pituitary body, while Madame Blavatsky years ago had written about it:

"The pituitary body is the organ of the Psychic Plane. Psychic vision is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight and gives rise to hallucinations. Its motion may readily cause flashes of light, such as may be obtained by pressing the eyeballs. Drunkenness and fever produce illusions of sight and hearing by the action of the pituitary body. This body is sometimes so affected by drunkenness that it is paralyzed." (S.D., Vol. III., p. 548.)

Whether this paralysis is caused by the volatile constituents of alcohol is not stated, but perhaps science may soon furnish us with further instructions concerning the pituitary body, for we are told

(see *Theosophy in Australasia*) that an important discovery has been made by Dr. Sajous, about this organ which will bring it into prominence, because a use for it has at last been found. The noted scientist believes that not only is the oxygen in the human body controlled by the long neglected organ, but that this itself is also so easily affected by different medicines, that there would follow a revolution in the science of medicine if all the functions of the pituitary body should be found out and understood. It will be interesting to learn whether any further discoveries are made about it and how far they may ultimately correspond with H. P. B.'s statement, also what are the medicines which most easily affect the pituitary body, whether they are perchance such as contain alcohol or other volatile substances of a like nature.

Many have been the reports of

"MODERN VIEWS ON MATTER: THE REALISATION OF A DREAM," an Address delivered by Sir William Crookes, at the International Congress for Applied Chemistry, held in Berlin. We will quote only one sentence from it here.

"It (the fatal quality of atomic dissociation) works in the sunshine and raindrops and in the lightnings and flame; it prevails in the waterfall and the stormy sea, and although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated, 'protyle,' 'the formless mist,' once again may reign supreme and the hour-hand of eternity will have completed one revolution."

This reminds us very forcibly of H. P. B.'s remark:

"Thus finally Science, in the person of its highest representatives, in order to make itself clearer to the profane, adopts the phraseology of such old Adepts as Roger Bacon, and returns to the 'protyle.' All this is hopeful and suggestive of the signs of the times.

"Indeed these 'signs' are many and multiply daily." (S.D., Vol. I., p. 604.)

"Modern biologists were coming once more to a firm acceptance of something, and that was a vital principle..... There was nothing between absolute scientific belief in creative power and the acceptance of the theory of a fortuitous concurrence of atoms."

These are statements made at the University College, London, by Lord Kelvin, that "prince of science," as he was called; statements which however were not allowed to pass without challenge and comment by many scientists who disclaimed their belief in a "vital principle" and a "creative power," and objected to his use of these terms, as well as to "the fortuitous concurrence of atoms."

The *Pra-Buddha Bharata* however finds great affinity between the Sankhya philosophy and Lord Kelvin's views as expressed at the University College, and therefore refers to this subject and to Sir William Crookes' Protyle in the following words:

"To us Lord Kelvin's confession of faith and the highly interesting

discussion it led to are fraught with unusual interest. To our mind the position here discovered for us is a close approximation to the Sankhya philosophy. If we read the striking address delivered by Sir William Crookes, entitled 'Modern Views on Matter: the Realisation of a Dream,'.....we find Sir William's conception of 'Protyle' is almost identical with that of the Sankhya 'Prakriti,' the Mother, according to that philosophy, of all existence... ..

"Nor is this theory of a Prakriti or Protyle very much different from that of the 'creating and directive power,' of Lord Kelvin..... The crux of the situation is whether or not this power can be regarded as all-wise and all-good—in a word, as God.

"According to the Sankhya philosophy atoms are not final causes, but are born of Prakriti, which is neither force nor matter, but the Womb out of which these are manufactured. Prakriti has a twofold existence, those of homogeneity and heterogeneity. When she is homogeneous there is no manifestation, no phenomenon. All is hushed in sleep in the Great Mother's being. The beginning of disturbance in Prakriti starts heterogeneity or evolution.

"Purusha is without beginning, subtle, omnipresent, eternal, seer, spotless, not producing. Its mere proximity disturbs the homogeneity of Prakriti. Purusha is many. There is a different Purusha in each body, but its nature is the same everywhere.

"Prakriti is insentient by herself and Purusha inactive. Prakriti is blind and Purusha lame. The lame Purusha rides on the back of blind Prakriti and evolution sets in. The Purusha is all-sentient, all-perfect, and is therefore without desire and without need of action. But his light informs Prakriti and permeates her being. When the latent forces in her wake up at the dawn of evolution, she becomes heterogeneous and assumes all the different states of grossness and fineness of existence. Naturally all these different states cannot reflect the light of Purusha in the same degree. That is why all the forces in Nature do not show a uniformity of purpose, that is why some of them are more perfect than others.

"The whole of Nature partakes of the sentiency of the Purusha and the insentiency of the Prakriti. Thus every atom is an outcome of the interaction of these two, Purusha and Prakriti, and has a dual nature. Its evolution is the ever-progressing attempt to reflect the light that is in it in its pure fulness. The evolution of an atom is the growing perfection of its lower insentient material nature. When it knows the light in it truly and fully, it has attained the goal of evolution.

"Thus according to the Sankhya philosophy there is not exactly 'a creating and directive power' in the Universe, but the whole of Nature is the network of the play of powers of different states of perfection and sentiency—albeit each one of them is the submerged ray of an all-sentient and all-perfect Purusha—struggling ceaselessly on to recover and realise itself by striking off the chain forged between Purusha and Prakriti."

Having given the description of

THE ALMIGHTY ATOM

according to the Sankhya philosophy we will now record Sir Oliver

Lodge's theory respecting it, as expressed by him in his Romanes lecture :

"The latest scientific thought has for some time past tended in the direction of declaring matter to be in the last analysis identical with energy—energy in the form of electricity. The attractiveness of this hypothesis is that it suggests a reduction of all material substance to a purely electric phenomenon. The strongest argument in its favour is that mass or inertia can certainly be accounted for electrically, and that there is no other known way of accounting for it. If matter is not electrical, then there are two distinct kinds of inertia which exactly simulate each other's properties. Beginning with the thesis, 'An electric charge possesses the fundamental property of matter—mass or inertia—and if any charge were concentrated enough, it might represent any amount of matter,' there are reasons for supposing that electricity exists in such concentrated small portions, called 'electrons' and can either be associated with atoms of matter, to form the well-known chemical 'ions' or fly separate, as in the cathode rays of vacuum tubes. The hypothesis suggested on the strength of these facts is that the atoms of matter are actually composed of these unit electric charges or electrons, an equal number of positive and negative charges going to form a neutral atom, a charged atom having one electron in excess or defect.

"Assuming this electrical theory of matter, that the atoms are aggregates of electric charges in a state of violent motion, two consequences follow. One of these consequences depends on the known facts that radiation or light or any other wave of some kind, is emitted from any electron subject to acceleration ; consequently, the revolving constituents of an atom must be slowly radiating their energy away, must thus encounter a virtual resistance, and must in that way have their velocity increased. The second consequence is that when the speed of an electrified body reaches that of light, its mass becomes suddenly infinite; and in that case it appears not improbable that a critical condition would have been reached at which the atom would no longer be stable, but would break up into other substances. And recently during the present year a break-up of the most massive atoms has been observed by Rutherford, and has been shown to account for the phenomenon of radio-activity, some few of the atoms of a radio-active substance appearing to reach a critical stage, at which they fling away a small portion of themselves with great violence, the residue having the same property of instability for some time, until ultimately it settles down into presumably a different substance from that at which it started. The matter flung away appears to be a light substance not very different in atomic weight from hydrogen or helium, and it is surmised that possibly certain chemical inert elements may be the by-products of radio-activity ; and that this process of dissociation of the atom may constitute the evolution of the chemical elements, such as has on theoretical grounds already been speculatively surmised.

"An analogy, the lecturer said, may be drawn between this supposed gradual collapse of an atom and the contraction of a nebula, which at certain stages becomes unstable and shrinks off a planet, the residue constituting an extremely radio-active mass or sun. But, whereas the astronomical changes observed in cosmic configuration of matters occur

in a time reckoned in millions of years, the changes to be expected in the more stable atoms would seem likely to require a time reckoned in millions of millions of centuries? Nevertheless, the change seems bound ultimately to occur; and so a state of flux and decay is hypothetically recognised, not only in the stars and planets, but in the foundation stones of the universe, the elemental atoms themselves. A process of regeneration, however, is also thinkable and would occur if the separate electrons were ever to aggregate themselves together by their mutual attractions into fresh material. And inasmuch as the life of a highly radio-active substance must be very limited, being perhaps not more than a few thousands of years in some extreme cases, it appears necessary to assume that some such regenerative process is constantly at work, and that, just as we have suns of various ages, and exhibiting the process of evolution in different stages, so it may be that the progress of research will lead us to recognise the existence of atoms of matter in like case, some recently formed and some very ancient; and the whole argument seems to lead to an atomic astronomy of surpassing interest." (*Madras Standard.*)

An outcome of Sir Oliver Lodge's lecture is a very interesting article written by W. E. Garrett Fisher (*in The Amrita Bazar Patrika*), which may well be reproduced in full.

"THE REVOLUTION IN CHEMISTRY."

"Few things give one a higher idea of the powers of the human mind than its ability, as shown in the speculations of Sir Oliver Lodge's recent Romanes lecture, to search into the ultimate secrets of the universe. Nothing is too great, nothing too small, for the measuring rod of modern science. On the one hand we have astronomy, which revels in magnificent distances, and tells us the most wonderful things about what is going on in a system like that of the new star in Perseus, so far away that light, travelling from the sun in $7\frac{1}{2}$ minutes, has taken three centuries to reach us, and speaks of the cataclysm which befell this Nova while the Spanish Armada was sailing.

"On the other hand, we have the new chemistry which deals with the infinitely little, and investigates the inexpressibly tiny constituents that make up ordinary matter. Lord Kelvin gave us a popular idea of the size of atoms when he said that if a single drop of rain could be magnified up to the size of the whole earth we might reasonably expect to find that the atoms which composed it would be somewhere between cricket balls and foot-balls in size.

"Now we are offered a still further advance in our conceptions by the suggestion that the ions, or electrically-charged particles of which it is now believed that these atoms are built up, are so much tinier that, if an atom were in turn magnified to the size of an ordinary church, its ions would be about as large as this full-stop.

"A FASCINATING THEORY."

"The mind pauses at the conception of such littleness, which it is quite impotent to conceive, and can only speak of as infinite. But our men of science—Sir Oliver Lodge, Sir William Crookes, Professors J. J. Thomson and Larmor, and a number of less famous workers—seem to be well on the way to construct a sound theory of the motions and behaviour

of these ions and atoms, based on a study of the way in which matter behaves when it is submitted to the tests of the physical or chemical laboratory.

"In the lecture already mentioned, Sir Oliver Lodge adumbrates a very fascinating theory, to the effect that, when we come to know enough about it, molecular chemistry may turn out to be only a kind of astronomy, concerned like that queen of sciences with the motions of suns and planets and the evolution or decay of stellar systems. It is not very easy to make the possibility of this clear to the unscientific mind, but the attempt is worth while though of course it must be understood that the whole thing is at present only a "working hypothesis"—in other words, the most plausible and convenient representation of a remarkable series of facts.

"Dalton's original atomic theory, which has been used by chemists for the last century as a similarly convenient representation of the facts hitherto noticed was based upon observation of the way in which various so-called elements combined with one another. It was found that they always did so in definite proportions. If you take two ounces of the gas hydrogen, for instance, it is found that it must be always mixed with sixteen ounces of oxygen to explode and form eighteen ounces of water; if more oxygen is taken the residue is left unaffected; if less, then some of the hydrogen remains uncombined. A similar relation holds good between all elements which we can get to form compounds.

"THE MIGHTY ATOM AGAIN."

"From this great fact Dalton deduced his famous law of combining weights, and his still more famous atomic theory. This assumes that the reason why two or more elements always combine in the same proportions is that they consist of atoms—things which can no longer be divided—each of which is supposed to be exactly like all the other atoms of the same substance, and to have a constant definite weight.

"It was a good enough theory for chemists to work with, and has served their purpose for a century. Now various trains of reasoning, depending mostly upon the study of electricity, have led us a step further, and we are told that we must no longer regard the atom as the ultimate basis of matter.

"Indeed, it is an atom no longer—not a single indivisible unit, but a congeries of moving and warring bodies.

"The existence of bodies smaller than atoms—corpuscles, or ions, or whatever they are to be called—has long been suspected. Excessively small as the atom is, we can measure its approximate size by mathematical reasoning from observed facts, chiefly connected with the action of light and other forms of radiation. Now some recent researches on obscure forms of radiation, such as that which led to the discovery of radium and its remarkable properties, have indicated the necessary existence of bodies that must be far smaller than the atom can possibly be.

"It has been calculated, for instance, that the efflux of solid matter which goes on at the surface of a particle of radium salt is such that one grain would be lost from each square inch of its surface in about ten thousand million years, and yet the efflux is so constant that its stream

can conduct electricity ; when the radiation falls upon an electroscope it discharges it with considerable speed.

"Now, the atom is very, very small, but it cannot be so small as to account for a loss of substance at this rate—which reminds one of the granite mountain in the fairy tale from which a bird removed one grain once in a thousand years, though the whole mountain would be worn away before the first second of eternity had passed. Other researches too subtle or complicated to describe have led to a similar conclusion, which Professor J. J. Thomson has elaborated with wonderful skill and mathematical ingenuity.

"WHAT IS ELECTRICITY?"

"Further, a remarkable assumption has been made with regard to the nature of electricity. It is now becoming exceedingly probable that the troublesome question, 'What is electricity?' will be answered by saying that it is matter, or that matter is electricity—or, rather, that the two concepts which bear these names are but manifestations of the same root stuff in different conditions."

Here we would refer the reader to the passage in the S. D. (Vol. I, pp. 136 and 137) which we have had occasion to quote lately, and point out the similarity between the view expressed now by men of science on, "What is electricity?" and that given by the President-Founder of the T. S. as long ago as in 1882.

"The important property which matter and electricity have in common is that of inertia—the power, that is, of persevering in a state of motion until some external force comes in to change it—and it is simpler to suppose that the common property is due to community of nature than to hold that so inexplicable a property should have been independently developed by two distinct substances.

"The new chemistry [probably the chemistry spoken of in the 'Secret Doctrine' as one of 'the two great magicians of the future, which are destined to open the eyes of mankind to great physical truths,' C. K.] then, suggests that matter and electricity are one and the same ; that what we call atoms consist of systems of far tinier bodies, the ions, or electrons, which are simply charges of electricity. Sir Oliver Lodge suggests that the typical atom may be very similar to a stellar system, consisting of a definite number of these electrons moving in rapid orbits just as the planets move round the sun—though no atom is likely to be so simple as our puny system. The simplest atom, that of hydrogen, is believed to consist of about seven hundred electrons in regular orbital motion under laws closely akin to those which keep the earth in its course round the sun.

"The electrons are assumed to be all exactly alike, so that an oxygen atom would consist of sixteen times as many, a gold atom of 196 times as many, and so forth. The chief fascination of this theory, to an outsider, lies in its reduction of all matter to modifications of one original substance—probably the same as what we call electricity, which in its turn may be explained by such a theory as that epoch-making speculation of Professor Osborne Reynolds. If that is so, the old alchemists were right after all, and there is no reason in the nature

of things why we should not one day transmute lead into gold by a suitable re-arrangement of its electrons.

"A DIZZY SPECULATION."

"That, of course, is a mere dream. We may know all about the starry dance of the electrons without being able to interfere with their motions. At present the theory is merely in the inchoate stage, and it will need much experiment and the powers of our greatest mathematicians to work it out.

"One need only call attention to the singular thoughts which it raises as to the nature of the universe. If chemistry is the astronomy of the minute, is it not possible that astronomy is the chemistry of what we call the gigantic, that our earth and all its sister planets are but the electrons which constitute the atoms of a higher universe, and that we live, so to speak, in some speck of dust which worries a careful housewife in the world next above us? But the mind cannot grapple with thoughts of such magnitude, and we may be content with this hasty glance at a wonderful speculation."

After having heard what the scientists have found out about the atom, we will see what the Theosophists and Occultists have said concerning it long ago.

"Each chemical atom is to the Theosophist a living thing, capable of leading its independent life, and each combination of such atoms into a more complex being is again a living thing; also each cell has a life of its own, and all these chemical atoms and molecules and cells are combined together into an organic whole, a body, to serve as a loftier form of consciousness than any which they know in their separated lives." ('Man and his Bodies,' p. 17.)

The physical atom is "not the so-called chemical atom, which is really a complex body." (*Ibid.*, p. 28.)

"The chemical atom is regarded as the ultimate particle of any element, and is supposed to be indivisible and unable to exist in a free state. Mr. Crookes' researches have led the more advanced chemists to regard the atom as compound, as a more or less complete aggregation of protyle." (*Lucifer*, Vol. XVII., p. 212.)

A little further on in the same article ('Occult Chemistry') we read:

"The numbers 18, 290 and 261, are the numbers of the ultimate physical atoms found to exist in a chemical atom" (p. 213) of hydrogen, oxygen and nitrogen respectively.

"The Atom belongs wholly to the domain of Metaphysics. (S. D., Vol. I., p. 559.)

"The atom is elastic, *ergo*, the atom is divisible, and must consist of particles, or of sub-atoms. And these sub-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are elastic also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum*. But infinite divisibility of atoms resolves Matter into simple centres of Force, *i.e.*, precludes the possibility of conceiving Matter as an objective substance.

".....It is on the doctrine of the illusive nature of Matter, and the infinite divisibility of the atom, that the whole Science of Occultism

is built. It opens limitless horizons to substance, informed by the divine breath of its Soul in every possible state of tenuity, states still undreamed of by the most spiritually disposed Chemists and Physicists." (S. D., Vol. I., pp. 565 and 566.)

Are the sub-atoms, which are also subject to divisibility, perhaps the "electrons" and "ions" of Modern Science?

"As to the Elemental Atoms, so-called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindû to Brahmâ, when he calls him Anu, the Atom. Every Elemental Atom, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief, when not *knowledge*, a Soul, not necessarily a disembodied Soul, but a Jiva, as the Hindûs call it, a centre of Potential Vitality, with latent intelligence in it. . . . All those Atom-Souls are differentiations from the One, and are in the same relation to it as is the Divine Soul, Buddhi, to its informing and inseparable Spirit, A'tmâ.

"Modern Physics, in borrowing from the ancients their Atomic Theory, forgot one point, the most important of the doctrine; hence they have got only the husks and will never be able to get the kernel. In adopting physical atoms, they omitted the suggestive fact that, from Anaxagoras to Epicurus, to the Roman Lucretius, and finally even to Galileo, all these philosophers believed more or less in *animated* atoms, not in invisible specks of so-called 'brute' matter. According to them, rotatory motion was generated by larger (read, more divine and pure) atoms forcing other atoms downwards; the lighter ones being simultaneously thrust upwards. . . . The idea was metaphysical as well as physical; the hidden interpretation embracing Gods or Souls, in the shape of Atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies. . . .

"Atoms and Souls were synonymous in the language of the initiates." (S. D., Vol. I., pp. 619 and 620.)

....."The ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term Atom, a Soul, a Genius or Angel, the first-born of the ever-concealed Cause of all causes; and in this sense their teachings become comprehensible.They admitted and taught a good deal of that which modern Science now teaches..... They taught.....the Atomic Vortices—Atoms being in reality Souls and Intelligences." (S. D., Vol. I., pp. 621 and 622.)

The Occultist "would say that no Atom is ever 'created,' for the Atoms are eternal within the bosom of the One Atom—"the Atom of Atoms"—viewed during Manvantara as the Jagad-Yoni, the material causative womb of the World. Pradhâna, unmodified Matter—that which is the first form of Prakriti, or material, visible, as well as invisible Nature—and Purusha, Spirit, are eternally one. The Atom, as known to modern science, is inseparable from Purusha, which is Spirit, but which is now called 'energy' in Science. The Protyle Atom has not been comminuted or subtilized: it has simply passed into that plane which is no plane, but the eternal state of everything beyond the planes of illusion." (S. D., Vol. I., pp. 636 and 637.)

"Atoms are called Vibrations in Occultism; also Sound—collectively The waves and undulations of Science are all produced by Atoms

propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going." (S. D., Vol. I., p. 694.)

Every atom in the Universe tends to become a God and then—God.

CAROLINE KOFEL,

[*To be concluded.*]

A STUDY IN MEDIÆVAL MYSTICISM, PART II.

THE IMITATION OF CHRIST.

THE title by which this comprehensive Manual of mystical thought, teaching and practical guidance is known, is copied from the heading of the first chapter of the first of the four books into which it is divided. It is in one respect faulty, as it does not cover the idea of Unity, of oneness with God, which is a cardinal feature of the work itself. Thus an undesirable practice of frequent occurrence in the Middle Ages and indeed long prior, has been perpetuated by applying the opening words of the first chapter in the collection. One of the oldest titles is "Interior Consolations," which very well agrees with its general tone and subject matter, of which the most marked characteristics are tranquillity and repose. Yet it may be that the very characteristic cognomen '*Imitatio*,' is an evidence of the survival of the fittest; it is unique, there is but one '*Imitation of Christ*.'

In sending forth the "Voice of the Silence" Madame Blavatsky dedicates it 'To the Few,' and, in common with "Light on the Path," it can only be appreciated by those who possess both an intellectual and spiritual development beyond the average. We have already noticed the immense circulation attained by the '*Imitation*,' and this fact indicates that it possesses a quality suiting it for a wider variety of spiritually evolved persons; while it in some degree lacks certain qualities calculated to awaken and stimulate both heart and intellect in those who are on the higher rungs of spiritual evolution, which the latter does not possess in so pre-eminent a degree. It is, perhaps, in tone and what may be termed spiritual temperament, more closely allied to that helpful and illuminative little treatise, "The Doctrine of the Heart."

Perhaps we may with advantage cull some leading thoughts and ideas and compare them with their parallels in other productions of a kindred character, and thus trace the unity of the spirit under a diversity of manifestations.

A thousand illustrations might be quoted on the "Advantages of Solitude." The author quotes with approval from an ancient writer, "As often as I have gone among men, I have returned home less a man." A common experience, truly, with the majority of us; but

none the less, does not this show an undesirable attitude of mind, an unhealthy preoccupation with one's own interest, a carefulness bordering on a subtle pandering to self? Perhaps the answer is to be found in the idea that the writer is putting forth one aspect of truth, the practical application of which he just then felt to be needed. Emerson in his "Essay on Friendship," tersely presents the same idea in the phrase "We descend to meet." What is needed is, the endeavour at all times and under all circumstances to realise the old truth, that it is the inward attitude of our own minds that is really important, and not the circumstances of our lives, whether they occur in society or solitude. It is also worthy of note that there is everywhere found in the 'Imitation,' the contrasted qualities of a sweet graciousness and charm of manner, with that of intellectual force, combined with the power to give a clear and lofty pronouncement of facts as they appeal to the conscience, and are assured by the experience of the writer. It is this quality which ensures the searching character of many simple utterances; we feel in reading them that we are in the presence of a pure and holy soul whose thoughts penetrate to our inmost depths.

Let us proceed to a few concrete examples—see the following quotation :

ON SELF-LOVE AND POVERTY OF SPIRIT.

"For who shall be able to find the man that is truly poor in spirit, and divested of every affection for the creature? His value is from far and the remotest lands.

If a man give his whole substance it is yet nothing.

And if he do practice severe acts of repentance, it is yet little.

And if he attain to all knowledge, he is far off still.

And if he have great virtue, and exceeding fervent devotion, there is still much wanting in him; and that, the one thing that is chiefly necessary for him,

And what is that? That having left all things else, he leave also himself, and wholly go out of himself, and retain nothing of self-love. . . .

Yet no one is indeed richer than such a man, none more powerful, none more free; who knows how to leave himself and all things, and put himself in the very lowest place." (Book II., Chap. XI., v. 4-5.)

Compare with the following from Jacob Boehme 'On the Super-sensual Life :'

"Where the Love of Self is banished there dwelleth the Love of God. For so much of the soul's own Will as is dead unto itself, even so much room hath the Will of God, which is HIS Love taken up in that Soul. The reason whereof is this: Where its own will did before sit, there is now nothing; and where nothing is, there it is that the Love of God worketh alone."

Simple commonplaces of the Inner Life, it may be said. Yes, truly, but how many and great are the heart-pangs involved in arriving within measurable distance of the longed-for goal which is here so simply expressed !

One of the greatest conceivable blessings which is accounted the privilege of the Saint, is an inward calm and quietness of spirit which nothing outward can disturb. To have a little sanctuary within one's own soul into which we can retreat at all times, and under all circumstances. Let us see what the 'Imitation' has to impart on this so desirable state of mind.

ON QUIETNESS OF SPIRIT, AS A PREPARATIVE TO THE
RECEPTION OF DIVINE MYSTERIES.

"Blessed is that soul which heareth the Lord speaking within her, and from His mouth receiveth the word of comfort.

Blessed are the ears that hearken not to the voice which soundeth without, but unto the truth which teacheth within.

Blessed indeed are those ears which catch the throbbings of the Divine whisper, and take no heed of the whisperings of the world.

Blessed are the eyes that are shut to outward things and attentive to those within.

Blessed are they who can penetrate into the things within, and endeavour to prepare themselves more and more to receive heavenly mysteries." (Book III., Ch. I., 1.)

"Let not Moses, nor any of the Prophets, speak to me ; but speak Thou rather, O Lord God, the inspirer and enlightener of all the prophets ; for Thou alone without them canst perfectly instruct me ; but they without Thee will profit me nothing." (Chap. II., 1.)

Let us turn a moment for parallels to the "Voice of the Silence : " "Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers

Before the soul can comprehend and may remember, she must unto the Silent Speaker be united

For then the soul will hear, and will remember.

And then to the inner ear will speak *The Voice of the Silence.*" (V. of S., p. 14.)

For all practical purposes the 'Imitation' covers the entire range of the Inner life ; and a noteworthy feature is the even quality of the work ; it holds the same level throughout. The key to which it is pitched may be a minor, but it is sweet and harmonious. There is no greater enigma of the inner life than that of suffering ; no greater joy than that arising from an appreciation of its mystery ; and it is this enlightenment and the joy arising therefrom which can alone enable us to worthily endure the Cross of Christ, and de-

spise its shame. That this is a recognised advanced condition of Sainthood the following quotations affirm :

ON THE PRIVILEGE AND JOY OF SUFFERING.

“ Jesus has now many lovers of His heavenly kingdom ; but few are bearers of His Cross.

He has many who are desirous of consolation ; but few of tribulation.

He finds many companions of His table ; but few of His fasting. All desire to rejoice with Him ; few are willing to bear anything for Him.

Many follow Jesus in the breaking of bread ; but few in the drinking of the Cup of His passion.

Many reverence His miracles ; but few follow the ignominy of His Cross.

Are they not proved to be lovers of themselves rather than lovers of Christ, who are always thinking of their own profit and gain ?

Where shall we find a man that is willing to serve God for naught ?” (Bk. II., Chap. XI., 1-3.)

The following, from an Indian source, is an altogether admirable complement to the above quotations :

“ What would life be worth if we did not suffer—suffer to render the world, groaning under our eyes, a little purer ; suffer to win a little more of the waters of life that will quench the thirst of some parched lips ? In fact, but for the suffering that is the fate of the disciple who walks with bleeding feet on the Path, he might stray away and lose sight of the goal on which his gaze must ever be fixed. . . . The suffering merely gives a fresh and potent impulse to live altogether in the spirit. Good will come in the end to every one of us, out of pain, and so we must not murmur. Nay, knowing that to disciples nothing of consequence can happen which is not the will of their Lords, we must look upon every painful incident as a step towards spiritual progress, as a means to the inner development which will enable us to serve Them, and hence Humanity, better.” (“ Doctrine of the Heart.” Pages 59 and 31.)

PATIENT ENDURANCE UNDER TRIAL AND TEMPTATION.

There is an impressive Apostolic injunction which runs thus : “ Endure hardness as a good soldier of Jesus Christ.” Another New Testament writer exclaims, “ Behold we count those happy which endure ! ” Endurance, steady perseverance under inward and outward difficulties, is a virtue that can be attained in no other way than through patient suffering. It is a priceless Pearl whose value is above rubies. Let us see what the ‘ Imitation ’ has to teach upon it :

“ It is not hard to despise all human consolation when we have Divine,

It is a great, a very great, thing to be able to do without all consolation, both human and divine; and to be willing to bear desolation of the heart for God's honour, and to seek one's self in nothing, nor to think of one's own deserts. . . .

For whether I have with me good men, or devout brethren, or faithful friends, or holy books, or beautiful treatises, or sweet singing and hymns; all these help little, and give but little relish, when I am forsaken by grace and left in my own poverty. . . .

No Saint was ever so highly rapt and illuminated as not sooner or later to suffer temptation.

For he is not worthy of high contemplation of God, who has not, for God's sake, been exercised with some tribulation. . . .

Now divine consolation is given that a man may be better able to support adversities.

And temptation follows that he may not be proud of any good." (Bk. II., Chap. IX., 1, 6, 7 and 8.)

One frequently hears from those who are beginning to seek after higher things, complaints of mental and circumstantial suffering, and we not infrequently hear such complainingly reflect on the *why* of their sorrows; they seem unable to release themselves from the idea that suffering is always retributive or punitive, and bemoaningly enquire "What have I done?" &c. &c. I think the following extracts indicate the lines on which such may find a satisfactory solution of their difficulty, if they are able to rise to the plane of thought and feeling indicated. They beautifully supplement the 'Imitation.'

"How sweet it is to suffer when one knows and has faith; how different from the wretchedness of the ignorant, and the sceptic and the unbeliever. . . . The suffering merely gives a fresh and potent impulse to live altogether in the spirit. Good will come in the end to every one of us, out of pain, and so we must not murmur." ("Doctrine of the Heart," pp. 31-33.)

For a glance at the deeper aspect of suffering, compelling to a patient endurance, and even to a joyous self-sacrifice see the following:

"Men are one by a common origin and their common goal; they are one body, and every gift won by the pain of each, circulates through every vessel of the body, and every sacrifice of each adds to the general strength. We neither live nor die nor enjoy nor suffer alone, for that which one feels, all are affected by, and all gains or losses enrich or impoverish the whole. Thus vicarious sacrifice becomes the foundation-stone of the world, and in all its forms, it is recognised as one and the same truth." (Mrs. Besant, in the *Nineteenth Century*.)

ON THE PURIFICATION OF SPIRITUAL DESIRES.

“ My son, the fire often burns, but the flame ascends not without smoke.

So also the desires of some are on fire after heavenly things, and yet they are not free from the temptation of fleshly affection... .. Take courage, therefore, and be valiant as well in doing as in suffering things contrary to nature..... Thou must oftentimes do that which is against thy inclination, and relinquish that which thou art inclined to.

That which others like shall prosper ; that which thou likest shall not succeed.

That which others say shall be listened to ; what thou sayest shall not be regarded.

Others shall ask, and shall receive ; thou shalt ask, and not obtain.

Others shall be great in the esteem of men ; but of thee no notice shall be taken.

To others this or that shall be committed ; but thou shalt be accounted fit for nothing.”

Who are there, in their early stages of the Divine Life, whose aspirations have been aroused, within whom desires after spiritual realities have been awakened, who have not had to tread the sandy and arid desert here so vividly described, conscious of newly awakened powers, eager to use them, ere they have been purged of the dross which is only so dimly seen ? These desires must realise their fulfilment, but this can only be accomplished after the preceding purification which necessitates treading the lonely desert, and facing the temptations there awaiting us. We can only be fitted to speak to our fellow man, after communion with the God within our own souls.

“ How may we be rid of the lower self..... So long as the heavenly expanse of the heart is troubled with the gusts of desire, there is little chance of our beholding therein the luminary, God, the beatific, Godly vision occurs only in the heart which is calm and wrapped in Divine communion In what condition of mind does God-vision take place ? God is seen when the mind is tranquil. When the mental sea is agitated by the wind of desires it cannot reflect God, and then the God-vision is impossible.” (RAMA-KRISHNA.)

THE INTERIOR LIFE.

It is a truism with those who are seeking to walk the mystic Way, that an interior calm and quietness of soul are a first condition of the Divine Life. Without a measure of peace within, of separateness from the disturbing elements of the lower life, no true progress is possible ; the perturbed surface of the waters of our daily life must be calmed ere they can reflect the Divine Sun

ere the internal Voice can be heard bidding us to enter into rest, or we enter into the possession of our own kingdom. Nowhere is the true calm, the quietness of spirit and soul-health more beautifully manifest than in the author of the 'Imitation.'

"Whosoever, therefore, aims at attaining to things inward and spiritual, must, with Jesus, turn aside from the crowd. No man is safe in appearing abroad but he who would rather lie hid at home.

No man is safe to speak but he who loves to hold his peace."
(Bk. I., Chapter XX., 2.)

"The kingdom of God is within you, saith the Lord.

Learn to despise outward things and give thyself to those that are within, and thou shalt see the kingdom of God come within thee.

Christ will come to thee, and show thee His consolation, if thou prepare Him a fit dwelling within thee.

All His glory and beauty are from within, and in that He delighteth.

Many a visit doth He make to the inward man; sweet is His communication with him, delightful His consolation, rich His peace, and His familiarity of intercourse wonderful beyond conception."
(Bk. II., Ch. I., p. 1.)

The true inward kingdom with its rest and peace and harmony does not tend to selfish isolation; the withdrawal from the outward crowd is but a preliminary to the radiating forth upon others of the light and peace and joy ever accompanying the reign of God in the Soul. Listen, inwardly listen, dear reader, to the admonition and instruction conveyed in the following quotation:

"Listen to the song of life. Store in your memory the melody you hear. Learn from it the lesson of harmony.....Look for it, and listen to it, first in your own heart. At first you may say, 'It is not there; when I search I find only discord.' Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul... ..Know that it is certainly within yourself. Look for it there, and once having heard it you will more readily recognise it around you."
("Light on the Path," pp. 28-29.)

OUR ATTITUDE TOWARD FRIENDS AND ENEMIES.

We cannot hope to pass through life without incurring the displeasure of some. There is a certain robustness in the remark of a smart writer; he says: "It may chance that you have enemies, and if so, take my advice—for I have them too—sapheads mainly,—

Go straight on and don't mind them ; if they get in your way, walk round them regardless of their spite. Let them talk, keep right on the rough or even tenor of your own way."

Wise men have always held enemies among their best friends, since by their means they discover many a weak place in their own armour. " People are induced to be friendly or inimical to a man according to his karma, therefore he should not consider these as his friends and these as his foes." On this thorny subject the ' Imitation ' gives sound advice :

" My son, in many things it behoveth thee to be ignorant. . . . It is more profitable to turn away thine eyes from such things as displease thee, and to leave every one his own way of thinking, than to entangle thyself in contentious disputes." (Book III., Ch. XLIV., 1.)

" Oh, how good a thing and how peaceful it is to be silent about others, nor to believe all that is said, nor easily to report what one has heard, to lay one's self open to few, and not to be carried about with every wind of words." (Book III., Ch. XLV., 5.)

" If thou hast any good quality, believe better things of others, that thou mayest preserve humility.

It will do thee no harm to esteem thyself less than all ; but it will hurt thee very much to prefer thyself even to one." (Book I., Ch. VII., 3.)

We would do well to cultivate an even tenor of mind and feeling at all times, and upon all occasions of contact with our fellows ; seeking opportunities to give such as we have, rather than to receive. We will conclude this section with a verse from the ' Mahâbhârata : '

" Nothing in the three worlds is a more effectual worship than forgiveness, friendliness, liberality and sweet speech among all."

We will close our study with the following quotation :

THE LIVING AND ETERNAL TRUTH : HOW ATTAINED.

" My son, let not fair speeches and subtle sayings of men move thee ; for the kingdom of God is not in word but in power. . . .

I am He that in an instant raises the humble mind to comprehend more reasons of the Eternal Truth than could be got in ten years study in the schools.

I teach without noise of words, without confusion of opinions, without ambition for honours, without contention of arguments.

But to some My words are general, to others special ; to some I sweetly appear in signs and figures, to others in full blaze of Light I reveal my mysteries.

The voice of books is the same but it teacheth not all men alike ; because I am the Teacher of truth within, the Searcher of the heart, the Understander of thoughts, the Promoter of actions ; distributing to every one as I judge fitting." (Bk. III., Ch. XLIII., 1, 3, 4.)

Enough has been given to indicate the quality of the 'Imitation,' to those who are unacquainted with it. Where almost all is on an even level of value, it is the more difficult to make selections. For an aid in the building of character, and a guide in the varied circumstances of our lives, I know of no more desirable companion. A life faithfully ordered on the lines here laid down will be rich in spiritual results, and a consequent source of blessing to all brought in contact with it.

The aroma of this mediæval saint reaches across the centuries, refreshing and stimulating us to all holy endeavour.

W. A. MAYERS.

HOW TO STUDY UPANISHADS.*

THE position of the Upanishads in the Aranyakas shows that they were intended for *Vanaprasthas*, that is, those who are in the preparatory stage for the last Asrama *Sanyâsam*; the midway stage between that of a householder, *Grihâsta*, and that of the *Sanyâsi*. The strict observance of the traditional rules regarding the qualifications of the student of Upanishads and of the teacher of the Upanishads will be impracticable, if not also impossible, in the present circumstances of the country. In the commentary on the Brahmasûtras, Srimat Sankarâchârya has explained at length as to who could be the proper Adhikari for such study. These observations cannot at present be strictly followed. Nowadays anybody and everybody thinks that he can read the Upanishads, as he has been told that they contain the highest wisdom and the noblest thought of the Vedic Rîshis. A great desire for such study is fast spreading amongst our English educated Hindu brethren. A few helpful thoughts in the way of making such study useful will not be unwelcome.

The aim of all religious philosophy is to enable man to secure peace and happiness. All religious books of whatever creed they may be, if properly understood, say with one voice that the idea of separateness, called the heresy of separateness, is the cause of all misery in this world.

How to kill *this sense of separateness* is the problem to be solved for everyone by oneself. There are various paths that have been trodden by ancient Seers of this land. They can all be brought under two main heads—the path of devotion or *Bhakti*, and the path of knowledge or *Jnânânam*. The Upanishads generally appeal to the latter. As the name itself implies, the Upanishads are books which enable a man to reach *Brahman*, the place of Peace—*Shantan*, (Peace,) *Sivam*, (bliss or happiness,) *Adwaitam*, (one without a second.)

* Abstract of a lecture in Tamil before the Madura Branch Theosophical Society, as translated for the *South Indian Mail*.

There must be an earnest and honest desire or yearning to study the great problems of man, God, and the Universe, The Upanishads should not be approached with a light heart. The student must have faith in them. There should be chosen a fixed place for study. Frequent change of place is undesirable. When one begins to read such books, one invokes the higher benign powers. Sincerity and faith will bring down spiritual influence. In this connection I would refer to the suggestive article by Mrs. Besant on the "Lodge of the Theosophical Society." The time also should be fixed. It is better and more beneficial to read the Upanishads in the morning than at other times of the day, soon after ablutions, before one enters into the concerns of the world. These being books of meditation rather than treatises for intellectual grasp, the morning is the best time for their study, as then the mind will be calm, quiet and full of inspiring vigour.

Before beginning the Upanishads, one should mentally recite the *Dhyāna Slokam* of *Is'vara* (see the introduction to Mr. Mead's Translation of the Upanishads). Generally, the *Dhyāna Slokam* containing *Gurupārambara* is also recited. It will be sufficient if the student can for the nonce at least recognise in the teacher before him the *Paramaguru*. This is very important. One must no doubt choose a proper guru or teacher for such study. After one has been selected, the student must have complete *shradha* or faith in his instructions. Whatever may be the attitude of the mind of the guru (it is no doubt highly beneficial, to have a sympathetic guru), it is incumbent upon the *Sishya*, i.e., the student, to show and to feel true reverence for the teacher. In this connection, the story of *Ekalavayan* and *Dhrona* will come up to our minds. The student gets all knowledge through the conduit pipe of the Guru from *Is'vara* by sincere worship of the *guru*, though the *guru* may all along be unconscious of such flow of knowledge to the student. It seems that the student by such attitude of mind places himself so to say, *en rapport* with *Is'vara*—rather the ray of *Is'vara* represented by his higher mind. The allegory of the two birds standing on the same tree, mentioned in our religious books, represents the higher and lower minds. What sort of reverence should be shown to the teacher is apparent from the story of *Dattatreya* when he says in the *Srimat Bhagavatam* that he had twenty-four gurus, such as earth, water, fire and a host of inanimate objects, etc.

The student must be able to pronounce accurately the Upanishad mantras. If possible, he will do well to get them by heart with proper *swara* (intonation). The student should not expect in the Upanishads any regular or systematic scientific treatment as he finds in regular scientific treatises. They are compilations of flashes of spiritual and philosophic thoughts given out by inspired Seers to their pupils and remembered by them with *shradha*. The student must first understand in all its bearings a particular mantra

of the Upanishad and try to realise by meditation the ideas enshrined therein. The similes and metaphors interspersed in the Upanishads are so many helps given by the teacher to meditation. Sometimes the same thought or idea will be found exemplified by more than one illustration, as in the conversation between *Svataketu* and his father *Udhalakar*, with a view to impress upon the pupil the several aspects of the idea. Sometimes the similes will be very quaint and difficult of conception by us, the reason being, that the teacher finds it difficult to express, in words, his experiences from higher planes of consciousness. There is a regular struggle against the limitations of words. These show that the Upanishads are not books for intellectual grasp. Therefore our Acharya says that the mind must be purified by proper *Samskaras* before we begin the Upanishads. It is a true saying that the more deep and spiritual the student is, the more he learns and gains by the study of the Upanishads. We cannot therefore approach such study with too much reverence and *shradha*.

Sometimes the student is taken step by step from a lower thought to a higher thought, from a lower idea to a higher idea, from a lower aspect to a higher aspect, as he finds in the conversations between *Brigu* and his son *Varuni* in the *Taittiriya* Upanishad, and is asked to contemplate the instruction given at each stage.

The various *Upâsanas* or *Vidyas*, about 32 in number, as classified by Brother *Govindacharlu*, scattered throughout the ten premier Upanishads, are so many aids to contemplation and thereby to the ultimate realization of *Brahman*.

The story of *Virochana* in the *Chandogya* Upanishad is a warning against misconception of spiritual instructions by a superficial and shallow student.

P. NARAYANA IYER.

Theosophy in all Lands.

EUROPE.

LONDON, July 31, 1903.

A Convention gathering in London has once more come and gone. Our venerable President-Founder presided at the meetings and made his genial presence felt at the social reunions. The usual reception took place at Albemarle Street on Friday evening, July 3rd, when the crowd was very great and a smile and handshake was about the extent of the communication it was possible to make to one's oldest friends. The business of the Convention was transacted on Saturday afternoon and occupied a four-hours' sitting. There was a very large attendance and the choice of the afternoon for the business was justified by the full representation of London Branches. Several important matters came up for discussion and there were many resolutions, amendments and counter-amendments before the delegates, so that the proceedings did

not terminate till 6-30. The most important matters decided were the representation of Provincial Branches on the Executive Council and the increase of subscriptions from 5 to 10 shillings for members of Lodges and from 5 to 20 in the case of unattached members. These affairs were not settled without a great deal of argument and discussion, but a thorough ventilation of all subjects by members assembled in Convention is extremely beneficial to the Section as a whole. It is only by free discussion that a democratic organisation can arrive at satisfactory solutions of problems in self-government and it is of the first importance that all members of a Section should realise themselves as closely affecting and affected by the well-being of the whole Section, and the whole movement to which we belong. The Section is to be congratulated on the fact that the discussion pointed to the awakening of a more general interest in the management of its business affairs.

The evening of Saturday was occupied by a meeting of the Federation of European Sections, when Mr. Mead, Mons. Bernard, Captain Terwiel, Mrs. Cooper-Oakley and Dr. Steiner, were the speakers for their respective Sections. This may be regarded more as a sort of preliminary to the more fully organised gatherings and programme which we learn will await us in Amsterdam next year when we anticipate that the warmth and enthusiasm of our Dutch brothers and sisters will ensure a most brilliant success for a really European Federation.

On Sunday evening there was the usual public meeting in Small Queen's Hall when Colonel Olcott made a short retrospective address, followed by Mr. Keightley, who spoke on "The Coming Psychic Wave," and Mr. Mead, who brought the proceedings to a close by an earnest address on "The Christ Mystery in Earliest Christendom."

During June there was issued Sir Oliver Lodge's Romanes Lecture for 1903. It is a most clear and interesting résumé, in popular language, of the *Modern Views on Matter*, and it need hardly be said how completely these so-called "Modern" views are coming into line with "Ancient" Wisdom. All Theosophical students should get this lecture which costs 2s. 2d. including postage, and should be put into one's Theosophical Library as part of a "Commentary on the Secret Doctrine," for the use of future Students.

The Review of Reviews for July contains a detailed account of the now world-known clairvoyant prediction, or vision, of the assassination of the King and Queen of Servia. Mr. Stead puts together the narratives of the 15 persons who were witnesses of the psychometrical experiment which has become a prophecy in the light of recent events. Because of the completeness of the testimony to the main outlines of the case and the enormous publicity it has received, the account is worth filing by students of the supernormal. But the point which is of the most interest, to some of us, is not that the testimony is overwhelming but that there should have been two eye-witnesses, out of the fifteen, whose evidence is negative, or even contrary to that of the majority. Mr. Stead's Private Secretary seems to have been so little impressed by the character of the scene, which is otherwise described as startlingly dramatic, that he does not remember anything about it and "is of opinion that he must have left the room before it took place," although others can swear to his presence. The other opposing witness is a Mr. Macdonald who asserts that no such prediction "as that which

has been generally reported" took place. The value of this assertion is however discounted by the fact that he previously tried to explain the prophecy away by conjectures as to imaginary information possessed by the clairvoyant.

Now here is an event of a nature decidedly removed from the commonplace, enacted within three months, in the centre of London, in the presence of 15 people of average (perhaps more than average) intelligence and education. It is startlingly recalled to the memory of the witnesses by a world-renowned crime, and receives peculiar and indubitable testimony to its reality by the evidence of the Servian Ambassador, and yet we have already one witness denying all conscious memory of the event and another persuading himself, and endeavouring to persuade others, that it never happened. Could anything have furnished us with a better object lesson as to how "history" is made? Could anything afford us better proof of the wisdom of those who withhold the miracle? Let those who wrangle over what happened, or did not happen, in Palestine 2,000 years ago; or in India 5,000 years ago; or in any other era of the world's drama which has seen the special 'revealing' of God to man, ponder over this little happening within hail of the Strand—it has much to teach them. Let those who worry about the multiplication of teacups and duplication of jewellery take heart of grace when they see the value of human testimony and the manner of the man who has "seen" and has *not* believed. And lastly let us all profit by the hint and recognise the wisdom of the wise who *know* and cease to ask for a 'sign' from the astral plane.

Mr. Stead promises in the August number of his Review to relate the way in which the Society for Psychical Research investigated this case. "It is," he says, "a Narrative which sheds floods of light upon the methods of this Society." Members of the T. S. are apt to think they know something also of the methods of the Society for Psychical Research, we shall therefore await with interest the story of how it dealt with the case of the Mowbray House vision and its fulfilment.

A. B. C.

Reviews.

S'ANKARA'CHA'RYA.

I. "His Life and Times," by Mr. C. N. Krishnaswami Aiyer, M.A., I.T., Assistant, Native College, Coimbatore; and II. "His Philosophy," by Pandit Sitânâth Tattvabhûshan, author of "Hindu Theism." These are mostly reprints of two articles that appeared in four monthly issues of the *Indian Review* (Vols. III. and IV.), by Messrs. G. A. Natesan & Co., Madras, and are priced Re. 1 per copy. Part I. "The Life and Times" of S'ankara, by Mr. Krishnaswami Aiyer, consists of six chapters comprising, I. Introduction; II. Birth and Early years; III. Preparation for the Great Mission; IV. The Mission accomplished; V. Last days; and VI. The work of S'ankara. The two articles of Pandit Sitânâth on the "Philosophy of S'ankarâchârya," comprise Part II. The

publishers have also added a preface to the book. Messrs. Krishna-swami Aiyer and Pandit Sitânâth Tattvabhûshan have indeed done good work, but we are obliged to note here for the benefit of our readers, some of the doubtful statements that we have noticed in the first part of the book.

On page 20 it is said that "the S'âstras declare that a Sanyâsin is above all rites and ceremonies, so that even the performance of the funeral rites of his parents ceases to be obligatory on him." What S'âstra says this we do not know, and we hope the author will enlighten us on this point.

On page 62 : "He touched her feet in reverence, setting the rules of Sanyâsa at defiance." We are told by our elders that a Sanyâsin according to the rules of Sanyâsa, has to salute his mother, and cremate her body at her death. In that case there is nothing extraordinary in what S'ankara did.

On page 63 it is stated that "the mother being dead, S'ankara sought to fulfil the promise he had made to her at the time of his renunciation, and desired to perform her funeral rites himself," etc., etc. We have from reliable sources, the information that S'ankarâchârya's mother was born in the "Panayil Pâzhoor Illom" near Pâzhoor 10 or 15 miles to the south-east of Trippûnattara, the capital of the Cochin Rajahs. The descendants of the said family are to this day alive and any one can get direct information on these points. If family tradition is to be believed the statements contained on pages 64 and 65 would have to be considerably altered.

On page 83 our author says : "The Dakshinâchâra or right-handed variety has been influenced by the superior moral atmosphere surrounding it, so as to make its once detestable practices comparatively innocent 'to suit the iron age of Kali ;'" Our author has here made a blunder, and his remarks about the (Vaidika) S'âktas who belong to the right-hand path are quite unwarranted. As a rule, the Dvijas or the twice-born classes among the Hindus are, or at least are ultimately expected to become, S'âktas of the right-hand path. The author has, evidently, no knowledge of the nature of the cult criticised by him. Let him refer to chapters 15 and 16 of the Third Pâda of the Upâsanâ Kânda of the Tattvasârâyana for a correct and clear understanding of the Vaidika or the right-hand path and Avaidika or the left-hand path of S'âkti worship.

The author has stated on page 85, "These Sanyâsins are recruited from all castes and some rise to become Ativarnâs'ramins (superior to caste observances) and dine with all classes of people without suffering for it in the estimation of the 'high-born,'" Mr. Krishnaswami Aiyer has, evidently, no first hand information on these matters from religious works. Let him for his own satisfaction refer to Visves'a Smṛiti and Nârada-parivṛagakopaniṣad.

Although we differ from the author on these and other minor points, we give him full credit for his observations on pages 87-89 and other points in general.

Pandit Sitânâth says at the close of his 2nd article on the "Philosophy of S'ankara," as follows : "Our object has been to expound rather than criticise his system. But we have suggested certain difficulties in it—such as no systems, ancient or modern, are entirely free from. Prob-

ably no ancient system will quite suit the modern mind. But we may be allowed to hazard the opinion that, of all ancient systems, that of S'ankarâchârya will be found to be the most congenial and the most easy of acceptance to the modern Indian mind."

True, our Pandit has suggested certain difficulties in S'ankara's system and the earnest student of Indian philosophy will find, on studying systems older than that of S'ankara, that all his difficulties can be easily removed. Some of his difficulties are not real. The scope of this review does not permit the present writer to discuss the points raised by our Pandit who will be able, we are sure, to steer clear of all difficulties if he will make a careful study of the Tattvasârâyana—a Sanskrit Itihâsa treating exclusively of Vedânta, and evidently older than Mahâbhârata in its present form. He will then perhaps find reasons for changing the opinion that he has expressed at the end.

G. K.

VEDANTA SAMANVAYA.

This treatise belonging to the "Samanvaya Series," edited by Pandit Gour Govind Roy, consists of the Philosophical and Theological disquisitions, pervading the first twelve Upanishads, about Brahman, Soul, Nature and Devotional exercises and the expositions of them by different commentators harmonised and explained in the light of the Vedânta Sûtra. The whole work is priced Rs. 5, and we are in receipt of the first part issued in royal octavo size from No. 3, Ramanath Mozoomdar's Street, Calcutta. It covers 64 pages of neatly printed matter in good Devanagari characters. The work is highly useful and we wish the undertaking the success which it deserves.

G. K.

BHA'SHYA SANGAMANI WITH TATTVA SANKALANI.

We have before us the first fasciculus (price one Rupee) of this work on Samskrita Grammar issued from No. 3, Ramanath Mozoomdar's Street, Calcutta. This forms part of the "Samanvaya Series," edited by Pandit Gour Govind Roy Upâdhyâya. The work is very useful and must find ample support from the lovers of Samskrita Literature.

G. K.

JN'A'NAVA'SISHTHAM.

This is a true translation of the Samskrita Laghu Vâsishtham in Malayalam verse, by Chittoor Varavoor S'âmu Menon. We have no doubt of the fact that this author, who has good taste for Malayalam versification, has done a real service to the people of Kerala, both men and women, who prefer verse to prose so far as religious works are concerned, in publishing this excellent work at great cost; and we wish him all success. The very fact that the book was printed at the Kerala Kalpadrumam Press of Trichur is sufficient testimony for its neat printing and get-up. The price of the book is not stated and those who want it will have to write to the Manager of the said Press.

G. K.

BHAGAVAD GĪTĀ' MALAYALAM TRANSLATION.

This is the second edition of the Text and Malayalam translation of this world-known book with copious notes in Malayalam from the commentaries of S'ankara, S'rīdhara and Rāmānuja, issued from their Vinodini Press by Messrs. Sundara Aiyer & Sons of Trichur (Cochin State), with the permission of the translator. The last copy of the first edition (1,000 copies) published by the translator himself in his Arya Siddhānta Chandrika series having been sold in the first year (1890) of its publication, and the book having been long out of print, this second edition (500 copies) is, with the permission of the translator, G. Krishna Sastri, brought out by the publishers, in order to meet the growing demands of the Kerala public. The people of Kerala who have had several editions of Bhagavad Gītā in Malayalam since 1890, fully know the value of this translation, the like of which has not as yet appeared in the book market there. The book under review is printed in demi-octavo size and contains 270 pages of closely printed matter. The price is Re. one and annas eight, and we think it is moderately priced considering that the first edition was sold at Rs. two, as. eight a copy. Mr. Krishna Sastri has, at the request of the publishers, written a short preface to this book in which he says that in the proposed third edition of the same publishers, he will make a few additions and alterations in the light of the Pais'ācha and the Anubhavādvaīta commentaries. The book can be had of the Publishers, Messrs. V. Sundara Aiyer & Sons, Trichur, *viā* Shoranore.

Z.

AS A MAN THINKETH.*

This little book, as is said in the preface, is "suggestive rather than explanatory." Doubtless it does not express all the wisdom of the world any more than a bunch of violets expresses all the beauty of the flower garden; but all men are not students, and to many who are not, such essays as the book contains will be very encouraging and helpful, as all books dealing with the power of thought must be. As a contribution to the literature of the good and true, the Theosophist should welcome it, and one may truthfully say that both within and without, it is a beautiful little book.

F. D.

Acknowledged with thanks :—

"Archæological Survey of Western India, Vol. IX. (New Imperial Series, Vol. XXXII.) The architectural antiquities of Northern Gujarat, more especially of the districts included in the Barōda State," by Messrs. Burgess and Cousens.

"The Census of India, 1901—Travancore," by N. Subrahmanya Aiyer, M.A., M.B., C.M.

Report of "S'rī Ganpathi Mahatsava Sabha;" Hyderabad, Deccan.

* By James Allen; Price, Annas 12.

We are in receipt of the three Vols. of the last census report of the Travancore State and we congratulate the Census Commissioner, Dr. N. Subrahmanya Aiyer, for the successful work he has turned out. Vol. XXVI., Part I., contains the Report, Vol. XXVI.-A, Part II., the Imperial tables, and XXVI.-B, Part III., the Provincial tables.

MAGAZINES.

In *The Theosophical Review* (August), Clericus contributes an interesting article on "The Christian and the Theosophic Path," showing the marked correspondence between the two, and clearly pointing out the difference between full Salvation, and the mere entrance upon the Way leading towards it. W. Gorn Old has a well written paper on "Earthquakes and Violent Storms: An enquiry into their Probable Cause," in which he deals with some apparent fallacies in existing theories on the subject. F. L. Woodward furnishes a very readable article on "Walt Whitman, a Prophet of the Coming Race" of whom he writes thus in his opening paragraph: "In an age of immense material prosperity he comes as a gigantic pioneer, rough-hewing a way through the forest of shams, hypocrisy and all the vices of modern life, not, indeed, as an architect of a perfect building, but as a preparer of foundations for a coming race of men and women, healthy both in mind and in body, in whose certain advent he never once lost faith." Further on, brief extracts from Whitman's "Leaves of Grass" are given, relating to "his teachings on the Cosmos, the Divinity in all, universal love, the position of women, Karma, the soul, death, and the final casting off of illusion." Mr. Mead contributes an intended eye-opener, entitled, "Charity and Duty to one's Neighbour," consisting, in the main, of quotations from *The Athenæum's* review of a remarkable work, by Charles Booth, "Life and Labour of the People of London: Religious Influences,"* in which the shocking condition of religious rivalry which exists among the church missions in London, is graphically portrayed. It seems evident that the author of the work is a pessimist. There are at least two sides to the question here discussed, and Mr. Booth has presented the darkest one. Mr. Mead follows this with numerous quotations from the ancient Chinese Philosophers, illustrating the desirability of "letting alone." Mrs. Besant continues her highly instructive series of papers on "Will, Desire, and Emotion," dealing, in this paper, with 'The Nature of Desire,' 'The Awakening of Desire,' 'The Relation of Desire to Thought,' and 'Desire, Thought, Action'—an important trinity. "At the Going Down of the Sun," is one of Michael Wood's peculiarly original contributions, in which is narrated a conversation between "a naturalist, a doctor, a young Anglican priest and a playwright." E. D. Farrar has a brief parable entitled "The Soul Errant." Mr. Keightley contributes another of the series of articles in which he reviews Mr. Mayers' great work on "Human Personality and its Survival of Bodily Death." The article before us is entitled, "Trance, Possession and Ecstasy," and will well repay perusal by all who are interested in this line of investigation. "The Voice of the Drum," is a short allegorical story by Miss Wilkinson.

* Seven Volumes; Macmillan & Co., London.

Revue Théosophique. In the issue for July are continued the translations of the articles by Mrs. Besant and Mr. Leadbeater, the latter of which is completed. There are also the translation of Mr. Whyte's essay, "The Symbol of the Lotus," and a further portion of Dr. Pascal's interesting article. Questions and Answers, notes on the movement, Reviews and the usual monthly portion of the "Secret Doctrine" complete the number.

Theosophia. The July number contains the translation of Mr. Leadbeater's "Clairvoyance," "Reply to an English F.T.S.," "On the Bhagavad Gîtâ," by J. W. Boissevain, a portion of the translation of Mr. Sinnett's "The Animal Kingdom," Foreign Letters and the notes on the movement.

Sophia. The June number has the continuation of the translation of Mrs. Besant's "Esoteric Christianity" and of Señor Urbano's essay; the article by Señor Maeterlink is concluded and there is an essay by Señor Perez.

Theosophy in Australasia, for July, has the following articles: "The Mystery of Evil," by F. C. R., "Our Emotions: their Nature and Cultivation," by H. W. H.; "Man as a Worker with God," by H. E. W.; and the General Secretary's Report of his fourteen weeks' tour. There are also questions and answers, T. S. activities, etc.

In *The N. Z. Theosophical Magazine*, Kaber Harrison continues his "Thoughts about Theosophy;" D. W. M. B. contributes an article on "Theosophy and Spiritualism;" there is a parable for the children, a paper by J. G. entitled "Festina Lente," and another by J. H. S., under the heading, "The Quakers Coming into Line." The "Students' Page" furnishes instructive reading.

The South African Theosophist (July) publishes an abridgment of Mrs. Besant's lecture on "Theosophy and Imperialism," a contribution on "Karma," by C. L. Peacocke, and an allegorical paper—"Per Ardua ad Astra," signed Z. In the 'Enquirer' department, L. W. R. gives out some valuable ideas in reply to a question about Karma. Under the heading of "Activities," we notice that the membership of the Johannesburg Branch is now 109. This speaks well for the earnestness of the band of workers in that locality.

The Central Hindu College Magazine is publishing, along with much other useful matter, a series of illustrated articles on Anatomy and Physiology, which will prove highly instructive to its numerous readers.

Acknowledged with thanks:—*The Vâhan, Light, Review of Reviews, Banner of Light, Harbinger of Light, The Indian Journal of Education, The Light of Truth, The Arena, The Christian College Magazine, Journal of the Maha Bodhi Society, The Light of the East, Our Dumb Animals, The Buddhist, Theosophic Messenger, Prasnotara, Indian Progress, The Forum, Teosofisk Tidskrift, Theosophie (Antwerp), The Dawn, Prabuddha Bharata, The Indian Review, The Phrenological Journal, Mind, Health.*

CUTTINGS AND COMMENTS.

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

Considerable attention is now being paid to telepathy by those scientists who dare to open their eyes to all the facts of Nature, and tests are being instituted under every precaution which could be suggested. At a recently reported experiment between London and Nottingham—Somewhat over a hundred miles—Dr. Richardson, of America, and a Mr. Franks, were the instruments, and the messages were sent with the rapidity of thought, and correctly received. Mr. Stead was a member of the committee which reported on the result. Dr. Richardson says concerning these messages :

They come like a flash. Suppose you wished to convey to me that there was a book up on the top shelf there, that was worth reading ; the idea would promptly strike me as though it were my own, and I should go over and take the book down.

How often we receive these sudden impacts of thought, without knowing from whence they come ; but the power of thought is now being investigated by many and additional light is being thrown upon it. As the *Indian Mirror* truly says :—

The ancients, especially Hindu mystics, knew far more about these causes than Western materialists are likely to ascertain for many a long day.

* * *

The following bit of cheering information we clip from the *Lahore Tribune* :

Female Education in Bhopal. A great and unexpected joy for the advocates of female education will be the news that Her Highness the Begum of Bhopal is a sincere believer in female education and has large ideas for its spread among the Mahomedan community. In the course of an interview with a Mahomedan gentleman in the service of His Highness the Nizam, Her Highness is reported to have said : "The women of India are for the most part unlettered and superstitious, and it is high time that an effort be made to impart to them a healthy and sound education, for the truism that ignorant and superstitious mothers must beget sons with the same unfortunate predilections presents itself with stronger force than ever in the case of India and especially the Mahomedan India of to-day." Her Highness intends to found an institution for the education of Mahomedan girls in Bhopal which, she hopes, will some day become the centre of female educational activity in the land.

* * *

The following, from the *Advocate*, concerning the recognition of the Buddhist Hierarchy in Burma by the British Government, will be of interest to our Buddhist readers :

The Buddhist Church in Burma. The Land of the Golden Chersonese is the home of monks, three per cent. of the total population in Burma being monks. The Hpoongyis, as the monks are termed, are not only spiritual guides but also teachers of the Burmese people. Every boy must go through a course of studies in a monastery as a novice. The admission into the

novitiate is like baptism among Christians. It is a solemn act of confirmation in one's religion. So for the uplifting of the masses morally, intellectually and socially, the Hpoongyi is the most effective lever. And the British Government has, after these long years, seen the wisdom of recognising the Buddhist hierarchy with a head of the Church. Since the death in 1895 of the Taungdaw Sadaw, there existed two bodies advocating the claims of two candidates. At one election the chosen of one party, Mada Sadaw, got the largest number of votes. Lord Curzon discussed with him the problems of the Church in November 1901. But the Thathanabaing-elect died in March 1902 of fever. The second in the list, Taunggwin Sadow, is now the recognised head. The Government is now ready to admit his claims. We learn from the *Rangoon Gazette* that in a few weeks Sir Hugh Barnes will install the Taunggwin Sadow as Thathanabaing at Mandalay and present him with a *sand* and seal of his office. The news regarding the recognition of a Thathanabaing by the British Government has given immense satisfaction to the Burmese people, who look upon him as one of the moulders of their destiny, and as the main sustainer of the religious and intellectual traditions of their race. Besides the practically unanimous desire of the Burmese community in Upper Burma for a duly recognised Thathanabaing, there are other reasons for recognising the supreme head of the Buddhist Church. It is essential in the interests of the administration of civil justice that there should be a recognised and properly constituted head of the Buddhist Church, whose decision in ecclesiastical matters would be final and conclusive, and could properly be acted on by the Courts. The Government of India have therefore agreed that the appointment of Thathanabaing, selected by non-Government agency, should be recognised by Government, his jurisdiction being limited to Upper Burma. His ecclesiastical jurisdiction will be recognised only so far as it affects administrative as distinct from ecclesiastical matters. He will be supreme in all matters relating to the external administration and control of the Buddhist hierarchy in Upper Burma, the discipline of the monastic order, and the repressing of abuses therein. Thus the Burmese are going to be well conciliated.

Type-setting by Telegraph. It is reported that a new type-setting machine for composing by telegraph has recently been invented and is on exhibition in Paris. If all that is claimed concerning it is true it certainly accomplishes wonderful results.

It consists in reality of four separate machines. The first resembles an ordinary type-writer, by means of which the characters are inscribed on a band of paper by a peculiar system of perforations. This can be telegraphed anywhere and distributed in thousands of copies without necessitating any transcription. The band of paper, when it arrives in a printing office is simply passed through the apparatus number four and the composition is done. In this way news may be distributed among hundreds of newspapers and printed in a few minutes by means of a copy of the perforated matrix. The inventor of the machine is M. Rozar, a Hungarian, of Budapest, who has been working on his invention for a number of years.

Hindu Missionaries in Christian lands. The *Los Angeles Herald* notes the advent in that city, of Swami Trigunatita, a learned Hindu, who is a member of the Rama Krishna order of Sanyâsins to which the late Swami Vivekananda belonged. As a result of his labors on the Pacific coast in 1899 and 1900, two societies were formed for the study of Hindu philosophy, one at San Francisco and one at Los Angeles. The *Herald* says further :

The Swami Trigunatita's mission in this country is to continue the

work commenced by Swami Vivekananda, and to establish schools for the instruction of western students in Indian religious and philosophical thought.*** Among well-known Americans who have been interested students of this most ancient teaching and explanations of Vedānta which these Oriental scholars are bringing to the West, may be mentioned Professor C. C. Everett of Harvard, and Professor Herbert Newton. In fact, there are now in this country hundreds of students of this thought and as it does not conflict with but embraces all religions. Among the students are found many Christian ministers who are looking to the Orient for deeper explanations of life and more practical methods of spiritual culture.

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The literature of the Orient, in Europe. The *Arya Patrika*, in referring to the worth of oriental literature and philosophy, and the estimation in which the teachings contained therein have been held by such scholars as Prof. Max Müller, Schopenhauer and others, says:—"The Governments of France and Germany have established seminaries

where men are taught oriental languages and equipped for colonial service. The fees are small and Professors are first-rate scholars, able to dilate upon the scientific aspects of the languages they handle. But it appears that the United Kingdom has no such University, although there are faculties of Eastern learning in some of the Universities. Mr. Sten Konew of the Christian University in Norway has recently directed public attention to this subject in a long letter to the *Times*, in which he severely criticises England's backward attitude in this connection. The following excerpt from the *Mahratta* of Poona will acquaint the reader with the writer's views on the subject. Our contemporary says :

Mr. Sten Konew has strongly urged the necessity of founding an Imperial Institute for the study of Oriental research. He maintains that the Colonial and India Office should keep such an institution on a firm financial basis. He has sketched out a programme in which all the modern vernaculars of British India, Malayan and Indo-Chinese dialects, Persian and Arabic languages and the forms of speech used in Africa, Egypt, Japan and Australia are included. Mr. Sten Konew wishes that these languages should be carefully studied in this institute. Scholars possessing deep and profound learning and coming from the countries where such languages are prevalent should be appointed to teach the students. Mr. Sten Konew has thrown a gentle hint to discourage the little learning of smattering European professors who pretend to acquire efficiency in any living language by merely a touch with the soil where it is in vogue. This tentative proposal of an Oriental Institute which Mr. Sten Konew has chalked out is highly desirable, and we hope it will be welcomed by ripe and intelligent British statesmanship..... Mr. Sten Konew has chosen a very appropriate time for realizing a consummation over which he has set his heart.

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Are flowers and trees subject to mental influence ?

Dr. Paul Edwards contributes the following singular story to the *Banner of Light* :

'Colonel Andrade, of the City of Mexico, once told me that he took two growing flowers and experimented with them thus (both flowers were healthy and of natural growth when he began his experiments) :

'One flower Colonel Andrade endowed with courage, love, force, and growth. He gave it sweet, blissful thoughts, and praised its beauty and fragrance. Mentally he blessed and encouraged its perfection and growth. This flower rapidly, very rapidly, developed size, beauty, and fragrance. It seemed to jump into ecstatic perfection, and to revel in

his presence. It developed brighter hue and brilliant colour almost in a day. Colonel Andrade said that this flower seemed to know him, and to greet his presence by projecting itself toward him.

'The other flower the Colonel frowned upon, scolded, and shamed. Within three days this flower was blighted; a decline set in, its growth ceased, and death followed within a month. Colonel Andrade added that he had never touched either flower.'

An American friend once related to the writer of these 'Comments,' and incident on a similar line, in his own experience. He had several times set out a row of shade trees in front of his residence, but each time the trees had all died. One day he was making another attempt, when a Catholic Priest, with whom he had a slight acquaintance, came along, and the two entered into conversation. On learning the circumstances relating to the trees, the priest said to my friend: "You should get some one to bless them," and assured him that if this were done, the trees would not die, "Well," said my friend, "You may try it, if you will." The priest was obliging, and blessed the trees at once, and they all lived and flourished to the entire satisfaction of all concerned. If any of our readers have had similar experiences, we should be pleased to receive a brief report.

* * *

A contributor writing of Paracelsus, in London *Light*, August 8th, 1903, quotes the following sayings of his, on Faith:

the power of Faith. 'The power of the true faith extends as far as the power of God. Man can accomplish nothing by his own powers, but everything may be accomplished by the power of faith. . . Faith does not come from man, and no man can create faith; but faith is a power coming from the Source of all good. Its germ is laid within man, and may be cultivated or neglected by him; it may be used by him for good or for evil, but it only acts effectively when it is strong and pure—not weakened by doubt, and not dispersed by secondary considerations. . . A strong faith and a powerful imagination are the two pillars supporting the door to the temple of magic, and without which nothing can be accomplished . . . but true faith rests in knowledge, and without knowledge there can be no faith.'

'He who wants to employ it must have only *one* object in view. Disease may be caused and cured by faith, and if men knew the power of faith they would have more faith and less superstition. We have no right to call a disease incurable; we have only the right to say we cannot cure it. A physician who trusts only to his own science will accomplish little, but he who has faith in the power of God acting through him and who employs that power intelligently, will accomplish much.'

Paracelsus criticised very severely the medical profession of And again, on 'Self-Control':

'A man who wholly belongs to himself cannot belong to any one else. Man has the power of self-control, and no external influence can control him if he exercises this power.'

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
OOTACAMUND,
25th September 1902.

With the greatest pleasure the undersigned gives notice that our much esteemed Dr. Pascal, General Secretary, French Section, T.S., has almost recovered from his recent illness and has resumed charge of his office. His colleagues appear to have overestimated the gravity of the attack, which was one of nervous prostration from overwork, and not hemiplegia. With a few weeks, rest his physical strength will, it is hoped, be completely restored.

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

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd August to 21st September, 1902, are acknowledged with thanks :—

HEAD-QUARTERS.

	Rs.	A. P.
Babu Upendra Nath Basu, General Secretary, Indian Section, T. S., 25 o/o Dues for the quarter, January to March, 1902, in clearance of the full amount... ..	426	2 0
Mr. C. Sambiah Chettiar, Subscription for the months of July and August, 1902	3	0 0
Mr. W. G. John, General Secretary, Australasian Section, T. S. 25 o/o Dues for 1901. Cheque for £12-2	179	6 2
Mr. A. Schwarz, Colombo, Donation	100	0 0

LIBRARY FUND.

An F. T. S. of Burma, for August 1902	50	0 0
Mr. C. Sambiah Chettiar, Subscription for July and August 1902	3	0 0

ANNIVERSARY FUND.

Mr. Jehangir Sorabji, Secretary, Hyderabad (Deccan,) T. S., for last Convention food expenses	25	0 0
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PANCHAMA EDUCATION FUND.

H.H. the Maharajah Gaekwar of Baroda	1,000	0 0
Mr. A. Schwarz, Colombo, Ceylon, Donation	50	0 0

ADYAR, MADRAS, }

T. VIJIARAGHAVA CHARLU,

21st September 1902. }

Treasurer, T. S.

THE CONVENTION OF 1902.

Theosophists from foreign lands who may be planning a visit to India this year and attendance at the Convention, should take notice that, under the biennial rule, the meeting will be held at Benares, not at Adyar. The President-Founder will, of course, preside. Mrs. Besant's four morning lectures will be given as usual; and the annual reports of the Theosophical Society and of its Indian Section will be read at meetings on consecutive days. The fixed dates are the 27th,

28th, 29th and 30th of December. For information as to accommodation, meals and other practical details apply to the General Secretary, Indian Section, Theosophical Society, Benares, N.-W. P., at the earliest possible date.

COL. OLCOTT'S RETURN.

The President-Founder—now in robust health—will return to Adyar, with his Private Secretary Miss Weeks, on the 16th instant.

“ THE POOR PARIAH ”

After reading Colonel Olcott's recent pamphlet, “ The Poor Pariah,” His Highness the Gaekwar of Baroda is showing his sincere interest in the elevation of the “ submerged ” classes by sending a cheque for Rs. 1,000 for the benefit of the four free schools for Pariahs which Colonel Olcott has established in the vicinity of Madras. *The Hindu*.

Avatâras rendered into Gujerati. Our thanks are due to our friend and Brother P. H. Mehta, of Bombay, for a copy of his Gujerati translation of Mrs. Besant's Avatâras, which has been published by H. J. Bhatt, Esq., of Cambay, for the T. S. Library.

CHANGE OF BRANCH NAME : INDIA.

We are informed by the Secretary of the Prayag, T. S., that this Branch has changed its name and will hereafter be known as the “ Shushupta T. S.”

NEW BRANCHES :

AMERICA.

On August 18th a charter was issued to the Helena T. S., Helena, Montana, with seven charter members ; the Secretary is Mr. Francis D. Jones, 402, North Ewing Street.

Cedar Rapids, T. S., Cedar Rapids, Iowa, has dissolved. There are now 73 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

ENGLAND.

A charter was issued on July 26th, 1902, to Alfred Weekes, Ernest Mariette, Maud Mariette, Alice Kirby, Henry J. Rogers, S. Forsyth and Annie Aves, to form a Branch of the Theosophical Society at Plymouth, to be known as the Plymouth Branch of the T. S.

I. HOOPER,
Acting General Secretary.

NEW BOOKS FOR THE ADYAR LIBRARY.

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