

"REGISTERED" M. 91.

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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM
[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

VOL. XXV. No. 12.—SEPTEMBER 1904.

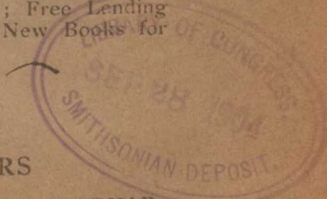
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MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD QUARTERS, ADYAR.

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London.—Theosophical Publishing Society, 161, New Bond Street, W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue.

Boston.—*Banner of Light* Publishing Co., 204, Dartmouth Street; The Occult Publishing Co., P.O. Box, 2646.

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	Single Copy.	Annual Subscription.
India	Re. 1	Rs. 8.
America	50 c.	\$ 5.
All other countries	2 s.	£ 1.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 12, SEPTEMBER 1904.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXVII.

(Year 1895.)

AMONG the heroes of the Japan-China war of ten years ago was one whose name shone conspicuously in the list of great soldiers. General Viscount Nodzu, the man of whom I speak, commanded one of the two armies which, marching from different points, united at the appointed time and place and crushed the enemy. It was my good fortune to make him my friend during my Japanese tour of 1889, at which time he commanded the military district of Hiroshima, if my memory serves me. His was a deeply religious nature and it was that which drew us together. He presented me with a copy of a thick book which he had written on a Buddhistic subject, and which is now in the Adyar Library, along with the fifteen hundred other volumes which, thanks to the kindness of friends, I was able to bring back from Japan. When, at the close of the war with China, the Japanese arms were victorious, I wrote my friend to beg him to use his influence, then very great, to prevent his fellow-countrymen from being swept away from the religious level on which I had left them by the tidal wave of the bloody thirst for fighting and conquest. I knew the man so well that I felt assured that, although he had won the admiration of his people by his military achievements, he was still at heart the devotee of religion and the aspirant after spiritual knowledge. I sincerely

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

regret that, as this chapter is being written at my Nilgiri cottage, I cannot lay my hand upon either of the letters which passed between us. I remember, however, that he told me that he was now too old to turn aside from the profession of his life to enter the field of religious teaching; this, he added, was my special province: he thanked me for what I had done during my tour of 1889 and hoped that I might be able to come again to his country and continue my work. This matter is brought back to my recollection by the entry of November 19th in my diary for 1895, where the dispatch of my letter to him is recorded.

On the next afternoon an American traveller, a Dr. Scrogin, of Kentucky, paid me a visit. It seems that he had been attracted to India by the extravagant stories of Yogis and Mahatmas, outrivaling even the imaginative flights of Louis Jacolliot, which had been circulated in England and America by one Dr. Hensoldt. I have never known anything whatever about that individual beyond what I read in the public prints. So I am not qualified to pronounce *ex cathedra* as to his narratives of alleged personal experience. But I can say that, from first to last his stories were so improbable and romantic, albeit clever, that I was inclined to classify him as another Munchausen. His report, for instance, of his visit to Lhasa and interview with the Dalai Lama is almost too circumstantial, for when I read it I just went to our Library, got out Thomas Manning's report of his Embassy to Lhasa in 1811-12 (London, Trubner & Co., 1876, p. 287), and found that our contemporary sensationalist had, apparently, drawn upon Markham for his account of the interview in question. For example, compare the following:—

HENSOLDT (1894).

"A youth indeed, I found him—a boy perhaps eight years of age, certainly not over nine—but instead of a face of idiotic meaninglessness and indifference, I encountered a look which at once filled me with astonishment and awe. It was a face of great symmetry and beauty, a face never to be forgotten on account of its singular melancholy expression, which contrasted strangely with the childlike features; but what startled me most were the eyes."

MARKHAM (1811).

"The Lama's beautiful and interesting face and manner engrossed almost all my attention. He was at that time about seven years old: had the simple and unaffected manners of a well-educated princely child. His face was, I thought, poetically and affectingly beautiful."

As I remarked, when calling attention to this literary feat (*Theosophist*, Vol. XVI., p. 269), the preservative action upon flesh of the dry climate of Lhasa is known, but justice has never been done to it if it can keep a boy at the age of seven or eight years from 1811

to 1893-4. But, unfortunately, the reigning Dalai Lama was twenty-two years of age at the time of Hensoldt's alleged visit! At any rate, poor Dr. Scorgin had become fired with the ambition to see the wonders and Mahatmas described by our author, and had left his medical practice at Lexington, come to India, worked his way North as far as Kashmir without seeing the least bit of a wonder-worker or miracle, had contracted a dreadful fever in the Terai jungle, been laid up a month in hospital, discharged as cured, and then come to Adyar, which he ought to have visited in the first instance and learnt the truth. Perhaps some of my readers may remember a similar case, where three Russian gentlemen, two of them officers, with whom I crossed from Colombo to Tuticorin some years ago, had come to India on the strength of the fascinating stories told by H. P. B. in her "Caves and Jungles of Hindustan:" they ardently hoped to enjoy some of the weird experiences depicted by her. That they were disappointed, as have been scores of others who have come to India on the same quest, goes without saying. Mahatmas and other miracle workers are not on show like the freaks in the Dime Museum; if they are encountered and if they do exhibit any *siddhis* it is with another object than the gratification of mere vulgar curiosity.

I was so pleased with my Kentucky visitor that I invited him to come from his hotel and stop with us for some weeks. He thankfully accepted the invitation and came to us on the following Sunday (November 24th). Very shortly after his arrival his Terai fever threatened to break out again, so I asked some of our servants if they knew of any plant used in India as a febrifuge. The butler pointed to a grand old margosa tree near the house and said that, with permission, he would make a decoction out of the young leaves which he thought would prove efficacious. Dr. Scorgin gladly made the experiment, drank a lot of the bitter dose—for the leaves are as bitter as aloes or quinine—and within a few days the fever symptoms entirely disappeared and there was no return during the time that he was with us.

November being included within the period of the North-east Monsoon, my notes show that it was raining heavily every day at that time, to the great obstruction of our building work. But by covering the space with a temporary roof of palm leaves the masons and their work were effectually sheltered and we could push on the erection of the room which Dr. English has occupied ever since its completion.

The entry of 26th November in my Diary relates to the payment of Copyright on "Isis Unveiled," by J. W. Bouton, the New York publisher. As H. P. B. had transferred her author's rights to me in her Will, I had collected in 1892, through the agency of Mr. Judge, a certain sum, which I turned over to the American and some other Section, but I have no recollection of receiving a penny

of copyright since that time. In fact, from the pecuniary point of view, the book paid neither of us two anything to speak of, although it has passed through a number of editions and the publisher covered his cost before we left New York for India. I have recently heard of his death, from Prof. Wilder, who tells me that he was victimised like ourselves.

On the 2nd December another American traveller, a Mr. Clark, of Detroit, landed from a Clan steamer and drove out to see us. As he was interested in Theosophy I invited him to stop with us over the Convention, so he did and was with us for some weeks. The following day brought still another gentleman, a Mr. Grece, also of Detroit, who came from Ceylon, and he also was glad to be able to stop over and attend our Annual Meeting. Naturally enough the succeeding days were largely devoted to theosophical discussions and explanations with our two American visitors, both of whom profitably employed themselves as well in reading the books in our library.

“To have the honour of meeting Their Excellencies the Viceroy and the Countess of Elgin” is the heading on the official invitation card from the Governor, Lord Wenlock, which I find pasted in my Diary of Friday, December 6th. I wish that some of my fellow countrymen who aspire to the acquaintance of titled foreigners could attend one of these brilliant State functions. In the grounds of the Governor’s official palace in the city of Madras stands a large detached building in the Ionic style, which is known as the “Banqueting Hall.” It is an imposing structure, pure white without and within. The inside forms one lofty and spacious hall, with a broad gallery running around the four sides and resting upon massive white columns; light is furnished by enormous lustres with crystal drops; at the farther end is a large raised daïs for the chief personages in attendance. At the appointed hour His Excellency and party drive up in grand style in open barouches drawn by four or six horses, with postilions and numerous outriders. Ranged along the other side of the avenue in front of the hall, are troops who come to the salute as the Governor drives up; the military band breaks out into the National Anthem, the dignitaries clad in Court costume, mount the long flight of steps to the terrace between parallel lines of the picturesquely clad, lance-bearing Sepoys of the Body Guard, the invited guests within form a hedge, and the exalted personages, bowing right and left, walk to the daïs and thence saluting the company, turn and speak to the principal officers of Government, Civil, Military and Ecclesiastical, take their seats, and after a few minutes the Ball opens with the State Quadrille; thence onward, until the approach of morning, the snow-white hall presents a scene of brilliant animation. On such occasions as this one has the chance of seeing the Indian Rajahs and Zemindars of the Presidency in their most gorgeous attire; some wearing clusters of

jewels that would make most ladies green with envy. One evening, at a function of the sort, I was chatting with the late Maharajah of Vizianagaram, an educated and courteous gentleman who had earned by his lavish hospitality and pleasant manners with the Anglo-Indians the sobriquet of "Prince Charming." In his rich turban he wore an aigret of diamonds and around his neck a string of enormous emeralds. Accidentally, the string broke and the precious gems rolled about him on the floor. Of course, I helped him to gather them together and was rather amused at the nonchalance he showed, handling the precious stones as though they were common pebbles. I suppose that, if the truth were known, the obligation to wear these loads of jewels, must be to many of our Indian Princes an intolerable nuisance: I am quite sure it must be so with an educated and thoughtful man like the present Gaekwar of Baroda. For that matter, is it not so with Kings and Rulers all the world over?

Among the Indian notabilities of Madras is Rajah Sir S. Ramasamy Mudaliar, Kt., C. I. E., who has made his fortune as "Dubash," or broker for the great house of Arbuthnot & Co. His name is seen on drinking-troughs and rest-sheds all over Madras, while diagonally opposite the Central Railway Station is an extensive Dharmasala for the use of Hindu travellers who want some convenient place of accommodation when visiting the city. He is in high favour with the authorities, and as he likes that sort of thing, the Government is glad to get him to give great receptions more or less in the oriental style, to distinguished visiting personages, like the Viceroys of India, the Czarevitch of Russia, the Princes of Royal Families, etc. He gave a reception to Their Excellencies, the Earl and Countess of Elgin on the evening of December 9th. His extensive grounds were brilliantly illuminated, his mansion was one blaze of light, here and there in the compound were small kiosks and other structures in which amusements were provided by native performers; after that, supper and refreshments and at the end of all a superb pyrotechnic display. The programme accompanying my ticket may, perhaps, interest Western readers. There was a Hindu dance by a Madras girl; playing on the vina by a renowned musical pandit; Indian marionettes; amusing performances by parrots; kolattum, a rope-braiding dance, by eight girls (very much like our maypole dance); an Indian drama: then the supper and fire-works. At intervals the company would be set into fits of laughter by the performances of specialists who would wander about the grounds and mimic the voices of birds and beasts, the noise of machinery and other familiar sounds.

I was very pleased to receive on the 10th December a letter from the Viceroy's Private Secretary to the effect that His Excellency took an interest in my work for the Pariahs and that he wished me every success.

On the 15th of the month Mr. Grece made application for

membership. The 16th was rather a memorable day for me, since I received from London advanced copies of the first volume of my "Old Diary Leaves." On the afternoon of that day a Vaishnava Hatha yogi came and, in illustration of the power of the mind over the body, showed us some experiments that I am sure would not be credited by any college of physicians and surgeons without the evidence of their own senses. The subject is not one that can be laid before the mixed public of my readers, but for the benefit of the profession I may say that, by a reversal of the peristaltic action he could fill himself up with water at will. The working of the abdominal muscles during the experiment was most striking.

In the early morning of the 17th I had a visit from H. P. B. in her astral body, which was very pleasant. She presented herself in the same appearance with which I was perfectly familiar. On the same day all my three American visitors acquired membership. All this time, despite the heavy rain, I was pushing on the building work with good success. On the 21st Mrs. Grece arrived from Colombo and rejoined her husband. The Convention time was now very close and on the 23rd Mrs. Besant arrived with Mr. Keightley, Upendranath Basu, Tookaram Tatya, Dr. Eḍal Behram and seven or eight more from Bombay. In the evening Mrs. Besant held one of her splendid conversaciones in the great hall; as usual, charming her auditors with her replies to questions and explanations of difficult subjects. Delegates were now arriving by every train and, as the whole space on the ground floor was needed for the accommodation of delegates, I turned out the European occupants of the bedrooms on that floor and made them ready for the Indian visitors. The European gentlemen I housed in the octagon room in the river bungalow and put Mr. and Mrs. Grece in one of those very comfortable leaf huts that are now so largely employed at Convention. Mrs. Besant's disquisitions that evening at the usual meeting were upon dreams, the astral body and kindred subjects. I do not know when I have been more interested than in her descriptions of the experience of watching the dream-life of sleeping persons. The magical creations of the wandering imagination, the reproduction of actual experiences during the waking state, and the instantaneous transformations caused by the rush of thought and the impulse of sensations. The narrative recalled vividly Moore's description of the dream state as

" . . . that dim twilight of the mind,

" When reason's beam, half hid behind

" The clouds of sense, obscurely gilds

" Each shadowy shape that fancy builds."

But the student who would really wish to see the subject ably and thoroughly worked out, should read Mr. Leadbeater's monograph on the subject of "Dreams."

Until the Council Meeting at London in 1896, when the Rules

of the Society were crystallised into their present shape, there were, as we all know, periodical tinkering at them, often but to pacify the caprices of whimsical members. I note that, on Christmas Day, 1895, Mr. Keightley and I collaborated on a new draft of the Rules for presentation to the Convention. By the 26th we had a house full of delegates, by the 27th we were crowded. At noon on that day the Convention met, and an unusually large number of delegates answered the roll-call. An interesting feature was the presence of American members coming from the States of Vermont, New York, Kentucky and Michigan. With the assembling of this Convention, the Society celebrated the completion of the 20th year of its history. Of course I noticed the fact and recalled the incidents of the early times and of our tempestuous journey from New York to Bombay. Deducting fifteen days passed in London, the journey occupied just forty-nine days, 7×7 . The American secession having occurred during that year had to be referred to, but I made my allusions as brief as possible. One point, however, I dwelt upon, as our statistics so completely refuted the false assumption of the secession leaders that New York had always been the vortex of our movement, while the activities of H. P. B. and myself, after reaching India and establishing headquarters at Bombay, were but the extension of the functions of the New York Society. The figures are so instructive that I had better copy from my Annual Address the paragraph which contains them:

“Before leaving the American question I shall just cite a few figures to show you where the vortex of this movement of ours was from the time of our leaving America to, say, the close of 1887. In 1879, 1880 and 1881 those in charge of the New York centre formed no new branches, H. P. B. and I formed 24. In 1882 the St. Louis (Arjuna) and Rochester Branches were formed, we had formed 52; in 1883 the dead New York (original) Society was re-incarnated in the Aryan T. S., Mr. Judge obtaining the charter from us; in the whole United States there were three branches at the close of 1883; but we had formed 95; in 1884 there was one branch formed in the United States, making 4 in all, while we had 103 elsewhere; Mr. Judge met the Founders in Europe in that year, was home again in 1885, and two new branches sprang up: we had chartered 124 in all; in 1886 two were made in America and 136 charters were extant; finally, to the end of 1887—twelve years after our beginning, and nine after the Founders came to India—eleven charters had been issued by me to American Branches and 147 to others in other countries. Whether *de facto* or *de jure* it is evident that H. P. B. and I were doing the hard work of building up the Theosophical Society and making its name and objects known throughout the whole earth.”

The theme of Mrs. Besant's morning lectures at this year's Convention was “The Path of Discipleship.” However well they may

read, the printed reports of her lectures are but as husks in comparison with the life and charm that she gives them in her utterances. People came, as they always do, from the distant heart of the City of Madras in the very early morning so as to secure places, and the audiences increased from day to day. We got through the work of the two Conventions (of the T. S. and the Indian Section) in perfect harmony and the Victoria Town Hall in Madras, where we always celebrate our Anniversary on the 28th of December (Bi-ennially now, since the new rule makes us hold our Conventions alternately at Adyar and Benares) was crowded to such an extent that the Trustees were a little fearful for the safety of the building. The speakers of the occasion were Mrs. Besant, and Messrs. Keightley, Grece, O. D. Sarma and, of course, myself.

Mrs. Besant's fourth and last lecture of the course, on the 30th, drew the same huge audience and was most eloquent. The Hon'ble Mr. Justice S. Subramanier returned thanks on behalf of the Indian public, after which the delegates began leaving and the house soon emptied itself. The psychological effect upon my mind of this year's Convention seemed to be that of a great explosion of harmony on the astral plane and, as I note in my Diary, Mrs. Besant seemed more than ever inspired by the current of thought and good-will sent out by the Masters.

This closes the record of the Society's twentieth year.

H. S. OLCOTT.

*THE SPIRIT OF THE AGE.**

[*Concluded from p. 687.*]

AND yet this spirit of the age, so eager after fact, so percipient of the existence of a world above this material earth, so certain of a supersensual sphere and of a Divine purpose in and through man, will not accept a solution of these basic problems unverified by the higher reason. Nothing that is fanciful, irrational, improbable will meet the case. There would have been no object in revolt if doctrines equally objectionable with the old were to receive credence now. The new-unfoldment, whatever it be, must justify itself before that same tribunal of reason and the moral sense which convicted its predecessor, must prove its credibility, its reasonableness, its actuality, its worth. It may be ingenious, but ingenuity is not merit; it may be plausible, but plausibility is not demonstration; it may proffer high authority, but authority is not proof. Novelty need not be an objection, for there must always be a first time to the appearance of a truth; and even strangeness is not fatal, for

* The substance of one of Mr. Fullerton's American lectures. We greatly regret the omission of the name of this article, and of its Author, from the table of contents on the cover of August *Theosophist*.

many of the most universally-accepted verities were once as strange as anything can be now, but contradiction or absurdity or artificiality or injustice or pettiness would settle it at once. A spiritual philosophy must commend itself to the judgment and the heart, or it will promptly be dismissed to the limbo of discarded faiths.

This, then, is the state of the public mind when Theosophy appears with its teaching. The instant demand is for its credentials. Rightly so, for it is really a competitor with other systems, and if it is to supersede them it can do so only as being better and furnishing larger evidence. It at once produces its doctrines, of all being an emanation from Divinity, of Karma, and of Reincarnation, stating the reasons for them and their proofs, and it further adduces the great fact of Masters, with all the bearings thereof, and with the evidential importance Masters have as illustrations of Evolution and as witnesses to Theosophy. There is everything in these several doctrines to accord with antecedent probability, and their justice and reasonableness commend them promptly to candid intelligence. One great factor in their success is that conviction strengthens as examination proceeds. Difficulty after difficulty which conventional systems shirk or treat as hopeless is satisfactorily explained. Complication after complication vanishes, break after break is filled up. The whole of human life acquires meaning, rationality, dignity. Its enigmas cease to perplex, for they are solved. Moral purpose gains vigor, moral endeavor assurance, moral demand content. Nor is the support fanciful. The strictest exactions of right logic are met. There is nothing to conceal, evade, or refuse. Common-sense appears all through. It is certainly reasonable to suppose that all life has a Divine origin; that no one short career on earth can accomplish much in the evolution of a perfected man, and that therefore many must be supplied to do what a single one can not; that men are to reap what they sow and only what they sow; and that, if there are higher evolutionary degrees in humanity than that we see, there should be manifestations of them, together with such impartation of their better knowledge as we at our stage can digest. So probable are these suppositions that many thoughtful minds accept them at once upon mere statement, and so cogent are the arguments sustaining them that many others accept them upon hearing their proof. Their harmony with the spirit of the age ensures their ultimate triumph.

But Theosophy as a philosophy of body, soul, and spirit has a much richer *repertoire* than these elementary truths. It has much to say, as to the primary formation of man, his correspondence with the sevenfold Nature without him, the processes and laws by and under which inner faculties are unfolded, the true regulation of life, the facts concerning death and *post-mortem* conditions. Something is disclosed of the wealth of vitality around us on unseen planes, and how marvellously varied are the existences which are undetect-

able by our present faculties. Hints are given, sometimes illustrations, of what astonishing control over natural forces he may acquire who trains himself on right spiritual lines. In fact, analysis of the universe is so vastly more detailed than any otherwise at hand, and exposition of it so much more copious than any elsewhere even imagined, that all presents a different outline and content and quality. Still, it is quite in accord with reason and the moral sense; it violates no inherent probability, startles no true reverence, traverses no just assumption. Indeed, no small part of it seems exactly what a far-seeing mind accepting the elements might have conjectured, and even the part purely new has strongly presumptive credibility from its entire conformity to rational considerations. So far from antagonizing the spirit of the age, it illustrates it.

Of course all through even the more elementary, and in a greater degree through the more recondite sections of Theosophical truth, there is always possibility of irrational presentation. Men do not become clear-headed discriminators and clearly-stating writers by becoming Theosophists, for they carry with them into their new and richer field of thought only such mental equipment as they acquired in the old. Theosophy has no magic power to metamorphose a muddle-brained thinker into a skilled logician; to furnish, off-hand, nicety of distinction and accuracy of expression and precision of argument; to secure against hasty assumption or ill-judged inference or extravagant statement. It does not confer the cautious discrimination which veers off from propositions inadequately demonstrated, nor yet the sense of humour which perceives an absurdity and would do anything rather than repeat it. In all these respects men are what they were before becoming Theosophists, and will be so until the finer training of their new system changes their quality as it does their views. Meantime they may perpetrate misconception, exaggeration, confusion, nonsense even, and thus come in collision with ordinary human endowments, and in particular with the spirit of the age.

Equally of course must this danger be augmented when any man, however good his general outfit, undertakes exposition of theosophical territory beyond the two zones to which reference has been made. For here a double peril besets the expounder. In the first place, his mental attitude is necessarily hostile to many of the beliefs which the temper of the time, in its extreme manifestations, has evolved. The reaction against superstition has reached incredulity, and as against exaggerated doctrine of the unseen has reached materialism. Theosophy in recalling to a just and temperate view has therefore the character of a protest, and a protester is very apt to suppose that his protest must be directed against all existing belief. He sees many perversions and denials in conventional doctrine which he clearly perceives to be wrong, and, unless of singularly dispassionate temper, is prone to think *all* conventional

doctrine wrong, to be denounced in its totality and unsparingly reversed. This, moreover, inclines him sympathetically to whatever the age has renounced, and the very fact that a notion has been outgrown leads him to surmise that it must be true. Thus old discarded superstitions and follies have to him rather a presumption in their favor, and he gently handles such with a tenderness ready for a welcome. He is shy of strong language against mediævalism, and half believes that it was merely a too robust exhibit of truth. This is all in accordance with human nature, though a human nature which better sensing of Theosophy will correct.

In the second place, danger arises from indiscriminating reverence for authority. It is certainly an incalculable boon to Theosophists and to the world that so much has been disclosed by those who know. Most, in fact, of what is now so clear to us, came as an unveiling from the instructed ones who had power to lift the veil. Where would Theosophy be to-day if it had nothing more to offer than what students on our level had unearthed? And yet, as Masters do not teach us direct, but communicate through channels which are not inerrant, it may be, it *must* be, that all we get is not precisely just, that there are imperfections and inadequacies and anomalies which it would be folly, not wisdom, to deny. To have infallibility you must have not merely an infallible source but an infallible conduit. We certainly have not the infallible conduit, and therefore not the infallible teaching. But this is not always clearly discerned, and the enthusiastic disciple, deeply grateful for what has been vouchsafed and sincerely anxious to disseminate it, everywhere, feels it irreverent to use discrimination, and so repeats parrot-like whatever he finds in print as from sacred names. The Bible text advising to "try the spirits" is not a welcome one, nor yet that other injunction to only "hold fast that which is good."

Thus it comes to pass in present-day expositions of Theosophy, both in its elementary and its more advanced contents, that propositions are sometimes made at which cultivated intelligence opens its eyes and cultivated humor shakes its head. It will not do to say that they are endorsed by Masters, for that is not quite certain, and the result would be the same even if it were. When one remembers that the test of a standing or a failing faith is its conformity to reason and the moral sense, one cannot expect to have the place of that conformity supplied by a name. This will not rescue, nor should it. If the test fails, there is presumption that the teaching has been misunderstood or mis-transmitted, and some other interpretation must be found.

You will naturally ask for some illustrations of cases where zealous Theosophists have propounded notions which the spirit of the age is sure to reject. Probably no reader who has gone over much of Theosophical literature has failed to notice some of these and to regret them; nor is this less true of such as have heard much

private discussion of Theosophy. I think there are cases in the treatment of that centre of all religious thought—God. A jumble of metaphysical phrases, half-understood and proving nothing, is supposed sufficient to overthrow the instinctive belief of almost the entire human family; and a few catch-words, meaningless when analysed, to express a substitute which has no adequacy, no coherency, and no force. I should say that there are other cases in the exposition of planetary and human evolution as sometimes depicted in our literature. Of course there must be mysteries and complications in such a subject, but there might at least be consistency. And yet there may be noticed a strange confusion of names and powers, the same beings having half a dozen names and these names being applied again to other beings, and then the powers commingling and the beings changing places till ordinary brains are bewildered. So too with terms. Can any body get an intelligible idea of what is an "atom," if he reads Theosophical books? Has "elementary" ever been so defined that it has a definite and persistent meaning? Can any normal reason get at what is meant by spirit's being a substance and matter one pole of it? Take the subject of after-death states. A good deal of what is said and written makes the dead a terror to the living and the living a menace to the dead. For if the departed can infest and obsess and utilize us, and if mediums can reach to and drag back the departed, death seems to have lost much of its potency and all of its dignity. Certainly an age which has depopulated the air of witches and demons is not prepared to refill it with spooks, and Theosophy will increase the number of its opponents if it insists on resurrecting ideas which made the Dark Ages darker and which happily became defunct when light arose. What about "accidental deaths"! Is it any wonder that protests were sounded against some treatments which unconsciously displayed both an arbitrary classification and an unjust doom? Is a man necessarily worse off in the hereafter because he entered it through a stone's falling on his head than through a stone's forming in his heart? And why should a medium have freer access to him in the one case than in the other?

Take the matter of Karma. Force must of course work itself out. But are there no other forces to fray and exhaust it? Is an insignificant matter to which neither actor nor victim gave a thought soon after its occurrence, to persist unaffected by centuries and return with undiminished life in later incarnations? Is there no power in Nature to end trivialities and abolish worthless pettinesses for which nobody cares enough even to give them a tomb? Surely this is a degrading estimate of a stately institution. And may not even Karma be too much a term? There are mysteries in Nature not soluble at our present stage. Do we get rid of them by pronouncing a word? Why not frankly say that we are ignorant and that no phrase is a universal explanation?

Take the matter of Oriental literature. In a land so given to spiritual thought there must be much of profound interest to every real thinker. But in a land so given to allegory and fantasy and childish fable, there must be much also of triviality and nonsense. If the various Sacred Books contained only sober dissertations upon philosophy and religion, a quotation would have inherent weight; but when so much is unintelligible babble which amazes rather than edifies unpartisan readers, why treat the whole as final? If East Indian scriptures are so accurate and priceless a transcript of spiritual truth and motive, why have they failed to preserve their custodians from littleness and narrowness and social degradation and superstitious trifles and puerile devotion to forms and routines and worthless ceremonies? The West, in its Catholic readiness for truth from any quarter, may welcome such parts of the Upanishads and the Puranas as throw light on speculative questions, but can any man suppose that it will accept the collection as a whole and invite for itself such a future as is the present in Hindustan? There may be as much fanaticism over the S'âstras as over the Bible, and indiscriminating panegyric will revolt in one case as promptly as in the other.

Take the matter of the treatment given Christianity. From the tone adopted by some Theosophists one might suppose that the purest character in religious biography was an invention of the most corrupt writers, and that a religious system which has elevated the lives and cheered the souls of millions was devised and upheld by schemers, hypocrites, and swindlers. There certainly have been shocking atrocities perpetrated by Christendom, as there are shocking doctrines still embalmed in its creed, but inability to see the good which has been travestied and the injunctions which have been forgotten, disqualifies for fair judgment and reveals an ignorance of the true temper of Theosophy. It will excite antipathy from the spirit of the age, which insists on fairness in all who claim to be judicial, and will not tolerate in teachers an unteachable disposition.

And so one might take up case after case in the presentation of Theosophic topics, not as cynically observing human tendency to extremes, but as remonstrating against ill-judged handling which must prejudice the enlightened and repel the earnest. We hear of omens and talismans and dreams; of obsessions, Black Magic, and portents; of devils and charms and incantations,—a whole mediæval outfit which would have delighted the citizen of the 15th century, but which is now 400 years out of date. It may be well to investigate the germ of fact from which grew those monstrous imaginings, but to accept all as realities which may at any time re-manifest and shatter doubters is to imperil a whole system of philosophy and degrade intelligent thought. The spirit of the age

waives this away ; if it vouchsafes any other notice, that will be a jeer.

Thus it is that the spirit of the age is a beacon-light to the rational Theosophist. I do not say that he is to reject everything which that spirit finds unacceptable, for it would be as unreasonable to blindly follow popular denials in the 20th century as to follow popular affirmations in the 15th. I do not say that he is to shape his beliefs after a pattern which must be of necessity narrower than his own, for that would be to dwarf and mutilate his philosophy in the very respects where the time needs it most. But I do say that the genius of the age is a powerful factor in the determination of what systems shall endure, so powerful that no system contravening its essential character can make headway. Nor, indeed, should it. For observe that this essential character is not in the extremes to which the general character sometimes pushes. It is not in denial of a supersensuous sphere, or in wholesale repudiation of all convictions held in ages past, nor in proscription of everything just heard for the first time, nor in contempt of every fact not immediately utilizable in practical life. These are casual, superficial, temporary abuses of a sound instinct. But rather is it in a passionate devotion to liberty of thought,—that priceless boon gained through centuries of strife and outbreak ; in a fixed conviction that no dogma can be true which outrages reason and the moral sense ; in a sunny assurance that the world is progressing in intelligence and worth,—not, indeed, as rapidly as might be wished or as Higher Powers would desire, but at least appreciably and with just hope for its future ; in a stern distaste for everything that is fantastic or superstitious, everything that would revive the state of the Dark Ages and hand humanity over again to visionary terrors of the air ; in perception that the scheme of things is good, the ultimate source of all being not a phrase or a metaphysical jargon or even a double-sided principle with eternal conflict between right and wrong, but an Infinite and All-Wise Head who will assuredly conduct the whole sentient universe to a worthy goal ; in a generous outlook on creation and a cheery participation in its unfoldment. This is a healthful spirit, one with which all the better instincts of humanity must be in sympathy, one which expresses an eternal fitness and which it would be a mistake to antagonize. It is genial and sunny and open-hearted, as free from mediævalism as are the ideals it upholds, and it will not affiliate with gloom and pessimism and forebodings. Much less will it tolerate unreason, nonsense, folly ; and these least of all in the department of religion. Nor will it tie its free movements to the dicta of any localized scriptures. If you tell it that the sun rises in the East, it will reply, " True, but it does not stay there. It traverses the sky and beams impartially on every longitude ; in the afternoon there is as much light as in the morning, yet it comes

from the West." You will not vanquish it with a simile or even with a quotation, and if you undertake argument you must remember that it has resources in the richest intellects of the era and in the literature of countless years.

What, then, is the policy of true Theosophists? Surely, first, to see that their own beliefs are sound, reflecting the healthy temper of the age in which we live. If doctrines are suspicious, bring them to the light of day and inspect them. If there is a flavour of absurdity or unreality, a doubt as to their being what would seem probable in a world evolving upon a Divine impulse and under Divine law, there is enough of suspicion to demand examination. If the result is unfavorable, let them be modified and corrected. So, too, in exposition. A glorious opportunity lies before the earnest Theosophist. He bears truths of priceless value to humanity, truths which are competent to eradicate most of the evil of life and to transform the face of society. What a pity to cancel their influence by proclaiming along with them the exaggerations of half-trained thought or the superstitions cast aside by an age gone by! Why alienate the intelligent and dismay the devout by follies which every one sees to be such save the stolid slave to a name or a book or a school? One may well suspect oneself to be wrong when a mighty mass of the best opinion of the time confronts one, and in that suspicion rests the germ of cure. Like other mortals, the Theosophist is fallible, and his doctrinal possessions need cleansing and amendment. The genius of his system discountenances obstinacy and spurs to self-correction, and the motive to propagandism is in the beneficent effects of Theosophy. It would pain him to vitiate them by ingredients which may not be true and must be disastrous, and he would rather suppress a notion than repel a learner. He may distrust his own perceptions, he may feel uncertainty and perplexing doubt, he may not reach to harmony of all considerations, but at least he has that which is at once a check, a stimulus, and a corrective,—the spirit of the 20th century, the spirit of the world at this era of its progress, the spirit—the healthful spirit—of the age in which it was his Karmic privilege to be born.

ALEXANDER FULLERTON.

THE HINDU ZODIAC : A SUGGESTED KEY TO IT AND
TO THE ASTRONOMY OF THE ANCIENTS.

PART II.

(Concluded from page 659.)

IF our Sun were removed from us to the distance of Sirius and we could see the volume of ether surrounding it, as described in the previous article, it would look like a globe $4\frac{1}{2}$ times the diameter of the Sun, and since Sirius is about $2\frac{1}{2}$ times the mass of the Sun, its etheric atmosphere if visible would appear a globe about six times the size of the Sun. We are told by those who have etheric vision that the ether appears luminous, so we may conceive what a dazzling sight the ocean of stars must seem to the vision of the seer.

In the S. D. (Vol. I., p. 694) we read : "As described by seers—those who can see the motion of the interstellar shoals and follow them clairvoyantly in their evolution—they are dazzling like specks of virgin snow in radiant sunlight. Standing on an open plane, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them and soaked through with their coruscations. The sight is so marvellous that as the seer gazes into the inner world and feels the scintillating points shoot past him he is filled with awe at the thought of other still greater mysteries that lie beyond and within this radiant ocean."

Now although this blaze of light is composed of vibrations too fine for our physical senses, nevertheless the energy given out must have its effects within the interstellar spaces and even upon the planets and their inhabitants, and one of the forms of these effects might be that of heat. It is true we cannot perceive any heat effects from the stars but that may be due to the fact that we have not yet discovered any means of transforming the energy of these fine vibrations into heat, but it is possible that in Nature's workshop this is actually done.

It is, for instance, conceivable that when our Sun is placed between its two companion suns, Sirius and Vega, these two stars might in some way impede the solar energy from being dissipated into space, so that his heat would be more confined within his system : this would act as a kind of stellar clothing and tend to keep all the planets of our system at a higher temperature. On the other hand when Vega and Sirius were on the same side of the Sun as they would be when near conjunction, then the solar heat might dissipate into space at a more rapid rate and the mean temperature of all the planets be lowered. Thus all the planets, including the Earth, might be subject to long glacial periods alternating with equal periods of

increased temperature. On this theory the distance in time from one glacial period to the next is, on the average, 1,440,000 years, and from the middle of a glacial period to the middle of a tropical period 720,000 years. We are at present nearly between Sirius and Vega and therefore in our tropical period and shall attain our highest temperature 90,000 years hence. The period of greatest cold, or the middle of the glacial period, took place at least 630,000 years ago and will not occur again for 820,000 years. There are three glacial periods and three tropical periods during every Mahâyuga of 4,320,000 years. It is probable however that these larger periods are cut up into smaller cycles, owing to the precession of the equinoxes and to other causes.

From a statement in "Esoteric Buddhism" it would seem that from one continental catastrophe to the next there elapses a period of about 700,000 years, thus on page 67 we are told that from the destruction of Lemuria to the destruction of Atlantis was 7,000,000 years. This agrees very closely with the average time from a conjunction of Sirius and Vega to their opposition, which on the above assumption is 720,000 years.

Now it is quite possible that these oppositions and conjunctions of our Sun's companion stars may be the actual causes of vast catastrophes. My own study of the effects of planetary oppositions and conjunctions has convinced me that they are invariably accompanied by terrestrial disturbances, such as earthquakes and storms, and in the columns of the *Times of India* I have predicted these occurrences during the last two years with few if any failures. The theory of their action is that all planets, including our Earth, are highly charged with electricity and that lines of electric force pass from each to all the others. When these lines of force joining two bodies are cut across by a third they are set in vibration in the same way as a harp-string when struck with the finger. And just as the reaction of the harp-string is felt by the finger and propagated to the two ends of the string, so the reaction of these electric vibrations is felt on all the planets as meteorological or seismic disturbances.

If, therefore, the oppositions and conjunctions of members of the same solar system cause such large disturbances, we might expect that in the case of oppositions and conjunctions of solar systems in their totality the disturbances would be enormously greater and in this way we could account for the gigantic destructive forces which according to occult teachings occur every 700,000 years. Note further that the form of the destructive forces is alternately by fire and by water. The last was by water and the next will be by fire. The last was at a glacial period, the next will be at a period of heat. The last was when Sirius and Vega were in conjunction and the next will be when they are in opposition. The facts and the theory are therefore in excellent agreement. Since conjunctions and oppositions always occur alternately, the destructions by water and by fire must

alternate also, if there is a causal connection between the two events.

The periodic destruction need not occur exactly every 720,000 years, since the orbits in which the solar systems revolve may be very eccentric which would make the period sometimes greater than 720,000 years and sometimes less. We are told that it is 850,000 years since the last great catastrophe took place in Atlantis and it may be 90,000 hence perhaps before the next need occur.

There is still another question in connection with the occult teachings on which light is thrown by the motions of these two companions of our Sun. We are told in the "Secret Doctrine" and elsewhere that the inclination of the equator to the ecliptic undergoes a periodical increase and decrease whereby the poles become eventually inverted and sometimes are actually parallel to the plane of the ecliptic.

In "Isis Unveiled" (Vol. 1., p. 30) we are told, "The polar and equatorial climates gradually change places, the former moving slowly towards the line; and the tropical Zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes and other cosmical throes This year was called the Heliacal by the Greeks, but no one outside the sanctuary knew anything certain either as to its duration or particulars. The winter of this year was called the Cataclysm or the Deluge—the summer the Ecpyrosis."

Now the increase or decrease of the obliquity of the ecliptic is due to the motion of the ecliptic and not to that of the equator. And the French Astronomer, La Place, demonstrated that there was nothing in the solar system to cause this to change more than two or three degrees from its present position, hence we have here an apparent contradiction between the occult teachings and those of the modern mathematical astronomer. But though it may be true that there is nothing in the solar system to greatly change the plane of the earth's orbit, which is the plane of the ecliptic, there may be something outside the solar system which is competent to do this and these outside forces were not taken into account by La Place. But if as we have supposed, there is a fixed connection between the invariable plane of our system and the great circle of Sirius and Vega, then if this great circle changes, the so-called invariable plane must change also to an equal extent and carry with it the orbits of all the planets, including the Earth. Now Sirius and Vega have not only a motion along this great circle but also a component which is at right angles to it which slowly alters its direction on the celestial sphere. Since the invariable plane is by hypothesis always at right angles to it, this plane must alter its direction to a corresponding extent.

By calculating backwards and forwards, at intervals mostly of 24,000 years, I have endeavoured to ascertain what the position of the invariable plane was and will be in relation to the equator of

A.D. 1900, and I give below, the longitudes of the ascending node of the plane together with its inclination to the equator along with the corresponding dates.

Relation of the Invariable plane to the Equator of A.D. 1900.

Date.	Longitude of Ascending Node.	Inclination to Equator.	Date.	Longitude of Ascending Node.	Inclination to Equator.
B.C. 94100	332° 17'	31° 47'	A.D. 13900	14° 10'	23° 3'
70100	337° 23'	29° 34'	25900	22° 44'	23° 59'
46100	341° 29'	27° 20'	49900	44° 37'	34° 37'
22100	349° 15'	25° 0'	73900	48° 29'	60° 1'
A.D. 1900	3° 41'	23° 2'	97900	46° 23'	78° 24'
7900	7° 31'	22° 55'	121900	47° 19'	71° 16'

It will be seen that on this theory the inclination of the invariable plane, and therefore the ecliptic, has been slowly decreasing at the rate of about two degrees in 24,000 years up to modern times, but that now it has about reached its minimum and in the next 24,000 years it will slightly increase, after which the increase becomes very rapid until 96,000 years hence the ecliptic will be within 12° of the poles. It is interesting to note in this connection that every new root race is said to commence existence at the polar regions, so that 96,000 years hence the sixth root race may begin to be in evidence, for then the climate of the poles will be quite tropical in character and the Sun will be in the Zenith once or twice a year in every latitude except over a small polar area. What the actual effect on climate will be of such an arrangement is by no means clear. It is frequently assumed that the seasons would pass from one of extreme heat to one of extreme cold in almost all latitudes, but there might be modifying causes such as winds and ocean currents which would greatly reduce the extreme effects. The equatorial regions could never be very hot on account of the rapidity with which the Sun would pass over them, whilst the hottest and coldest regions would probably be near the poles. Possibly the whole of the earth's surface would (other things equal) be more temperate than at present and most probably the whole of it would be habitable. If the statements made in the "Secret Doctrine" in connection with the shifting of the Earth's axis be consulted it will be found that many of them are capable of being explained by the above hypothesis.* In Vol. II. (p. 344) we are told that this axial disturbance is a law which acts at its appointed

* References will be found to this question in S. D., vol. II., pp. 153, 287, 305, 328, 339, 343, 347, 369, 385, 426, 449, 563, 766 and 829.

time and not at all blindly, as science may think, but in strict accordance and harmony with Karmic law. In Occultism this Inexorable Law is referred to as the Great Adjuster. On the theory here set forth the axial tilting must take place when the two companions of our Sun are in conjunction or opposition, the one occurring during a glacial period and the other during a period of heat; so that its action is not at all arbitrary but simply the consequence of the physical forces at work. On the following page it is hinted that catastrophes will begin about 16,000 years hence. This will be at the time when the cycle of precession has brought the equatorial points to the position where the great circle of Sirius and Vega vertically cuts the ecliptic. Moreover if the tables of the inclination of the invariable plane to the equator be referred to it will be seen that the obliquity reaches a minimum in about 6,000 years. Hence the present cycle of precession is the turning point in which the obliquity ceases to diminish and begins to rapidly increase, and these reversing forces may be the efficient causes of the series of catastrophes which we are told, in a note on page 155, will constitute the Kaliyuga of the Aryan Race and the Satya Yuga of the sixth sub-race. There is a curious statement in the "Secret Doctrine" (Vol. II, p. 250) in which it is hinted that there are seven suns forming the group to which our Sun belongs.

A Vatican MS. of the Kabalah (the only copy of which in Europe is said to have been in the possession of the Count St. Germain) mentions only four of these. Some of these suns are described as revolving in a polar plane and some in an equatorial plane. It is likely therefore that Sirius and Vega are two of the suns revolving in a polar plane. It would be interesting to discover the remaining four which are specially connected with our system. The seven brightest stars of the heavens in order of magnitude are Sirius, Canopus, Vega, Arcturus, Capella, Rigel and Procyon, which range from -1.4 magnitude in the case of Sirius to $+0.5$ magnitude in the case of Procyon. A full investigation of these stars might possibly repay research. If we were placed at an equal distance from all of them the most brilliant would be Canopus and Rigel whose brilliancies are at least ten thousand times that of the Sun, whilst the brilliancy of Arcturus is one thousand times. Procyon has only two-thirds the mass of our Sun, but gives out eight times the light. The mass of Sirius is 3.7 but its brilliancy is 32, our own Sun being taken as unity. The mass of Vega is unknown but its brilliancy is 90. In these seven stars therefore there are three orders of Suns, Canopus and Rigel being of an order compared with which Vega, Sirius and our own Sun are of only planetary proportions. Canopus is almost exactly on the great circle of Sirius and Vega and it is possible that the triple system of which our Sun is a member revolves around this mighty body a centre performing these revolutions in a polar plane.

In conclusion the principal results of this investigation may be summarized as follows :—

(a) Sirius, Vega and our Sun form a triple system of stars which revolve around a common centre of gravity in an orbit which is exactly perpendicular to the invariable plane of our solar system, this plane being the mean of the planes of all the planets. The electric and magnetic properties of the ether of space make this a permanent relationship.

(b) The great circle of Sirius and Vega with its two poles cuts this invariable plane in four points ninety degrees apart, one of these divisions marking the beginning of the Hindoo Asterism Chitra and the Chinese Kio, on which is based the beginning of the Ancient Sidereal year. This relationship fixes the first point of Aries at $18^{\circ} 9' 13''$ on the elliptic of A.D. 1900. The ecliptic is only slightly different from the invariable plane, the inclination of the one to the other being about two degrees of arc.

(c) The period of one revolution of the star Vega around the common centre of gravity of the three bodies is about a Mahâyuga or 4,320 years, and the period of revolution of Sirius and the Sun around their common centre of gravity is about 1,080,000 years or the fourth of a Mahâyuga.

(d) The attractive forces to account for these periods of revolution are about eight millions of times greater than the attractive forces of the central masses of the system, and may be due to the mutual attraction of the etheric atmosphere of these bodies.

(e) The alternate conjunctions and oppositions of these three bodies give rise first to periods of increased and decreased heat on all the planets ; that is, they produce glacial and tropical periods : 2nd, to a change of the plane of revolution of all the planets including our earth, the change being sometimes slow and sometimes rapid : the change is rapid when Sirius and Vega are near conjunction or opposition. 3rd, to an interchange of climate between the poles and the tropics such as is described in the "Secret Doctrine" and "Isis Unveiled." 4th, to gigantic catastrophes by which the positions of oceans and continents are interchanged ; these catastrophes being caused by the lines of magnetic or electric force between two of the bodies being cut by the third in the same way as experience shows happens when three planets are in corresponding positions.

(f) A conjunction of Sirius and Vega brings about simultaneously, a glacial period, a rapid change in the inclination of the poles to the ecliptic, and a grand catastrophe of the nature of destruction by water. Similarly an opposition causes simultaneously a tropical period, a rapid change of inclination as above and a catastrophe of the nature of destruction by fire, such as volcanic eruptions and earthquakes.

(g) The average time between two periods of continental cataclysm is about 720,000 years but can differ much from this if the

orbits are very eccentric. The Sun is approaching both Sirius and Vega with a velocity of about 9.7 miles per second, whilst the cross motion is 10.5 miles for Sirius and 6.6 miles for Vega, from which it can be inferred that the orbits are both very eccentric and that in both cases the motion is at present from Aphelion to Perihelion. As a consequence of this the time between the last conjunction and the next opposition must be much greater than the average 720,000 years. If the last conjunction took place 840,000 years ago at the great catastrophe in Atlantis and the next takes place 90,000 years hence at the opposition of Sirius and Vega, the period between the two events will be 940,000 years. This difference from the average is fully accounted for by the observed motion of the bodies and the presumed eccentricity of their orbits.

(*h*) The two stars, Sirius and Vega, are probably only part of the system which is directly connected with our Sun, and these others may move in other planes and have a modifying action on the changes above described.

(*i*) During the last 100,000 years the inclination of the invariable plane (and therefore the Zodiac) to the terrestrial equator has been slowly decreasing from an angle of 30° to one of 23° , its present inclination. Thus the tropics have been decreasing and the arctic circle increasing at the rate of about two degrees in 24,000 years. At this rate the terrestrial poles would have been in the plane of the ecliptic 800,000 years ago when the great Continent of Atlantis was destroyed and the newly formed fifth root races were inhabiting the Polar regions. This is probably the date when the Vedas were written, and accounts for the discoveries of Mr. Tilak in his book, the "Arctic Home in the Vedas."

(*j*) In the present cycle of precession (which may be said to have begun 7,200 years ago when the vernal equinox was on the point where the great circle of Sirius and Vega cuts the ecliptic), the slow diminution of the obliquity will cease attaining its minimum in A.D. 7900, when the invariable plane is inclined $22^{\circ} 55'$ to the equator. It is at present diminishing at only one-fourth the rate of the preceding cycle of precession so that powerful reversing forces are already at work. We may therefore be said to be in the critical cycle of precession in which new forces are brought to bear upon our Solar system, and there are hints in the "Secret Doctrine" that 16,000 years hence when the vernal equinox is again on the point where the great circle of Sirius and Vega cuts the ecliptic, the first series of catastrophes will begin. The north pole will then be pointing to the star Vega or thereabouts. After the present cycle of precession is over the obliquity of the ecliptic increases at a very rapid rate so that 96,000 years hence the poles will be nearly parallel with the ecliptic and the sixth root race probably inhabiting the polar regions.

(*k*) The motion of the invariable plane at present is such as to

move the nodes forward along the equator about 20° in 24,000 years ; this will tend to increase the length of a cycle of precession from five to six per cent. Apart from this motion the cycle of precession would be about 24,000 years and since this motion is on the average zero the average cycle of precession is probably 24,000 years or thereabouts.

The above investigation must not be considered in the light of a finished performance, it is on the other hand merely the germ of a theory on which the occult student may perhaps with advantage exercise his intuitions. It may be only a rough approximation to the truth which a more detailed study will greatly modify.

It seems to me a rather promising astronomical key to much that I have found puzzling in the occult teachings. If the two stars, Sirius and Vega, have any such connection with our Sun as I have supposed and as their position and motions indicate, it is quite easy to understand why the astronomical Initiates of the Fourth Root Race fixed the points of their zodiac by means of them. For they are practically unchangeable for all time in relation to the Sun's path in the heavens ; since as the Zodiac changes, this great circle at right angles to it will change to an equal extent and still therefore continue to mark the same points of longitude. From one precession cycle to the next, from one Mahâyuga to the next, for cycles even greater than these, from the beginning to the end of a Day of Brahma these will remain relatively fixed points in space from which the changes of all the heavenly bodies can be observed and registered. It can well be therefore as so frequently stated in the "Secret Doctrine" that the history of mankind is written in the Zodiac. Such is a foreshadowing of the profound knowledge of the Ancient Astronomers ; such is perhaps a glimpse of the Sublime Wisdom of the Divine Instructors of the Race.

G. E. SUTCLIFFE.

THE SCIENCE OF FOOD.*

THE psychological aspect of food has been but little studied in the western world for the reason that our methods of analysis do not as yet recognise life as the underlying cause of form.

I hope to bring out some psychological phases of the study in this paper, and will call attention to the fact that there are two definite methods of scientific analysis ; that of *Ancient Science* which reasons from universals to particulars, and that of *Modern Science*, which reasons from particulars to universals. In other words, *Ancient Science* begins the study of a physical object by assuming that every physical object has its origin in basic principles in the Cosmos,

* Our esteemed contributor wishes it to be known that all she claims for this article is that it is a presentation of the views of Mrs. Besant as she understands them.—Ed.

by means of which principles the form comes into manifestation, and by further predicating a God, a first cause, a life functioning in every atom in the Universe, which holds each form together for a definite purpose; and that these two basic principles, Life and Form, are the underlying foundation in all objects and must be studied before the object can be known.

Modern Science takes up the study of the physical manifestation of forms and seeks to discover the relations between them and the laws within which, and by means of which they act. To use an illustration of Mrs. Besant's ("Ancient and Modern Science," *Theosophical Review*, Sept., 1900), a student of Ancient Science would in studying a tree take the seed and observe the life principles at work and deduce from the life principles the manifestations which appear as rootlet, root, trunk, branch and leaf.

The Modern Science student would begin at the leaves, observe their shape, color and characteristics, dissect them one by one, then pass on to each twig, each branch, to the trunk, to the root and the rootlets.

I have chosen to carry this thought along the lines of Ancient Science, studying the life side of food, reasoning from universals to particulars, and will seek to show not only the possibility of making our own evolution easier and more rapid when we study and intelligently use the forces and intelligences of nature out of which our bodies are builded, but will try to point out how through the food we eat, we can become potent factors in furthering the evolution of less progressed lives in the human and lower kingdoms.

Before putting the arguments, I ought to say that while I believe them to be perfectly sound from the standpoint of Theosophy, I have no right to assume that the Theosophical Society of which I am a member accepts them.

The first fact to which we turn our attention in studying the Science of Food is that of the Unity underlying all life and form, *the Unity of Existence*. Physical plane scientists, among them Sir Wm. Crookes, of world-wide celebrity, have traced the many cell structures of the form or matter side of nature back to one common hypothetical undifferentiated material which they call protyle. Prof. Weissman, the great German biologist, in studying the same material somewhat more from the life, the energy side, has traced it back to a point where he no longer finds substance, but only a kind of self-existent motion.

Investigators going a little deeper than the physical, recognising the subtle something which underlies and evidently co-ordinates with the physical, that subtle consciousness which sees when the eyes are shut, which tastes when no food is near, which smells the roses when no rose is in blossom, which hears in the silence, have traced this protyle and this self-existent motion continuously through from the physical to the subtle sense planes, and

have found that it is the same manifesting life, the same Unity of existence.

Other investigators going still deeper into the subtle side of Nature find the clear tracing of this unity in mind also; find that mind is but another differentiation, a subtler and therefore more intricate and expansive manifestation of life in form; and the great law of evolution, so obscure to us when viewed from the standpoint of physical nature alone, becomes in the light of this form of research a luminous reality. Such investigators see that the world is not to be looked upon as essentially matter and force, but as Life and Consciousness, divine in its essence, involving and evolving itself for a definite purpose in matter and form.

The law, the intelligence, the purpose in and behind this evolution is a One Existence whose consciousness is active at every point and in every particle in His Cosmos. His life sustains it: His purpose guides it. Under Him, administering His laws, are endless gradations of beings, with various grades of subtle bodies, from highest Planetary Spirits to the little nature-builders, and none have any object other than to carry out His laws. These Beings, Devas the Hindu calls them, build into their bodies again and again all the matter of the planes.* Each Hierarchy or kingdom of them gives to the different grades of matter the qualities which become the characteristics of each special grade of matter. These nature-builders construct every object in material and subtle nature, the most brilliant diamonds, the daintiest flowers, the most luscious fruits and vegetables and grains, the bodies of animals and the bodies of man, and the mightiest planets and suns in the universe. The process is continually going on. Whether we study the forms of lower life, or the complicated body of man, or study the subtler auras that surround and interpenetrate them and are their matrix, or study the desire-nature of animals and the desire and mental images of man, we find the little builders hard at work, having done and still doing the building; and they are themselves in a sense builded into them all.

Every atom and molecule has a little life evolving in it, and as these lives are builded into forms, they yield their lives to the use of a higher law; the law by which evolution is made possible, the law of the Logos Himself, the law of sacrifice.

From the same One Existence, the Logos, comes also the Thinker, the Ego, Man, himself a spark of the Divine Essence; his bodies are to be builded and rebuilded for a long series of ages out of this living matter, by himself with the aid of the different classes of nature-builders. And the Ego himself, having within himself the potentiality of unfolding into a God, has to learn the nature of and control of his bodies, and all about his own nature, by slow and painful experience.

* "Evolution of Life and Form," p. 132.

Ancient Science regards both eater and eaten, both the bodies and the food, as living cosmic matter, itself evolving into *specialized* higher types of forms for Life to work in, and teaches that each special function in each of these bodies is presided over and administered by a living intelligence. These intelligences are of higher or lower nature and direct the functions of each organ in the human body with more or less precision according to definite law, and work quite independently of the brain consciousness.

In the early stages of man's evolution, his mental and desire natures in regard to food relate only to the flavor and odor, the frequency and quantity; but after many incarnations he reaches a more progressed stage, so that he becomes interested in having his food analyzed, and its various nutritive and relative constituents of carbon, hydrogen and nitrogen elaborately set forth. But this does not yet affect his original attitude towards food, for the reason, as will be more fully established later, that, ignorant subject and servant as he is to the little lords of taste and smell who have enthroned themselves as the presiding gods of the sense organs connected with food, he perforce must still let them determine what he shall eat, no matter what the scientific world may decide. In fact, at this stage he believes that it is he himself who experiences hunger and thirst.

The man at this stage does not know nor does he care whether the food has in it properties which will cloud his mental vision, nor whether the food will increase his passion and greed nature.

It matters still less, if possible, to him, that in each molecule of food is a little group of evolving lives, which being taken into his own body will give him, whether he wishes it or not, their own nature whatever it may be, and, after passing their cycle there, will carry out into the great field of matter ready to be used again, that which they have received from him in the coloring and tincturing of his thoughts and passions, his selfishness and folly. He can listen only to the clamorings of the little gods of his palate and stomach. The ordinary ego is at this stage of evolution. To him this paper will not appeal.

But there are some egos who are a little beyond this point. Some who are inquiring in what way food affects the action of the mind. Why, when an attempt is made to reach a state of continuing quietude, the lower mind will not respond. Why the burdens of attachments and repulsions, of loves and hatreds, of business and home and social relations go trooping along in the mind like an endless and fruitless panorama, when the higher vision of things eternal is sought. To these an understanding of the subtle nature of food assumes importance. And there are egos still, who having had glimpses of the Divine within them and of the majesty of the Supreme act of joyful sacrifice of the Logos in bringing forth and energizing every atom in His Universe, of the evolving life in every

atom, and of the relation and responsibility therefore of all life to all lives, who are asking what do I owe to these lives which are sacrificed that I may have bodies; what is my responsibility in giving bias and coloring, by my thoughts and desires, to the little evolving lives whose bodies are what I call food and which have been, are, and will be, builded into the bodies of others.

Such an one will have grasped the idea that his mental, astral and physical bodies have through his own ignorance in regard to them, become his limitations. That although he is now seeking expansion of his consciousness, and realizes to some degree that this expansion to its utmost limit is necessary to his happiness and power of service, yet he recognizes also, dimly it may be, that the sensations and concepts already grouped, organized and welded into his bodies, make this expansion for the present almost impossible. These lower sensations and the concepts resulting were necessary to the evolution of the animal man, but now that he seeks to rise above that stage he finds that he must transcend their conditioning. By slow degrees, perhaps after spending a few incarnations as a dyspeptic, which seems to be a sort of transition stage in the food question, he grasps the idea that his bodies as well as his food are builded out of the five great cosmic elements, in each of which great hierarchies of Beings operate, and that each group of organs is presided over by an intelligence or deva to which he himself seems to be largely subject; also that these bodies as a whole are seemingly the result of the food he has been or is obliged to eat. So as food seems to him to be the cause of his misery in limitations, the removal of these limitations through food assumes vital importance. He realizes that his food must be such as will thoroughly sustain his bodies, and yet not add to his limitations, nor render their removal more difficult. His bodies must become responsive, flexible and obedient to his will.

To understand the nature of the material we build in, or remove, and whether a particular food will be best, we must analyze food. This can only be done by the aid of the Ancient Aryan teaching which "unveils for us again and again the secret of evolution, by pointing to the self in the heart of all forms, the hidden mainspring of all the movements in Nature."

The fundamental proposition in this analysis is, that every atom, every molecule of food, contains in itself a little life which has the power of responding to every vibration that can reach it from the external world. The four kingdoms so called, mineral, vegetable, animal and human, built of these evolving lives, are the sources of man's food supply. The foods are of three grades, and all three grades are active or potential in every molecule; they provide the grosser elements which supply nutriment to the physical body, the subtler which help to nourish the astral body, and the finer portions which furnish food for the mental body.

The responsiveness to vibration which is the essential characteristic of each food atom, is, in the mineral, at its lowest point. In this kingdom the life is in the mass, so to say, and when it receives vibrations from without, it is so deeply embedded in the dense gross matter of its casings, that its response is very slow and limited and not easily utilized or perceived. It does show itself however in the power to crystallize along certain axes of growth, as for instance, in salt. What effect this life-power has in the human system will be seen later. We might say that the life in even so solid matter as crystals, gains a "habit" of grouping itself into forms;* and once gained, it will never lose it. Also it gains a certain responsiveness to vibrations of attraction and repulsion, fatigue, etc., but the life seems to be overpowered, benumbed for the time, in the unelasticity of the dense earthy form it occupies. Receiving many and strong external hammerings, it comes to dimly organize a habit of responding to them. When this stage is reached the life needs more room, a more flexible casing in which to respond to the impacts from without. It becomes awakened and fitted to inhabit the vegetable kingdom. By means of the divine potentiality within, it expands under its own aroused activity and aided by the energies of the little builders it climbs upward, and the transition from the mineral to the vegetable kingdom is accomplished.* This subtler form now permits the life to more readily sense and respond to outward irritation. It vibrates within itself as well as outwardly and begins to establish in itself a vibrating centre of its own, and draws to itself other cells with the help of the builders. Note the difference; while in the mineral kingdom, affinity brought molecules together in a solid mass, in the vegetable kingdom the life establishes a vibrating centre of its own, and forms the similar cells into a complex responsible whole.

In this kingdom, life unfolds the power to respond to sensations—touch especially. It develops organizing power, keeps its cells in mutual relation which regulates their growth and decay and regeneration, and forms a life in the plant or tree which is a centre as a whole. The stage of evolution in the vegetable kingdom corresponds to the vitality sheath in man; that sheath through which the electric and magnetic currents flow. We call it the Prânic Sheath or Etheric double. It is well known that many forms of disease in man have their seat in his vitality sheath, so the food which is natural to that sheath assumes importance.

The life in the plant kingdom not only receives vibrations but it unfolds the power to pass its organizing vibrations from its own centre, inward and upward. At this stage we find in the vegetable kingdom that the cells are not merely in juxtaposition as in the mineral, but there is a life, a group-life so to say, which, as a vibrat-

* "Ancient Wisdom," Chapter 7.

ing centre, makes all the other cells within its limit work in harmony with it, thus preserving the integrity of the plant as a whole. So that as life evolves through vegetable forms it gains and unfolds the power to co-operate in groups for a common purpose.

Stated thus, it may seem to be of little value to you, but if I were to say to some of you who may be suffering temporarily or permanently from lack of vitality, which may manifest itself in many ways, such as lassitude, indigestion, lack of magnetic power, that the little gods administering affairs within your vitality sheath have left their positions, probably finding it impossible to co-operate with one so selfishly indifferent to their object in being there, you would see the matter quite differently.

These vibrating life-centres in the vegetable cells have in them the potentialities of all evolution. Such a centre responds to heat and cold, and other pairs of opposites, and by such responsive vibrations in itself, the latent germs of the sense faculties are aroused. From being one centre as a whole, the life is now ready to subdivide itself into several centres, *viz.*, into responding centres of sight hearing, taste, smell and touch. At this stage of its unfolding and climbing it is ready to be transferred to the animal kingdom.

The subtle animal matter in which life when transferred to the animal kingdom will now work and unfold, the astral, is the highest evolution which life can fully reach in the animal kingdom. The aura of the animal is its desire, or astral body, and this aura of the animal corresponds to the astral, or desire body of man.

[To be concluded.]

MARY WEEKS BURNETT.

MAN AND HIS CHARACTER.

THE kindly consideration of readers is bespoken for the following paper on Human Science, from a theosophical standpoint, for it opens up one of the most important subjects connected with the improvement of humanity that can possibly affect mankind in all conditions, and in every position of earthly existence.

If we look thoughtfully around us, we cannot help being impressed with the almost infinite variety of disposition in the persons composing the body politic; with no two people anywhere in the whole number exactly alike, but all differing in some respect from every other unit in the world that we know.

This diversity naturally tends to excite the attention of those who think upon such matters, and to suggest enquiry as to what is this quality of disposition that is called character, which creates such a variation of thought and action in different persons; yea even

in children born of the same parents, and reared under the same conditions of their every-day life.

As one of our most talented writers puts it,—“All we know of the characters of our private friends generally, is according to the impression their actions make on us. That this varies with individuals we know, and to show how imperfect it is, put side by side the ideas of a man held by his father, by his oldest friend, by the girl who adores him, by his rival in business, by his deadliest enemy, and by a casual acquaintance, and then see how incongruous is the picture. Each can only give the impressions made on his own mind, but how far they are from the reality of what the man is, can only be seen by eyes that pierce all veils and behold the whole man.”

Now the character of every one, there is no doubt, is the true representation of an inward bent or bias of mind to think and act in a certain way involuntarily ; being the visible manifestation of the idiosyncracies of the self or Ego, the real personality of man ; or in other words, the differentiation in action from all the other units of the human family, by which every person is recognised and known to all acquaintances.

This disposition is innate and part of the Ego. It shows outwardly in actions, gait, features and body. It is inherent in the individual before birth, being the *Chit* or germ around which the body is built to suit and assist its proclivities in their activities. These proclivities shape both body and brain, they also determine the direction, power and influence of the various faculties composing the brain, with its size and quality, in accordance with the Ego's evolution towards a higher life.

There appear three contributing factors to the outward demonstration of character : the Ego, the Temperament and the Brain. If the Ego alone is immortal, that must be the starting point of the material man in each incarnation, around which everything adheres, attracting to itself corresponding affinities of atoms to build its habitation, the body.

This house or body is composed of atoms having a like bent or bias to the Ego itself, and attracts similar molecules to form the Brain, as that is the machine or instrument used by the Ego to denote its character, represented by the will, the passions, and the desires. Each individual has two characters, one natural and hereditary, brought over at birth ; the other being acquired during life by environment and daily experience ; the latter gradually consolidates or crystallizes until it becomes part of the permanent character. It is that portion which all reformers and friends of humanity are endeavouring to educate and guide.

There can be little doubt but that man has evolved from animals, indeed the signs as to the particular species are shown plainly in many faces, and the transition in some individuals was not many

generations back ; for the ' mark of the beast ' is not yet even veiled by the human characteristics of intellect, but is predominant, accompanied with the traits and attributes of his animal ancestors.

The least evolved man is physically stronger, coarser, more enduring, and more prolific, than those that are more unfolded (which traits are also in common with domestic animals), while culture or education is more difficult to impart, for the animal activities are of the body, in the earlier stages of civilization, and the mind or soul remains nearly quiescent for many generations.

The growth of character in individuals appears typical of that of the race itself. As in the beginning of earthly existence the vital temperament is the normal one, which depends upon and is controlled by the stomach, lungs and heart, therefore young children pursue all the animal proclivities in eating, drinking, sleeping and playing, to develop their muscles and hasten their growth, with all those things that are accompanied by pleasurable sensations of the involuntary nerves. They act upon impulse, as thought has not yet asserted its power.

But as manhood approaches, the temperament changes to the motive or industrial, which depends on the strength of the bones and muscles, prompting the disposition towards active physical exercise, in propagating their species, providing for their offspring food, shelter, clothing and other requisites ; in dwelling near together and cultivating sociability for protection and co-operation, also for purposes of defence against spoliation by foes or enemies.

As old age approaches, the experience gained on the journey of life demands time to think out and formulate the knowledge that has been gained into wisdom, by a sort of mental digestion ; this produces the mental temperament, by which thought is liberated and arranged for transmission to succeeding generations to profit by, until perfection is reached by the individual and the race. After that, it is probable that life will assume fresh forms and continue, under different environments, on other planets.

It would thus appear that in the earlier stages of human progress the soul instead of being the ruler, must under such conditions be ruled by the animal organization, which is the basis of man ; so, for a long time, the soul could only have occupied the position of a silent mentor (this applies to individuals and the race), to point out a better way, a higher aim, and a moral law for each earthly pilgrim. But as age advances, experience has accumulated, the passions lose their force and Solomon's recorded experience of the vanity of all things and the vexation of spirit is verified, as the soul becomes heard, as it tries to practise meditation and draw near to the unseen world.

The basis of character is still disputed by those to whom we naturally look for information, each writer having some theory of his own, which he believes to be correct, although differing in many

respects from any other ; for instance we hear theologians assert continually that all character is a legacy from our first ancestors, entailed on their offspring as a punishment for their offence of disobedience ; in consequence thereof every individual since born into this world has been cursed with a bad character, which has to be borne as a heavy burden all through life, with a liability of further punishment after death for possessing it.

Many scientists however affirm that the new-born infant has no distinct character, but that the mind, the instrument of its power, is like a blank sheet of paper, receiving whatever impressions may be given it by the race, parents and environment ; these constituting its bent or bias of mind, which is called character. Therefore the child will be good, bad, or indifferent according to its country, parentage, education and those conditions of life it is subject to, though also depending in a great measure upon the society and associations in which it is reared.

Again, phrenologists ascribe natural character to hereditary influences which leave their imprint on the brain of the child, and thus predispose it to a given course of action through life, and say that the mother imparts the mental bias before the birth of the child ; the body and base of the brain being conferred by the father, according to his physical and mental condition at the time of conception.

But theosophists, on the authority of ancient Eastern philosophers, teach that the natural character of an individual is the result of all the thoughts, desires and actions, accumulated by him in former incarnations ; being the effect of all the causes that were set in motion by him during his previous earth lives, and having now to be worked out for further experience, or as expiations of former misdeeds, etc. The new experience that is gained in the present existence is an acquired character which assists in modifying or altering the tendencies of the original or natural character that was brought over by the Ego.

This last theory will in some measure account for the early display of innate character shown by many infants, frequently of a very distinct type, before any experience in the present life has been gained, or any habits formed to prepare an acquired character ; as in some clever musicians we read about, who played sonatas of their own composing when mere toddling babes, etc. It also accounts for the natural disposition being depicted in the palms of the hand, and decipherable by competent palmists before the child is a week old. For character impresses itself on every part of the body, and can be interpreted by experts at any time.

The working of the character manifests itself in the brain, the study of its power and direction is called Phrenology ; it also stamps itself on the face, and the study of its signs is called Physiognomy ; also in the shape and lines of the hand, called Palmistry ; and in the

general movements of the body, as in shaking hands, the difference of gait in walking, etc., called Pathognomy. All of these studies give the power to competent experts to understand the characters of individuals from external signs.

The usual manifestation of character outwardly is by word and deed, proceeding through the faculties of the brain, the largest organs giving the most power (unconsciously however to the possessor), and forming those dominant traits of disposition which distinguish each person from every other individual. But as all brains are more or less irregular in their shape, and unbalanced in their action by the different sizes of the faculties, so every character is defective therefrom ; as these defects of the brain show the discords in the working of the mind, which produce unhappiness. It would thus appear that the correcting of these defects should be the main object of all our efforts for improvement.

These defects are all capable of being remedied after the knowledge of them has been gained, *i.e.*, of the particular deficiency or excess of any of the faculties that require to be cultivated or subdued, so as to bring them into harmony with the others, to equalize their action, and by so doing to produce proportionate happiness. But human nature appears opposed to change, inasmuch as nearly all persons seem contented with their character, be it ever so indifferent. Thus if persons have a deficiency in any faculty, or an excessive development which hurries them on to acts of immorality or crime, they seldom feel ashamed, or have a desire to correct such defects, but rather pride themselves upon this distinction from their fellows.

We generally gain a knowledge of the character or disposition of others by association and experience of their prominent qualities, though we seldom discover the reason of their actions. Supposing we were willing to be told of our faults and resolved to benefit by the knowledge of them imparted to us by others, we might improve more rapidly ; but, unfortunately, we are seldom disposed to accept correction from either friends or acquaintances, and are apt to wax angry when our defects are pointed out to us.

There can be little doubt that every person's thoughts and actions are governed by the character, which appears to be inseparable from the Ego and the outward expression of its qualities. This somewhat supports the theosophical affirmation of the Ego creating the character, and afterwards governing the life. Assuming this view to be correct, the amending of our faults should be the most practical mode of improving our real selves ; as every defect that is rectified must make us so much stronger in our struggle for better things ; which again will be much simplified if we know the particular faculties most defective, and are informed of the best way to improve them.

At one time it was supposed that character arose from the shape

of the brain,] and that the form of the brain was the effect of heredity, but now the idea prevails that the qualities of the Ego or Self, give both shape and size to the brain, with its quality and temperament, as also the shape and size of the accompanying body, whether it is well or ill-formed, coarse or fine, strong or weak ; and to the features, whether they are comely or homely ; also to the expression of the countenance, whether it is pleasing or otherwise ; and to the walk and bearing of each individual including every bodily pose and movement.

The Brain and the Face, as before mentioned, are the indexes whereby each one's disposition can be estimated by experts. We may then infer that any alteration of character, from whatever cause arising, is preceded by an internal conviction by the Ego, of the necessity for such a change ; and that the expression of the face and shape of the brain will follow. This has been found to be the fact by attentive observers, because every part of the body is a reflection of individual character.

Every person is more or less biassed in the opinion entertained of others by the expression of their features, thus imbibing prejudices, favourable or the reverse, at the first sight of strangers, though often unconsciously. This pre-judgment comes without conscious effort, and affects all future intercourse for good or evil, as it seems to be Nature's provision to help us in choosing friends that are in accord with our own feelings ; or by preventing closer acquaintance (through the repugnance generated) to preserve us from injury of some kind ; thus showing that something in them is antagonistic and discordant with our own disposition, and that a closer intimacy might provoke discord and unhappiness.

Most persons' faces when critically examined, impress us with the fact that there is a something not quite satisfactory in them, though perhaps we are unable to decide what particular thing it is. This dissatisfaction often arises from defects in the character which have impressed the features with the deficiency ; also in a similar way impressing the head by irregularities in its shape, showing that the faculties are unbalanced in their action. These defects show there are discords in the working of the mind, that are an effective barrier to much higher progress or improvement until they are rectified. This work of self-culture ought to be attempted without delay.

There are several ways recommended for correcting these deficiencies, though only two will be specified at present ; one is by culture and the other is by imitation of the qualities opposite to the defects. Though both require steadfast earnestness with strong determination and large firmness to thoroughly succeed in eradicating from the natural character the predisposition of the Ego.

To improve character by culture it is necessary to first ascertain what part of the brain is too weak, and what part too strong to give a due balance to thought and action. Take for example one of the

most usual defects, selfishness ; especially that form arising from an unbalanced faculty of acquisitiveness, acting in the direction of pecuniary greed. This faculty runs riot at the expense of the comfort and sometimes even of the necessities of life to others, by the exactions imposed upon those dependent on, or brought into business contact with, the possessor of this dominant organ. The weak part of the brain, under notice, would probably be a small organ of conscientiousness, that would prevent the owner from practising the golden maxim of doing to others as he would wish to be done unto, also a deficient organ of benevolence which, if large, would impart the desire of exercising one's power of accumulating in benefiting and assisting one's weaker brethren to secure a more comfortable livelihood, and of feeling delight in acts of love and generosity. This example shows that the faculties of conscientiousness and benevolence require to be cultivated, in order to govern the action of the organ of acquisitiveness.

It is not so necessary to repress the power or desire of gain, as to direct its acquisition into proper channels and to foster the feeling of justice, generosity and kindness, to prevent its action from injuring other persons. The faculty itself is a most valuable one, especially when acting with the intellectual group of organs by giving the desire and the industry to accumulate knowledge. Though even in this case a small organ of benevolence would act injuriously, by disposing the student to keep his knowledge for his own advantage, instead of giving the result for the benefit of humanity. The cultivation of the altruistic sentiments centered in the faculty of benevolence would elevate the selfishness engendered by large acquisitiveness, and thus prove a blessing instead of a curse to the whole community.

The outward expression of a small organ of benevolence would show in a harshness of conduct and a hardness of feeling in all dealings with others and an uncongeniality or want of sympathy with misfortune generally. When this is recognised the disposition can be altered for the better by cultivating a feeling of good-nature and generosity whenever appeals are made for kindness and sympathy, as also in interesting one's self in the wants and woes of the unfortunate. Every effort thus made will send a current of blood (which is its living nourishment) to that particular faculty, quickening its growth more and more with each effort, and thus it will grow stronger and more efficient for future use by each endeavour. More especially will this be the case if the love of approbation is an active faculty, as the motive for improvement will then be stimulated by the desire for praise and for the good opinion of other persons. Similar reasoning can be applied to other defects of character that require amendment.

Imitation is a very powerful factor in changing one's natural disposition. By assuming a virtue, if you have it not, the virtue

will by continued perseverance become fixed, and form a part of the permanent character. Professor Albert Bausch speaking on this subject of imitation said: "Some years ago I began to practise facial and voice imitation and was surprised to find that I could not assume an expression of anger, love, or vanity, without feeling, for the time being, these passions in myself. On one occasion in a dark and lonely wood I began to practice the gestures, facial expression and voice of fear, when I found I had to stop it or run away, being overcome by the fear which I had only assumed. So on another occasion when I was in a state called the 'blues,' I began the practice of joyful emotions, as exhibited in the gestures, face and voice, and as long as I practised this the 'blues' were gone. An idea occurred to me—why not assume and try to feel and express in the face, etc., the feelings of hope, agreeableness, friendship and all the sentiments that lead to happiness?"

"I began at once. If I met a man to whom I had an ill-feeling I put on a pleasant expression, a friendly voice and a bodily attitude of sympathy; trying within to feel well towards him, as well as assuming the expression without. Repeatedly doing this made me like the man, in a measure, and the ill-feeling died away entirely."

"Have you a sour disposition? Study closely the sweet expression of content on the face of some one who never feels sour, and imitate the same. Do you get into fits of stubbornness and keep a stiff upper lip and talk in a hard metallic voice, and hold your head high, and do you want to get over it? Then assume a soft voice; keep your lips slightly apart; hang your head a little forward and your stubbornness will gradually leave you. The face will respond first. If your mouth looks like a slit in the face, you can get full, plump lips by making love and suppressing the expression of hatred. By assuming a given facial expression repeatedly you get both the physiognomy and character that is associated with the expression. Your head will also change, not so quickly or so decidedly, because it represents what might be called your permanent character. But by continual activity of certain faculties of the mind, the corresponding organs in the brain first become more active and then enlarge."

In whatever way we become possessed of our natural characters it is certain they adhere to us until by our own efforts we make them better or worse. It would then appear that the controlling power resides in ourselves, *i.e.*, in our Egos or Souls, as the directors and controllers of the machinery of action. Now this real Self or Ego is generally spoken of as an abstraction, a something unreal, because it is not tangible to the five senses, but requires an amount of abstract reasoning to connect it with all we think, say, or do. This non-realization of our true Self makes it more difficult to give it its due place in the government of our lives, through having been always trained to think of ourself as a body,

and ignoring the controlling Soul. This apparently dictates to and governs the body, so we should now endeavour to obtain a clearer understanding of this innate power that regulates all our thoughts and actions, with a view to profit thereby.

Assuming that the motor of all thought and action is Soul, or Self, let us enquire how the Soul operates the machinery, from its home or seat in the Medulla Oblongata, or ganglion of the nerves in the Cerebrum. These nerve fibres that centre around the Soul or Ego connect and control every part of the human frame, thus putting every portion of the system into connection and sympathy with every other part at the will of the operator, similar to an operator in a central office of a Telephone Exchange.

The number of organs are the same in every person's brain, it is in the proportionate size and activity of the faculties that the greatest causes of difference in character arise; and mothers can increase both the size and activity of any particular faculty by prenatal influence when they make this knowledge their own. For knowledge of any kind is our own only when the truth of it comes home irresistibly; as we may know many things without ever bringing such knowledge home as our own possession.

Phrenologists liken a mother's influence on her offspring to the effect that good and poor soils have on vegetation. Say two plants are taken of equal quality, one is planted out in good soil, the other in poor soil; let them have the same climatic conditions, yet the one grown in good soil, when reaching maturity will far surpass the other in every quality, they possess in common, besides laying the basis for much improved descendants through having acquired fresh virtues. So with children descended from a superior mother, who will in turn transmit the virtues acquired, from her superiority, to endless generations.

To understand the motherly influence on character, it may be likened to a skilful musician who can produce a far superior quality of music from a good instrument than it is possible to obtain from an indifferent or bad one. So the conditions being favourable round and about any mother, she will attract the better Egos that are seeking re-birth; these will grow up better specimens of humanity, as they possess superior characters to begin life with. The mother's influence does not change the Ego, only by giving it a better body and conditions favourable for the development of its best faculties, and in keeping the unfavourable organism in a suppressed or subordinate position and influence.

How often have parents to mourn over the wayward character of a child, and how frequently discord and misery arise through the unmanageableness of children. Can these causes be remedied? Is it possible to make fairly sure of having good children if the right knowledge and practice are acquired? The answer must be yes to both questions. But hitherto the endeavour to give the requisite

information on these topics to young women, who are to be the future mothers of the race, has been baulked and discouraged in every popular direction. It is true there are many books containing parts of the information required, but they are not known to many women, being for the most part text books for students of physiology and kindred sciences ; besides, the price is far too high for the bulk of people to afford them.

We must not overlook the teaching that the quality, or mental evolution of the parents, attracts corresponding mental entities to be born from them, for their necessary experience and profit. Whatever character may be brought over from previous lives, by any Ego, the indications of its bias will be manifested in the brain of the individual, with its particular defects, that have to be overcome or rectified during its earth-life ; and the remedy will be more effective if the defects are pointed out by some competent outsider ; for reason indicates that, given the knowledge of the cause of error, it is half way towards correction and amendment, therefore self-improvement becomes an easier process.

WILLIAM ROUT.

THEOSOPHY AND SPIRITUALISM.

[Concluded from p. 68o.]

TURNING now to our second class of phenomena, we see that many of those ordinarily displayed at a Spiritualistic gathering are simply the manifestation of the ordinary powers and faculties natural to the astral plane, such as are possessed by every dead man. I have already explained in my little work on " Clairvoyance " what these powers are, and any one who will take the trouble to read that will see how clearly the possession of such sense accounts for the faculty so often exhibited by the dead, of reading a closed book or a sealed letter, or describing the contents of a locked box. I have had repeated evidence through many different mediums of the possession of this power ; sometimes the knowledge obtained by its means was given out through the medium's body in trance speaking, and at other times it was expressed directly by the dead man, either in his own voice or by slate-writing. These astral faculties sometimes include a certain amount of prevision, though this is possessed in very varying degrees ; and they also frequently give the power of psychometry and of looking back to some extent into the events of the past.

To the same category belongs the answering of mental questions. To the dead man on his plane the thought is to a great extent visible, so to see it and to answer it is quite an ordinary feat for him, though so extraordinary to us.

Our third class of phenomena is that dependent upon partial materializations.

All the most interesting occurrences of the séance-room are connected in some way or other with materialization—that is to say, with the building of physical matter round some astral form, in order that through it the ego inhabiting that astral form may be able to produce results upon the physical plane. But of this materialization there are three varieties.

The habitues of séances will no doubt have noticed that materializations are of three kinds :—First, those which are tangible but not visible ; second, those which are visible but not tangible ; and third, those which or both visible and tangible. To the first kind, which is much the most common, belong the invisible spirit hands which so frequently stroke the faces of the sitters or carry small objects about the room, and the vocal organs from which the “ direct voice ” proceeds. In this case an order of matter is being used which can neither reflect nor obstruct light but which is capable under certain conditions of setting up vibrations in the atmosphere which affect us as sound. A variation of this class is that kind of partial materialization which, though incapable of reflecting any light that we can see, is yet able to affect some of the ultra-violet rays, and can therefore make a more or less definite impression upon the camera, and so provide us with what are known as “ spirit photographs.”

When there is not sufficient power available to produce a perfect materialization we sometimes get the vapourous-looking form which constitutes our second class, and in such a case the operators usually warn their sitters that the forms which appear must not be touched. In the rarer case of a full materialization there is sufficient power to hold together, at least a few moments, a form which can be both seen and touched.

Nearly all the phenomena coming under this third subdivision of ours are effected by means of the first of these types of materializations ; for the hands which cause the raps or tilts, which move objects about the room or raise them from the ground, are not usually visible, though to be able to act thus upon physical matter they must themselves be physical. Occasionally, but comparatively rarely, they may be seen at their work, thus explaining to us how that work is done in the far more numerous instances in which the mechanism is invisible to us. Such a case is given to us by Sir William Crookes, F. R. S., in his very interesting book, “ Researches in the Phenomena of Spiritualism,” and I have myself seen exactly the same phenomenon as he there describes.

These same materialized hands manage all the smaller business of the séance ; they wind up the perennial musical-box and wave it over the heads of the sitters ; they play (and sometimes very sweetly) upon that curious kind of miniature zither which is usually euphoniously termed “ fairy bells ; ” they sprinkle water or perfume sometimes ; they bring flowers and fruits and even lumps

of sugar, which I have known them deftly to insert into the mouths of their friends.

It is usually they also that are employed in slate-writing, though this may sometimes be managed still more rapidly by means of precipitation, to which we shall make reference presently. But generally the fragment of pencil enclosed between the slates is guided by a hand, of which only just the tiny points sufficient to grasp it are materialized.

One very well-known medium in London used to carry this slate-writing to a very high degree of perfection some twenty years ago. It was the finest possible performance to which to take the bigoted sceptic, who boasted that nothing ever happened or would happen while *he* was present. One would make an appointment with the medium for eleven o'clock on a bright summer morning; one would take the sceptic into a stationer's shop on the way and make him buy two ordinary school slates, put a tiny crumb of slate pencil between them (or sometimes two or three fragments of different colors) and then have them packed up in brown paper and strongly tied. One would then purchase a stick of the best sealing wax and request the sceptic to seal the string with his own seal in as many places as he wished—the more the better—and on no account whatever to allow that parcel to go out of his hands.

Then we should proceed to the medium's house and commence the séance, cautioning the sceptic to sit upon his parcel of slates in order to make sure that they were not tampered with. The medium commenced operations with slates of his own, which were always lying upon the table for examination before the séance began; and the sceptic usually had elaborate theories about these, as to how messages had already been written upon them, and washed out with alcohol so that they would presently reappear; or else that of course they would presently be dropped out of sight and others substituted for them by sleight-of-hand. It was best as a rule to let him talk, and take no notice, knowing that one could afford to bide one's time.

The medium would hold a single slate pressed against the under surface of the table with one hand—a little plain wooden table with no drawers, and obviously no contrivance of any sort about it, not even a cloth upon it. Under these conditions answers would be written to any simple questions, or any sentence dictated would be faithfully taken down. Here the sceptic would usually interpose by requesting that a sentence might be written in Sanskrit or Chinese or the Cherokee dialect, and would be hugely triumphant if the controlling "Spirit" confessed that he *did* not happen to know these languages. Occasionally he would fetch somebody who did know them, and then the sceptic would be somewhat staggered, though he still clung to the idea that somehow or other the whole thing was a fraud.

Presently, however, when the séance got into full swing, one would insinuatingly ask the directing entities whether they could write upon our own slates; and though I have once or twice been told that they feared the power was not sufficient, in three cases out of four the reply would be in the affirmative. Then one turned to the sceptic and requested him to produce his parcel, asking him to examine the seals so as to be perfectly certain that it had not been touched. He would then be courteously requested to hold the sealed parcel in his own hands above the table, the medium perhaps taking hold of one corner of it, or perhaps merely laying his hand lightly upon it. Then the sceptic would be requested to formulate a mental question, but on no account to give any indication as to its nature. He would do this, and it was generally an interesting study to watch the expression of his face when he heard the sound of rapid writing going on in the parcel between his hands. In a few moments three quick taps would signify that the message was finished, and the medium would remove his hand, gravely asking the sceptic to examine his seals and make sure that they were intact.

He would then cut his parcel open, and find the inside surfaces of his new slates covered with fine writing on the subject of his mental question. Usually for the time he was speechless, and went home to think it over; but by the end of the week he had generally made up his mind that we had been in some inexplicable way deceived or hallucinated, and that "of course we did not really see what we thought we saw." Nevertheless it was a hard nut to crack, and his frequent references later to "that clever but ridiculous performance," would show that it remained in his mind, and had perhaps done him more good than he was willing to own.

It is not difficult to see why this slate-writing should be one of the easiest forms of conveying a message, and indeed the only kind of writing that can be performed in full daylight. For the fact is that it never is performed in daylight, even though the surrounding conditions are so absolutely satisfactory to us. Between the two slates or between the slate and the table there is always the darkness which makes materialization easy. When a physical body is slowly grown and built together in the ordinary way, when it is thoroughly permeated by the vital principle and definitely energized by the spirit, it becomes a relatively permanent organism, and can withstand the impact of vibrations from without within certain limits.

We must remember that materialization is a mere imitation of this—a mere concourse of fortuitous atoms, temporarily held together in opposition to the ordinary laws and arrangements of nature. It therefore needs to be constantly held together with care and difficulty, and any violent vibration striking it from without would very readily break it up. It must also be remembered that the matter employed in materialization is almost all withdrawn from the body of the medium and is therefore subject to a strong attraction which

is constantly drawing it back to him. The very strong and rapid vibrations of ordinary light will therefore dissolve a materialization almost instantaneously, except under very exceptional circumstances.

It can be maintained for some time in presence of a very faint light such as that given by gas turned very low, or by what is called a "luminous slate," which is usually a piece of wood or cardboard coated with luminous paint, and exposed to the sun during the day, so that at night it may give out a faint phosphorescent radiance.

There is no sort of doubt that it is not only etheric matter which is thus temporarily withdrawn from the medium's body, but also often dense solid and liquid matter, however difficult it may be for us to realize the possibility of such a transference. I have myself seen cases in which this phenomenon undoubtedly took place, and was evidenced by a very considerable loss of weight in the medium's physical body, and also by a most curious and ghastly appearance of having shrivelled up and shrunk together, so that his tiny, wizened face was disappearing into the collar of his coat as he sat. The "guides" directing a séance rarely allow their medium to be seen when he is in this condition, and wisely, for it is indeed a terrible and unwholesome sight, so uncanny, so utterly inhuman that it would inevitably seriously frighten any nervous person.

In that manual of materializations, "People from the Other World," p. 243, Colonel Olcott describes the manner in which he carefully weighed the materialized form which called itself Honto. At his first attempt this Red Indian girl weighed eighty-eight pounds but at the Colonel's request she promptly reduced herself to fifty-eight pounds, and then again increased to sixty-five, all within ten minutes, and without changing her dress. Now nearly all this mass of physical matter must have been withdrawn from the body of the medium who must consequently have lost proportionately. I have myself experimented in just the opposite way in connection with the same phenomenon, for I have arranged the medium's chair upon the platform of a weighing-machine, and have clearly noted many times a large loss of weight while materialized forms were showing themselves.

It must be remembered that while the dead man is using a materialized form, he can feel through it to a certain extent. For that reason a sword constantly waved around a man who is haunted is supposed to be a protection, and the sword was also an important part of the outfit of the mediæval magician.

No physical weapon could affect the astral body in the slightest degree; a sword might be passed through it again and again without the owner even being aware of it; but as soon as there is any materialization (and wherever physical phenomena occur there must be some materialization, however little) physical weapons may act through it upon the astral body and produce sensation, much as was the case with the more permanent physical body during life.

Undoubtedly the medium may be seriously injured by any unauthorized interference with the materialized form.

It is by no means uncommon at a séance for the dead man to materialize vocal organs sufficiently to produce intelligible sound though this appears to be (as indeed one would naturally suppose) a much more difficult feat than the materialization of a hand. Very often the construction of such organs seems to be imperfect, and the resulting voice is a hoarse whistling whisper. I think almost invariably the first attempts of an unaccustomed ghost to materialise a voice go no further than the softest of whispers; but on the other hand the "spirit guide" of a regular medium, having practised the art of materializing organs and speaking through them many hundreds of times, often possesses a perfectly natural and characteristic voice.

I am quite aware that the ordinary explanation of a "spirit voice" is that it is an effort of ventriloquism on the part of the medium, but when one recognizes the voice as one well-known in earth life that explanation seems a trifle unsatisfactory. Also it seems to me to fail to account for the fact that on one occasion at a séance in my own house the unseen performers treated us to a song in which all four parts were distinctly audible, two of them being taken by very good female voices—and that although the medium was of the male sex (and in a deep trance anyhow) and none but men (trusted friends of my own) were physically present in the room.

I have already mentioned in connection with the phenomenal production of paintings or writings that there is another method by which this may be done, more rapid and efficient, but requiring greater knowledge of the possibilities of the astral plane. This method is usually described as precipitation and the operator simply disintegrates as much of his writing material—ink or chalk or plumbago—as he requires, and transfers it to the surface of his paper. A more accomplished performer, however, can gather together such material as he needs from the surrounding ether; that is to say, he is practically able to create his materials, and so can sometimes produce results which cannot readily be imitated by means at our disposal upon the physical plane.

Another interesting power at the command of experimenters on the astral plane is that of disintegration and of reintegration, to which we have already referred when speaking of precipitation. This is simply the process of reducing any object to an impalpable powder—in fact into an etheric or even atomic condition. This may be brought about by the action of extremely rapid vibration, which overcomes the cohesion of the molecules of the objects operated upon. A still higher rate of vibration, perhaps of a somewhat different type, will further separate these molecules into their constituent atoms. A body thus reduced to the etheric or atomic

condition can be moved with very great rapidity from one place to another ; and the moment that the force which has been exerted to bring it into that condition is withdrawn, it will at once resume its original state.

It is in this way that objects are some times brought almost instantaneously from great distances at Spiritualistic séances, and it is obvious that when disintegrated they could be passed with perfect ease through any solid substance, such, for example, as the wall of a house or the side of a locked box, so that what is commonly called "the passage of matter through matter" is seen, when properly understood, to be as simple as the passage of water through a sieve, or of a gas through a liquid in some chemical experiment.

I have myself very frequently had all sorts of small objects brought to me from a distance—flowers and fruit being the most common. In some cases tropical flowers and fruit, obviously perfectly fresh, have been thus presented to me in England. When interrogated as to whence these things came, the controlling entities have always emphatically asserted that they were not permitted to steal any person's property in this way, but had to search for their flowers and fruit where they grew wild. I have had a rare fern and a rare orchid brought to me in this way—thrown down upon the table with the fresh earth still clinging to their roots. I was able to plant both of them afterwards in my garden, where they took root and grew in the most natural manner. The best stories that I know of the bringing of plants to a séance are contained in Madame d'Esperance's book, "Shadowland." Another instance either of the passage of matter through matter, or the employment of fourth dimensional power, is given when a solid iron ring too small to go over the hand is passed on to one's wrist. This has three times been done to me, and in each case I had to trust to our dead friends for its removal, since it would have been quite impossible to get it off by any physical means except filing. I have also again and again had the back of a chair hung over my arm while I was grasping the hand of the medium. Once I watched that process in a moderately good light, and though the phenomenon was very quickly performed it yet seemed to me that I saw part of the back of the chair fade into a sort of mist as it approached my arm. But in a moment it had passed round or through my arm and was again solid as ever.

Another striking but not very common feat displayed occasionally at a séance is that of handling fire unharmed. On one occasion at a séance in London a materialized form deliberately put his hand into the midst of a brightly burning fire, picked out a lump of red hot coal nearly as large as a tennis ball, and held it out to me, saying quickly, "Take it in your hand."

I hesitated for a moment, perhaps not unnaturally, but an impatient movement on the part of the dead man decided me. I felt that he probably knew what he was about, that this was perhaps an

unique opportunity, and that if it burnt me I could drop it before much harm was done. So I held out my hand and the glowing mass was promptly deposited in my palm. I can testify that I felt not even the slightest warmth from it, though when the dead man immediately took a sheet of paper from the mantelpiece and applied it to the coal, the paper blazed up in a moment. I held this lump of coal for a minute and a half, when, as it was rapidly growing dull, he motioned me to throw it back into the fire. Not the slightest mark of redness remained upon my hand—nothing but a little ash—nor was there any smell of burning.

Now how was this done? I could not in the least understand at the time, and we could get no intelligible theory out of the presiding entities. I know now from later occult studies that the thinnest layer of etheric substance can be so manipulated as to make it absolutely impervious to heat, and I assume that probably my hand was for the moment covered with such a layer, since that is perhaps the easiest way of producing the result. Be that as it may, I can certify that the event occurred exactly as described.

Fire is sometimes produced as though spontaneously, at a séance, and of course lights are among the commonest of phenomena. Both light and heat are simply modes of motion—rates of vibration—and it is therefore only necessary for the dead man to know how to produce vibrations of the required velocity and the light or the fire is there. There are several varieties of lights frequently employed at séances, and the study of them is exceedingly interesting, but as we have only a few minutes left, I must hurry on to our fifth class—that of full visible materializations.

I have had the opportunity (on two separate occasions when deception was an entire impossibility) to watch closely the whole process of materialization and dematerialization. The form was that of an unusually tall man, and he first appeared as a patch of cloudy light on the floor, which rose and increased until it looked somewhat like the stump of a tree. It grew on until it was a vague pillar of cloud towering above our heads, and then gradually condensed into a definite and well-known form, which stepped forward, shook me warmly by the hand, and spoke in a full clear voice, exactly as any other friend might have done. After talking to us for about five minutes and answering several questions, he again shook hands with us and announced that he must go. Bidding us good-bye, he immediately became indistinct in outline, and relapsed into the pillar of cloud, which sank down fairly rapidly into the small cloudy mass of light upon the floor, which then flickered and vanished.

I have seen three materialized forms together—one of them an Arab six inches taller than the medium, another a European of ordinary medium height, and the third a little girl of dark complexion, claiming to be a Red Indian—while the medium was securely locked up inside a wire cage of his own invention, which was

secured by two keys (both in my pocket) and a letter-lock which could only be opened from the outside. Later in the same evening we were requested to unlock this cage, and the two forms first described brought out the entranced medium between them, one supporting him by each arm. We were allowed to touch both the medium and the materialized forms, and were much struck to find the latter distinctly firmer and more definite than the former. They did not in this case return him to his cage, but laid him on a sofa in full view of us all, cautioned us that he would be exceedingly exhausted when he woke, and then incontinently vanished into thin air before our eyes. All this took place in a dim light, the two gas jets in the room being turned very low, but there was all the time sufficient illumination to enable us to recognize clearly the features both of the medium and of our dead visitors, and to follow their movements with absolute certainty.

It is only when the conditions are favourable that one may hope to find the materialized forms able to move about the room as freely as in the cases above described. More generally the materialized form is strictly confined to the immediate neighbourhood of the medium and is subject to an attraction which is constantly drawing it back to the body from which it came, so that if kept away from the medium too long the figure collapses, and the matter which composed it, returning to the etheric condition, rushes back instantly to its source. It is excessively dangerous to the medium's health, or even to his life, to prevent this return in any way; and that is why the action of the ignorant boor who endeavours at a genuine séance to seize the materialized form, is wicked as well as foolish and treacherous. No one who has not sufficient education to comprehend a little of the conditions, and sufficient honesty to keep a promise, ought ever to be permitted to take part in a séance.

Assuredly we in Theosophy have no quarrel with Spiritualism; we know very well that it has its place and work. We know that its phenomena take place, and we know that they have had great value as demonstrating the reality of superphysical life to many a sceptical mind. There are many men who seem constitutionally incapable of profiting by the experience of others; they must go and see everything for themselves, not realizing that, even if they do see, their untrained observations will be of very little value. Such men can obtain what they need very readily in Spiritualism, and could not obtain it equally easily anywhere else. By all means, then, let them attend séances, and satisfy themselves, as so many others have done. Frankly, it is not a course that we should advise except to such a man as this, because there are certain serious drawbacks to it from our point of view.

The greatest of these is one at which the sceptic would laugh—the danger of believing too much! For if the sceptic has determination and perseverance, he will assuredly be convinced sooner or

later; and when he is, it is quite likely that the pendulum will swing to the other extreme, and that he will believe too much instead of too little. He may readily grow to regard all the words of the dead as gospel, all communications which come through the tilts of a table as divinely inspired.

There is also another danger—that of being uncomfortably haunted. Often there come to a séance most undesirable dead people, men of depraved morals, seeking to gratify, vicariously, obscene lower passions. The “guide” usually protects his medium from such influences, and will not allow such a man to communicate; but he cannot prevent him from attaching himself to other sitters, and following them home. The sceptic may think himself strong-minded and non-sensitive, and therefore proof against any such possibility; some day he may be unpleasantly undeceived; but even if that be so, does he wish to run the risk of bringing home an influence to his wife or his daughter? Of course I fully recognize that this is only a possibility—that a man might attend a score of séances and encounter nothing of this sort; yet these things have happened and they are happening even now. People driven to the verge of insanity by astral persecution have come to me again and again; and in many cases it was at a séance that they first encountered that ghostly companion. The strong can resist; but who knows whether he is strong until he tries?

Then there is always the possibility of being deceived, to which I referred before—not so much of being deceived by the medium (though of course that has happened) as by entities behind. Unless the sitter is himself a trained clairvoyant of no mean order, he simply cannot tell what it is that he sees, however much he may flatter himself that his discernment is perfect. There is also the whole question of possible harm to the dead. It is true that the dead man sometimes wishes to communicate in order to unburden his mind in some way, and when this is the case it is well that he should have the opportunity of doing it.

But these cases are comparatively rare. If they want us they will seek to reach us; but we should invariably let the movement come from their side—we should never seek to draw them back. It may be said perhaps, “but is it not a natural desire on the part of a mother to see her dead child again?” Surely it would be more natural for the mother to be entirely unselfish, and to think first of what was best for the child before she considered her personal longings. In many cases communication with the physical plane may do a man but little harm during the earliest stages of his astral life; but it must always be remembered that in every case it intensifies and prolongs his attachment to the lower levels of the plane—that it sets up in him a habit of remaining closely in touch with the earth-life.

Yet, with all this, assuredly Spiritualism has its place and its

work, and it has been of incalculable value to many thousands of men and women, bringing to them a conviction and a certainty with regard to the life after death which has changed the aspect of the whole world for them and helped them far along the road of their evolution. So, I say, let Spiritualists and Theosophists work together in friendly harmony, each retaining his opinions quite freely, but without despising or abusing those of the other. We have a mighty gospel to give to the world—a gospel for lack of which it is sinking into despair and desolation. Shall men, our brothers, go down to their graves in sorrow for want of this higher teaching because those who know the truth are squabbling among themselves about immaterial points of detail? Let us stand shoulder to shoulder until the world thinks as we think on the great and vital questions; and then, a few thousand years hence, there may perhaps be time to argue about matters of minor importance.

C. W. LEADBEATER.

HISTORIC THEOSOPHY.

IT is now so long a time since the members of the T.S. have been studying Theosophy, and they have become so well-used to investigating its higher aspects and its technicalities, that they are sometimes apt to overlook the fact that there is still a vast section of the public to whom it is little better than a name. Thus it happens that so many persons, when they hear Theosophy mentioned, seem to be quite in the habit of considering the subject designated by that word, as if it were something which had been developed, or at least publicly taught and otherwise heard of, only within the last few years at the utmost, and therefore of quite modern growth. But the advocates and adherents of the teachings given out under the names of Theosophy and Occultism know how false is such a view; and of the necessity there is for occasionally recapitulating the points in the history of philosophy which prove that we are in reality studying the oldest of human knowledge—that instinctive perception of the truth of things which has prompted the thinkers of every philosophic and religious system in all times, and is equally true to-day.

But to theosophic students, when they have become to some extent familiar with the subject of their investigations, and have in that manner learned how to recognise the scattered traces of that comprehensive philosophic system usually dealt with by enquirers into the Eastern learning, or which theosophists disseminate in their literature, it has not infrequently been matter of surprise at first, how great a number of such traces of it will become apparent in historical and biographical works—even when the personages dealt with were not supposed either to be professed Occult students, or perhaps even aware of the existence of those particular fraternities whose doctrines they are thus found to be more or less familiar

with ; or when the subjects dealt with and the incidents concerned were not supposed to have a distinctly mystical origin.

In dealing with these it is not so much the purpose of the present paper to comment especially upon the writings or acts of those who were professed exponents of mysticism in ancient times, as to deal in a more comprehensive manner with others of a less prominent kind ; such as may be found in literature easily available and well known. But the first will also be dealt with whenever their ideas or doctrines are found strikingly in accordance with those given out systematically during the last three decades—more especially when these are found scattered through works by writers either immediately preceding the time of those who are recognised exponents of modern Theosophy, or may otherwise be supposed generally ignorant of them. For information culled from such sources has the more value, on account of the writers having no special bias or prejudice regarding the matter under consideration ; and hence are less liable to present one-sided views. On the other hand it will be necessary to allow for the unintentional distortion or misrepresentation which is inevitable where the writers do not understand the esoteric system supposed to be familiar (more or less) to the author quoted ; * but these perversions or misconceptions are easily seen through and set aside by those who have gained more or less theosophic knowledge, and thus have to that extent the necessary keys available. But we may not be able to go very far ; because the authors quoted, if they were to any considerable extent possessed of true mystic knowledge, might be employing veils calculated to prove transparent only to those who were advanced to a similar degree ; † and therefore we must be content with such matter as we can discover—which is quite sufficiently abundant for present purposes.

Seeing the quantities of such theosophic hints and references which are to be found among all sorts of sources, it appears at first sight not a little strange that they had not long ago been pointed out by unprejudiced enquirers prior to the advent of modern Theosophy, and the present Theosophical system more or less perfectly developed from them. At least it may so appear to us at present, in the light of such portion of the mystic science as we know ; but it may not inaptly be remembered that some facts in science have been known for great lengths of time, before philosophers have been forthcoming who were capable of explaining the principles which lay behind them. And moreover, in reviewing the past, it seems as if some brains are utterly incapable of seeing or understanding more than one particular thing ; and that only in the special light in which they may have been in the habit of viewing it—so that, for every other aspect of the case, they appear thoroughly blind and deaf.

* Cf. "Isis Unveiled," I, 320.

† Cf. "Secret Doctrine," I, 671, n. e.

Thus, it has been remarked of a certain class of these, that they "live so exclusively in the pre-scientific past, that even the really strong intellects among them are reduced to atrophy as regards scientific truth. Eyes they have, and see not; ears they have, and hear not; for both eyes and ears are taken possession of by the sights and sounds of another age." * And it appears to be the same with another and very opposite class, usually deemed more advanced; for in this "there are some minds which were brought up and fed on exact and positive sciences, but which feel, nevertheless, a sort of instinctive impulse for philosophy. They can satisfy this impulse but with materials they have already at hand. Ignorant in psychological sciences, having studied only the rudiments of metaphysics, they nevertheless are determined to fight these same metaphysics as well as psychology, of which they know as little as of the other. After this is done, they will imagine themselves to have founded a positive science; while the truth is that they have only built up a new mutilated and incomplete metaphysical theory. They arrogate to themselves the authority and infallibility properly belonging to the true sciences, those which are based on experience and calculations; but they lack such an authority." † And when the edifice so reared tumbles about their ears, are so disgusted with the failure that they become infatuated with a spirit of blank contradiction. Under such circumstances it is not unusual for them to act much in the same manner as the members of the French Academy are said to have done under similar influences, when they "went on denying everything under the sun, until at times the learned body fell into a fury, an epidemic of negation. It denied Franklin and his refined electricity; laughed at Fulton and his concentrated steam; voted the engineer Perdonnet a straight-jacket for his offer to build rail-roads; stared Harvey out of countenance, and proclaimed Bernard de Palissy 'as stupid as one of his own pots.'" ‡

But there have been some among the leading scientists and natural philosophers who were far indeed from being the victims of such prejudiced notions; for these have not only understood in large measure the indications of the past in regard to Eastern occult philosophy, but have also, from the same source, judged more or less correctly of future developments. Thus in the year 1856, nineteen years before the advent of the Theosophical Society, Dr. William Draper, a deep student of history, wrote that, "In the advanced condition under which we live we notice Oriental ideas perpetually emerging in a fragmentary way from the obscurities to modern metaphysics—they are the indications of an intellectual phase through which the Indo-European mind must pass. And when we consider the ready manner in which these ideas have been adopted throughout China

* Prof. Tyndall, quoted in "Isis Unveiled," I, 87.

† *Ib.*, I, 80; and cf. "Night Side of Nature," *Introd.*, p. 6.

‡ Quoted in "Isis Unveiled," I, 85; and cf. 204, 223-5, 409.

and the entire East, we may, perhaps, extend our conclusion from the Indo-European family to the entire human race." *

In this passage Dr. Draper seems to intimate that the Eastern nations are in possession of a metaphysical philosophy such as the Western scientists and investigators have not yet attained to ; while the latter have ultimately to follow the lead of the former—as indeed all humanity must ultimately do. Our author has also some obscure ideas as to the concealed libraries said to be possessed by the adepts ; † for though he does not say the ancient Hindu books have been lost, and his words will bear a very different construction, yet he remarks that the “earlier stages of the comparative theology of India are now inaccessible”—perhaps led thereto by the same reasons which induced Max Müller to speak of the “miraculous” way in which some of the ancient MSS. have come to light.‡ As showing what sort of views were held as to the fundamental ideas or theories contained in the Eastern religions, as these were understood by scholars some 40 years since. Draper speaks with much modesty, and gives his own views subject to a proviso as to whether he has rightly comprehended the profound matters he deals with—as if he instinctively felt there was more beneath the outward exoteric aspect, of which he was not fully aware. Speaking of the several branches or steps of knowledge in India, he says : “the first reaches the consideration of material nature ; the second, which is very grandly and severely philosophical, contemplates the universe under the conceptions of space and force alone. The former is exemplified in the Vedas and in the institutes of Manu ; the latter in Buddhism. In neither of these stages do the ideas lie idle as mere abstractions ; they introduce a moral plan.....the ideas or doctrines contained in the Rig Veda ‘are based upon an acknowledgment of a universal spirit pervading all things. Of this God they therefore acknowledge the unity ;’ ‘there is in truth but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is the Universe.’ ‘The God above all gods, who created the earth, the heavens, waters.’ The world, thus considered as an emanation of God, § is therefore a part of him ; it is kept in a visible state by his energy, and would instantly disappear if that energy were for a moment withdrawn. Even as it is, it is undergoing unceasing transformations, everything being in a transitory condition. The moment a given phase is reached, it is departed from, or ceases. In

* All the extracts made in this article, when not otherwise distinguished, are from Draper's “Intellectual Development of Europe,”—a work highly spoken of by H.P.B. in “Isis Unveiled,” I., 521, and an excellent compendium of ancient views and ideas. I refrain from burdening the text with all the references hereto, as the work has an excellent index ; but the statements attributed to the several ancient philosophers are in Dr. Draper's words explanatory of them.

† Cf. “Isis Unveiled,” II., 26—29.

‡ Ib., 27, 28.

§ Cf. Ib., I., 206, 289.

these perpetual movements the present can scarcely be said to have any existence, for as the past is ended, the future is begun." *

"In such a never-ceasing career all material things are urged, their forms perpetually changing and returning, as it were, through revolving cycles to similar states. For this reason it is that we may regard our earth, and the celestial bodies, as having had a moment of birth, as having a time of continuance, in which they are passing onward to an inevitable destruction, and that after the lapse of countless ages similar progress will be made, and similar series of events will occur again and again.

"But in this doctrine of universal transformation there is something more than appears at first. The theology of India is underlaid with Pantheism. 'God is one because he is All.' The Vedas, in speaking of the relation of nature to God, make use of the expression that he is the material as well as the cause of the universe; 'the clay as well as the potter.' † They convey the idea that while there is a pervading spirit existing everywhere of the same nature as the soul of man, though differing from it infinitely in degree, visible nature is essentially and inseparately connected therewith; that as in man the body is perpetually undergoing changes, perpetually decaying and being renewed, or, as in the case of the whole human species, nations come into existence and pass away, yet still there continues to exist what may be termed the universal human mind, so for ever associated and for ever connected are the material and the spiritual. And under this aspect we must contemplate the Supreme Being, not merely as a presiding intellect, but as illustrated by the parallel case of man, whose mental principle shows no tokens except through its connection with the body; so matter, or nature, or the visible universe, is to be looked upon as the corporeal manifestation of God.

"Secular changes taking place in visible objects, especially those of an astronomical kind, thus stand as the gigantic counterparts, both in space and time, of the microscopic changes which we recognise as occurring in the body of man. However, in adopting these views of the relations of material nature and spirit, we must continually bear in mind that matter 'has no essence independently of mental perception;' that existence and perceptibility are convertible terms; that external appearances and sensations are illusory, and would vanish into nothing if the divine energy which alone sustains them were suspended but for a moment."

As to the relation between the Supreme Being and man, the soul is a portion or particle of that all-pervading principle, the Universal Intellect or Soul of the World, detached for a while from its primitive source, and placed in connection with the bodily frame, but destined by an inevitable necessity sooner or later to be re-

* Cf. "Secret Doctrine," I., 37, 43.

† *Ib.*, I., 51, 59.

stored and rejoined—as inevitably as rivers run back to be lost in the ocean from which they arose.” * “That Spirit” says Varuna to his son, “from which all created beings proceed, in which, having proceeded, they live, towards which they tend, and in which they are at last absorbed, that Spirit study to know ; it is the Great One.” “Since a multitude of moral considerations convince us of the existence of evil in the world, and since it is not possible for so holy a thing as the Spirit of Man to be exposed thereto without undergoing contamination, it comes to pass that an unfitness may be contracted for its rejoining the infinitely pure essence from which it was derived ; and hence arises the necessity for its undergoing a course of purification. And as the life of man is often too short to afford the needful opportunity, and indeed, its events, in many instances, tend rather to increase than to diminish the stain, the season of purification is prolonged by perpetuating the connection of the sinful spirit with other forms, and permitting its transmigration to other bodies, in which, by the penance it undergoes, and the trials to which it is exposed, its iniquity may be washed away, and satisfactory preparation be made for its absorption in the ocean of infinite purity.”

After the above, Draper goes on to remark that the Vedas recognise what he calls “a series of creatures superior to man, the gods of the elements and stars”—that the Vedas inculcate universal charity—charity even to an enemy—‘the tree doth not withdraw its shade from the woodcutter.’ Both the Institutes of Manu and the Vedas “are pantheistic, for both regard the universe as the manifestation of the Creator ; both accept the doctrine of Emanation, teaching that the universe lasts only for a definite period of time, and then the divine energy being withdrawn, absorption of everything takes place ; and thus, in great cycles of prodigious duration, many such emanations and absorptions of the universe occur.” † Further, he remarks that according to this system “each one must work out for himself his own salvation, remembering that death is not necessarily a deliverance from worldly ills, it may be only a passage to new miseries. But yet, as the light of the taper must at last come to an end, so there is at length, though it may be after many transmigrations, an end of life. That end Buddha calls Nirvâna, a word that has become of solemn import to countless millions of men—Nirvâna, the end of successive existences, that state which has no relation to matter, or space, or time, to which the departing flame of the extinguished taper has gone.”

Speaking of Buddhism, we find the remark that “the philosophical ability displayed in the latter is very great ; indeed it may be doubted whether Europe has produced its metaphysical equivalent.

* Cf. “Isis Unveiled,” I., 410, and “Eccles,” I., 7.

† Cf. “Secret Doctrine,” I., 43.

. . . Great . . . was the intellectual ability of its author—so great as to extort our profoundest, though it may be reluctant, admiration.” “But then I am not sure that I have caught with precision his exact train of thought, or have represented his intention with critical exactness. Considering the extraordinary power he elsewhere displays, it is more probable that I have failed to follow his meaning, than that he has been, on the points in question, incompetent to deal with his task.” On the whole, then, it seems that, “Far in advance of anything” which other nations have apparently to offer, “the intellectual history of India furnishes systems at once consistent and imposing—systems not remaining useless speculations, but becoming inwoven in social life.” And when we compare these systems with such as were propounded by certain early European nations—notably with the Greek philosophy—“it shows how feeble were the beginnings of our knowledge.” In presence of the knowledge which had been gained in India, “how vain and even childish are these germs of science in Greece! Yet this very imperfection is not without its use; . . . and teaches us to reject the assertion which so many European scholars have wearied themselves in establishing. . . . and gives us to understand that other races of men not only preceded us in mental culture, but have equalled and perhaps surpassed, everything that we have yet done in mental philosophy.”

[*To be continued*].

S. STUART.

Theosophy in all Lands.

There is noticed a condition of sustained strength and activity on all sides in America. We learn from private sources, that our Branch in Washington, D.C., is rapidly growing, and receiving into its membership men of note in the political and scientific world.

We have received the Report of the Fourteenth Annual Convention of the T.S. in Great Britain (the first under its present title of British Section), held in London on July 1st, 2nd and 3rd, 1904. Mr. Sinnett, the Vice-President of the Society, was voted to the chair, and Mr. Bertram Keightley and Mr. A. M. Glass were elected Secretaries. Congratulatory letters and telegrams from different parts of the world were read, and representatives from other Sections were also present and addressed the Convention.

Mrs. Besant spoke as the representative of both the Indian and Italian Sections.

Mr. Van Manen brought messages of goodwill from the members of the Dutch Section.

Monsieur Charles Blech was commissioned to give to the Convention the warm greetings of the French Section.

Mr. Lübke, on behalf of the German Section brought most cordial Greetings, and the thanks of the Convention were returned to the different Sections represented.

The Report of the General Secretary, Mr. Keightley, was a scholarly and dignified statement of the affairs of the Section, and was, by unanimous vote, taken as read. The condition of the Section seems to be very satisfactory, and the increased rate of subscription during the past year, has justified the hopes of the promoters.

The different Theosophical Federations in India are doing excellent work. We have just received a report of the Bhigarathi T.S., Federation in Bengal, from December 1902 to December 1903, which shows that it has been the means of stimulating the healthy growth and activity of the Branches in existence in that locality at the start, and in the formation of new ones. Public lectures have been inaugurated by the members of the different branches, which have been productive of great good.

In closing his report of the past year's proceedings, the Secretary, Mr. Bhutnath Sangopadhyaya says :—

"I have full confidence in the future of the Federation. The work of propagating the ethics of Theosophy has, of late, been made comparatively easy. Unlike the first years of the Society's existence, when we had almost no literature to speak of, we have at the present day a very large number of books and publications setting out clearly the Theosophical teachings, to which we can refer inquirers for their edification. So if we fail in work, we shall fail only on account of our inactivity or, for want of devotion to our work or from selfish motives. With our redoubled activity, increased energy and sustained perseverance, it is destined to accomplish marvelous results. It will tend to connect the bonds of brotherhood—a work which lies so near your heart, and which I am sure, will not fail to be appreciated by the entire public. Let us, therefore, in all thankfulness and gratitude lift our hearts to the Great Beings who have founded the Society, for having given us this opportunity of serving mankind, and pray that we all may, by their mercy, be fitted and permitted to become their humble servants for working unselfishly for the great cause of Theosophy."

We hear also, encouraging reports of the activities of the Kathiawar Theosophical Federation.

CENTRAL DISTRICTS T. S. FEDERATION.

The following extracts relating to the recent meeting of the Madras Central Districts T. S. Federation, we copy from *The Hindu*, of Madras : "The third Conference of Theosophists of the Madras Central Districts Federation assembled at Chittore in a spacious hall of the Boarding School, at 2 P.M., on the 20th instant. The Conference was attended not only by Theosophists of the Central Districts but also by those from Madras and other centres of Theosophical activity. There were present among others, Mr. T. Ramachendra Rao, the venerable retired Sub-Judge, Mr. T. Sadasiva Iyer, Sub-Judge of Palghaut, Mr. Ramiah and Mr. A. Nanjundappah, B.A., B.L., of Cuddapah, Mr. Somasundara Row of Bellary, Mr. M. Vijiaraghavalu Naidu of Vellore, Mr. Runga Reddy and others of Nellore, Mr. Nanjundiah and others

from Penukondah, Mr. V. S. Avadhanulu and five others of Gooty, Mr. K. Narayanasawmy Iyer, the picturesque Provincial Secretary of the Theosophical Society, Mr. B. Satagopa Charlu of Hyderabad and Nagpur, Mr. Sambiah and others from Madras, and a number of educated gentlemen from many other places. Among European members, the following were present:—Dr. English, Miss English, Dr. Harrison, and Mr. Davidson of Adyar, and Mrs. Pitt of Penukondah. Mrs. Pitt may not be known to many Theosophists. She is a recent recruit to the Theosophical ranks. She is the widow of the late Mr. I. J. Pitt, an esteemed member of the Civil Service who prematurely passed away, to the regret of our people. This lady is so devout by nature, that one is not surprised that she holds her husband's memory so sacred and so beloved that she has come to live at Penukondah where her husband spent the best part of his life."

As we have not space for this lengthy report we must limit ourselves to another brief paragraph from the same source.

"There were varied and interesting subjects dealt with in these two days. The speakers were announced beforehand: and except one or two, they availed themselves of the opportunity; Mr. P. Narsimhaya of Chittore on "Theosophy," Mr. V. C. Sesa Chariar of Adyar Lodge on the "Theosophical Society," the venerable Dr. English on "Higher Aspects of Morality," a lady from Madras, Dr. Harrison, on "Unity and Brotherhood," Mr. V. V. S. Avadhanulu of Gooty on "Law of Karma," Mr. W. A. Krishnamachariar from Madras on "Bhakti" and Mr. J. Sreenivasa Row of Gooty on "Bhakti," in Telugu. Each of them dealt with his or her subject within given time.

The speeches of Mr. Nunjundappah, the President, and of Mr. J. Sreenivasa Rau, which were delivered in Telugu, aroused the enthusiasm of the audience. They were earnest appeals for "pure life, high thought and altruistic work and abounded in flashes of wit." The sincere kindness and hospitality of the members of the Chittore Branch will ever be remembered by those who attended the meetings.

Reviews.

MAGAZINES.

The Theosophical Review has an opening paper of exceptional interest, on "Goethe's Conception of the Soul,"—containing extracts from "Goethe and his Contemporaries," a biographical work published in 1836. "Rejuvenescence in Nature," a thoughtful and suggestive article by W. C. Worsdell, is concluded, and, following it is a paper by Mr. Mead on "The Definitions of Asclepius unto King Ammon." Every Theosophist will recognise the original of the striking and accurate "Pen Portrait from a Word Sketch," by George Colmore. E. H. C. Pagan writes on "Theosophy in Old English," and there is a brief paper on "Grains of Sand," by 'A silent worker.' Mrs. Besant contributes the first portion of an article on that difficult subject, "The Nature of Memory." In the first instalment of "The Esoteric Meaning of the Lord's Prayer," by George Currie, the author, after calling attention to the significance of the words "Our Father," not my Father, speaks, further on, of the progress of the prayer thus: "Come nearer, we to Thee, and

Thou to us. Let the gulf be done away, and we and Thou draw continually closer, Spirit to Spirit, each to each. There are seven steps of approach. Some are from the side of the lower self moving upwards to the Higher as : ' May we hallow thy name, may we do Thy will.' The greater number, however, represent movements of the higher Self towards the lower : ' May Thy Kingdom come.' Nearer still : ' May Thy will be done, in the below as in the above.' Still nearer :—' Touch us with Thine own hand, as it were. Feed day by day the various planes of our being.' Then, we have the last stage of the higher Self's descent. Blot out the gulf of separateness : ' Forgive us our debts, our Father in Heaven, by dealing with us even as our brother, upon the same level.' At this juncture is the turn of the circle, the beginning of the long ascending arc. ' Lead us, lead us by an upward movement, such as will not draw, or permit us to fall, backward, but will deliver us continually more and more from evil ! ' There is another instalment of Mr. G. Dyne's "Gunas, Caste and Temperament ;" a few thoughts "From a Student's Easy Chair," by G. N. Dunlop, and further interesting correspondence on "Private Revelations," by W. Wybergh.

Revue Théosophique Française. The most striking feature of the July number of this magazine is the official report, by Dr. Pascal, General Secretary of the French Section, of the First International Congress of European Sections of our Society, held at Amsterdam on the 19th, 20th and 21st of June. Our respected colleague, as well as all the other French delegates, brought back with them a profound sense of the feeling of international brotherhood which pervaded the assemblage, and the sweet hospitality enthusiastically offered to their foreign visitors by the managers of the Dutch Section, and the 600 Dutch delegates who were present. As Dr. Pascal says: "The dominant note of the Congress, was the veritable realization of brotherly love. This realization was the work, not only of the powerful personal influence of the great soul who presided (Mrs. Besant), but also of the feelings which surged out from the 600 Dutch members in attendance; thus, it was with truth that Mrs. Besant could say to the latter: 'Your country is small, but your hearts are great.' Moreover, a thrill of unity in a broad and very affectionate harmony ran through the meeting." The same reports from the delegates from all the other countries have reached us, and we are proud and happy to write, in the history of our movement, this note of splendid Theosophical work, planned and executed in a spirit of absolute unselfishness by our Dutch brothers.

Commandant Courmes reports the gratifying fact that at the exhibitions of paintings and sculpture at the Salons of 1904, some of the finest works of art were exhibited by members of our Society. Among these he notices as of superexcellent merit, a picture entitled "The Man-God," by M. Jean Delville, a young Belgian. The perfected man is represented as radiating from himself in all directions, the resplendent Aura which Mr. Leadbeater depicts in his "Man Visible and Invisible," as that of a Master.

The Editor notices the great loss which has fallen upon the Section in the death of Mr. Léon Clery, one of the most brilliant leaders of the French Bar.

Sophia. The numbers for June and July are at hand. It is a pleasure to receive, every month, our Spanish contemporary under its

new and artistic appearance. Señor Xifré and his colleagues are doing their best, also, to make the magazine instructive and interesting. Besides a good selection of articles for translation, they give us now and then an original paper by some of their best writers.

Sophia, of Santiago de Chile, is the dainty daughter of its motherly big Madrid monthly. Like it, it is judiciously edited and is doing an excellent work in circulating in that lovely land of the paradisaical climate, those teachings of the sages which are equally valuable to the people of all nations and kindreds and tongues.

Theosophie (Brussels), the unpretentious but useful little organ of our Belgian Branches is doing good and increasing its circulation. At Brussels, where we formerly had one Branch, we now have four and we are pleased to know that each of these groups is doing what it can for the spread of our movement.

De Gulden Keten (*Golden Chain*) is the child's journal modelled after the excellent *Lotus Journal*, of London, of which one can only speak words of praise. The *Gulden Keten* is conducted by Mevrouw M. van Gelder and published at Djombang, Java. We wish that professedly earnest theosophists of other countries would imitate the example of our Dutch East Indian colleagues by establishing similar periodicals specially adapted to the taste and capacities of their children.

The South African Theosophist gives the concluding portion of Mr. Stonestreet's lecture on the "Origin of Freemasonry," and an Addendum to the same, by Major Peacocke, follows. Choice selections from Theosophic writings fill the remainder of this number.

Theosophy in Australasia, and *The N. Z. Theosophical Magazine* are both well-conducted and useful advocates of the truths of Theosophy, in addition to being channels for the dissemination of local news and activities in their respective Sections. We hope they will not suffer from lack of patronage, which is so well deserved.

The Theosophic Gleaner, for August, publishes an 'Appeal' to sympathising T. S. members as well as its present subscribers, to try to secure for it additional subscribers so that the expense of publication may be met without drawing upon the private funds of the Editor, who does not charge a penny for his services. *The Gleaner* aims to carry Theosophy to those hungry souls who are too poor to obtain costly books and periodicals, and to help young and poor branches. The subscription price is only two rupees a year, including postage. This issue closes the thirteenth volume. It opens with a lecture delivered before the Blavatsky Lodge, Bombay, on "What I have found in Theosophy," by A. G. Watson. Then follow a paper on "Hindu Religious Reform," by T. R.; a continuation of "Sutakas in the Zoroastrian Scriptures," by Sorabji M. Desai; the conclusion of Mrs. Besant's lecture on Giordano Bruno, and other choice gleanings from current literature.

Mind, the exponent of the "New Thought" (so called) in America, is filled with the ideas of the better class of American contributors.

Theosophia, Amsterdam, has the usual "Watchtower" notes, and then follow "The Secret of Evolution" (trans.) by Mrs. Besant; "The Great Pyramid," by H. van Ginkel; "In the Wood," by E. Windust; "Individuality" (trans.), by Mrs. Besant; "The Doctrine of the Four Elements,"

by Dr. C. M. van Deventer ; and "Transmigration" (trans.), by Ananda Maitriya.

The Arena is much enlarged and improved under the management of its new proprietor, Mr. Albert Brandt, and is second to none in the field of American journalism. The Editor, Mr. Flower, in "The Mirror of the Present," deals with the most important events and progressive movements connected with social, economic, political, religious, educational and artistic matters. Some of the choicer gems of fiction are also occasionally published, and its corps of contributors includes some of the most cultured minds of the age. The thirty-second volume commences with the July number. It is a channel for the advanced thought of the age and speaks for itself. It is published at 5, Park Square, Boston, Mass.

Indian Public Health. We welcome this new Journal devoted to the discussion of public health questions and the dissemination of the basic principles of hygiene. The need of a journal of this kind has been long felt, and we trust it may meet with adequate support. It is published at 23, Camac Street, Calcutta, at Rs. 12 per annum, post free.

Acknowledged with thanks:—*The Vâhan, Light, Theosophic Messenger, Theosophy in India, Central Hindu College Magazine, Brahmavâdin, Brahmacharin, Prabuddha Bharata, Dawn, Banner of Light, Harbinger of Light, Health, Indian Journal of Education, Indian Review, East and West, The Lotus Journal, L'Initiation, Upanishad Artha Deepika, Practical Wisdom, The Light of Reason, The Pandit.*

PAMPHLETS.

Among the many pamphlets which we receive, the three following are deserving of notice :

"Expansion of Self," printed and published by K. P. Chatterjee, Jessore.

"The Yogî and His Message," by Swami Dharmananda Mahavarati ; published by Goswami J. J. Bharati, Calcutta.

"Why and how Children are Murdered in India," by Labshankar Laxmidas, Junagad State Press.

CUTTINGS AND COMMENTS.

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

In noticing the spread of Theosophical ideas and activities in "Many Lands," and especially within the Christian Church, the Editor of the *Theosophical Review* quotes from the July issue of *The East and the West*,—a Quarterly Missionary Review, published by the 'Society for the Propagation of the Gospel in foreign Parts,'—and makes the following comments:—

Especially interesting to the Theosophist is the article by the Rev. G. B. Ekanayake on "The Buddhist Revival in Ceylon." The writer states that less than twenty-five years ago Buddhism was quiescent; now "Buddhist schools flourish everywhere; in most of the larger towns there are well staffed colleges for higher education, and in the

country for elementary education." In these Buddhism is taught ; Buddhist orphanages have been established for the destitute ; the press is largely used ; efforts are made to improve the education of the priests ; laymen give freely of wealth and time ; the Buddhist who used to mention apologetically that he was a Buddhist " is now as proud of his religion as the Christian is." This splendid revival is due, as everyone knows, to the worth of Colonel Olcott and Mme. Blavatsky, and to Colonel Olcott most of all. Their profession of the Buddhist religion won the confidence of the Buddhist world, and Colonel Olcott has splendidly utilised that confidence by building up the great revival of which the writer says : " It meets us in the street and at street corners. It waits for us in public places of resort and in railway trains. We come in contact with it whether it be in our educational or pastoral or evangelistic work. We see traces of it in the daily papers."

**

*Radium
and
Chronometry.*

A radium clock, which will keep time indefinitely, has been constructed in England. The principle of this clock is simplicity itself, the registration of time being made in two-minute beats, while its function is to exhibit the dissipation of negatively-charged alpha and beta rays by radium. The clock comprises a small tube, in which is placed a minute quantity of radium supported in an exhausted glass vessel by a quartz rod. To the lower end of the tube, which is coloured violet by the action of the radium, an electroscope formed of two long leaves or strips of silver is attached. A charge of electricity in which there are no beta rays is transmitted through the activity of the radium into the leaves, and the latter thereby expand until they touch the sides of the vessel, connected to earth by wires, which instantly conduct the electric charge, and the leaves fall together. The simple operation is repeated every two minutes until the radium is exhausted, which in this instance it is computed will occupy thirty thousand years.

**

*Opposite
poles of
religious
belief.*

The distance between the School of the Higher Criticism and the popular beliefs of the vulgar multitude of Christians is as that between the poles, yet no greater than that found in other world-faiths. Very, very often have we been asked by intending applicants for membership whether they will have to "give up Christ" to become Theosophists. Their illusive difficulties are humorously voiced in the following verses in the negro dialect which we take from *Puck* :

ALL GONE.

Whar's my Adam 'nd Ebe ?
Make ole nigger b'liebe
Warn't none ? Preacher man say
"Story all done away."

O my lamb !

Whar's my apple so red,
Turned po' Missy Ebe's head ?
'Nd de ole sarpent ? "All lies,"
So say de preacher man, wise.

O my lamb !

Whar's my Jonab, dat groan
In de whale's belly all 'lone ?
"Couldn't be done dat way,"
So de new preacher man say.

O my lamb !

Dey take my apple, take my Ebe,
 Take my Adam 'nd snake dat deceibe,
 Take my Jonah, take my whale,
 'Nd bust my 'ligion. Po' nigger wail,
 O my lamb!

—IONE L. JONES.

A correspondent of the *Daily Express* (London) tells of the work Dr. Barnardo has done in rescuing so many thousands of homeless waifs and transforming them by means of an all-round education, into useful members of society. After giving a personal description of the noted Doctor; whom the writer believes "to be in the first rank of men with an Imperial Mission," he continues as follows:—

"Indeed, I am inclined to think that 50 years hence, looking back on our period, students will place Dr. Barnardo before many other Empire builders whose names now fill, and overflow, the speaking-trumpet of fame. They will do this because character is more vital to Empire than gold and territory, and Dr. Barnardo is peopling our colonies with efficient young men and young women to whom honour, self-reliance, pluck, reverence and faith are real things. Religion in Stepney Causeway is not a matter of theology; it is a living thing.

ELEVEN CHILDREN A DAY.

"And, moreover, these young people whom he sends to build up Greater Britian would have been but for him, a menace at the very heart of Empire, wasters, loafers, drunkards and criminals, as sure as there is a public house in Whitechapel. Therefore his work contrives a double debt to pay; it is twice blessed—it blesses our dog-holes and kennels in the slums, and it blesses the far-flung prairie and the shores of many seas.

"Now Dr. Barnardo has rescued something like 52,000 children since he first set his hand to this work. His average is 11 children for every working day in the week. Eleven children every day are pulled out of the mud of human wickedness and human cruelty, and dealt with by this quiet, unobtrusive man. They are given their chance. And do they take their chance? Yes, in a manner that brings utmost confusion to the pessimistic determinist who builds his altar on the sand of heredity.

"These children grow up to be moral men and women; good, industrious citizens, capable work-people, and active forces on the side of righteousness wherever they go. The failures, the number of boys and girls who have slipped back, you may count on the legs of about three centipedes. Heredity is a shadow, Environment is a reality."

THE SALT OF THE EARTH.

"They come to us," said Dr. Barnardo, "from every quarter, from the most degraded surroundings, from the most hopeless beginnings. They are not the flower of the land, not the elite of the nation! No, not that—at the start!"

"You mean," I questioned, "that they do reach to fine things?"

"They become the salt of our country. Environment—that is to say, careful training, a wise discipline, good food, interesting work, plenty of games, and the knowledge of our complete trust in their

honour and self-respect—these are the things that make up our environment, and it is an environment that builds up their character. We are not pedagogues down here. We are not Gradgrinds, and we certainly are not Bumbles. We try to be human. We believe that there is no soul under Heaven which will not respond to kindness and justice. We treat our children with affection, with generosity, with humanity. And they grow up, these slum children, to be farmers of wide acres in Canada, to be wheelwrights, bakers, blacksmiths, tailors, printers, boot-makers, engineers, and tinsmiths the wide world over. Look at those photographs there. Those handsome, well-knit, upright young fellows are some of our old boys in Canada. Most of them, I think, you will admit, might easily pass for gentlemen—the right sort of gentlemen. Well, they were once slum children.”

THE SLUM CHILD TO-DAY.

‘Do you notice any degeneration in the present slum-child?’ I asked. ‘Have they, I mean deteriorated during the years you have been studying them?’

“On the contrary,” he answered, “they are vastly improved. The children I now deal with are physically better than they used to be. They are, generally speaking, well-grown and well-nourished, capable of being trained into vigorous men and women. No; there has been a distinct advance in that way. We do not now get so many withered and wasting little ones.”

‘And they respond quickly to your treatment?’ “In the first place you see they are infinitely glad to enter our school. It is not the case of a pampered boy being packed off to a flogging school and the rough horse-play of a dormitory. My children come from little infernos of suffering and wickedness to a school which gives them their first notions of home. They are rescued, and they know it. They are grateful and tractable, they strive to please. It is wonderful to me how so much good can come out of such frightfully evil surroundings. The soul of a child is a wonderful thing. It is amazingly strong to resist blight and corruption. Get a slum child young, and you can save him for religion and citizenship easily—quite easily.”

THE SYSTEM.

“But education must be national and human. We have been at it a long time, and we have learned many things. We do not make so many mistakes now. We strive to interest the children. They go round the workshops, and they see all the various industries we teach, and then they are allowed to choose what they would like to learn. Think of a child being given his choice of a trade! The grandeur and the splendour of it! That wakens new life in their blood. They go at it with a will, take a pride in their progress and keep themselves fit and clean for the sake of the future. They are building their own lives. Then we have a splendid set of instructors here, people thoroughly in love with their work, which is consecrated work and great work, and they too, take a pride in getting their youngsters along. In a word, he added, with a smile, ‘we are a very happy family.’”

The reader may object to my eulogy, that money has been poured so liberally into Dr. Barnardo's coffers that he could not help saving so many children. Well, in the 36 years he has been

at work, Dr. Barnardo has received as much as one week of war in South Africa cost the nation, as much as the nation spends in one week in drink. In 36 years ! No the cheapest thing in all London is this National Waifs' Association, and to me it is perfectly amazing that the Government has not long ago done something to multiply Dr. Barnardo's opportunities a hundredfold. When the King described these homes as 'national and beneficial' he spoke the simple truth. 'Never in the history even of Christian civilization' said Mr. Price Hughes, 'did any human being in any land establish such an institution so vast and so many-sided as Dr. Barnardo's Homes.' "

"Has the nation yet realised this simple truth?"

Verily the world needs more of the kind of work that Dr. Barnardo is doing in saving these wretched little sufferers and providing them with the means of evolution under wholesome surroundings.

* * *

*Building by
Music on
higher planes
of Matter.* Mr. Leadbeater's description of the forms produced by musical vibrations upon higher planes of matter, opens the gates, in our mind's eye, to fairy-like realms of unimaginable splendour, and one might be almost tempted to envy him his power of vision. Here is what he says in the *Theosophical Review* :—

I noticed the effect which it produced—the enormous edifice built up in the astral and mental matter, extending away above the organ and far through the roof of the church, like a kind of castellated mountain range, all composed of glorious flashing colours, coruscating and blazing in a most marvellous manner, like Aurora Borealis in the Arctic regions. I especially noticed, too, the difference in the character of the edifice built by the works of the various composers as the organist played them. Wagner makes always a magnificent whole, with splendid splashes of vivid colour ; one of Bach's fugues builds an ordered form of mathematical precision, with parallel rivulets of silver, or of gold, or of ruby, marking the successive appearances of the motif ; while one of Mendelssohn's songs without words, makes a lovely airy erection—a sort of castle of filigree work in frosted silver. Such a form will persist for an hour or more, and all the time it is sending out radiations of vibrations which influence for good every soul within reach—that is to say within perhaps, a quarter of a mile. Not that the soul would necessarily know this or that the influence would be at all equal in all cases. The sensitive person would be very greatly uplifted, while the dull or preoccupied man would be but little affected.

This affords some slight clue to the cause of the feelings produced upon sensitive persons when the works of the grand Masters of musical composition are properly rendered upon a delicately constructed organ. Though they cannot see the glorious forms which the clairvoyant discerns, they feel the ennobling and inspiring influence of these vibratory harmonies.

* * *

Electro-physical Research. It used to be held that matter was something simple and comprehensible in comparison with the unknown entity called electricity. Now physicists have learned to regard the ocean of ether as the ultimate simplest entity. The positive and negative electrons are considered to be the simplest kind of singularity, of differentiation from the surrounding ether, that can possibly exist, and very possibly, not differing from one another. Material atoms may be regarded as complex structures built up of alternate layers of

positive and negative electrons, and the external layer consists entirely of negative electrons. No passage of the electron takes place from one layer to another, except when the atom is undergoing disintegration, and while the disintegration of but one element has been demonstrated it seems probable that this is going on in all matter. Every atom must have some maximum life period, which will be greater the smaller its radio-activity, and it seems possible that the insurmountable barrier which was formerly supposed to exist between living and non-living matter is nothing more substantial than a dark cloud which has hitherto obscured our vision of the borderland.—*London Electrical Magazine.*

* * *

*Conjugal
Devotion
of Birds.*

The wagtail frequently migrates from one part of the country to another and sometimes congregates in flocks, but he pairs for life, and the same pair always reappear, sometimes when they are least expected, and all the more welcome from their occasional absence on their favorite lawn. Their devotion to one another is extreme, as a scene I witnessed some 40 years ago, but which is as fresh in my memory as if I had seen it yesterday, will show.

A wagtail had been killed, probably by a stone, and was lying dead in the middle of the circular drive in front of the Down House, Blandford. The survivor seemed beside himself with grief. Like Eve in Paradise, he "knew not what death was," or, at most, the reality was only gradually breaking in upon him. He kept running up to the body with loud and plaintive call notes. He called, but there was no response. He caressed the body, caught hold of it with his little bill, coaxed it to move, drew it after him for a yard or two. He even tried to rise with it in the air. Then, like one distraught, he dashed away to the edge of the gravel drive, and then as quickly dashed back again, to go through the same mournful processes. Sometimes he would fly right off in wavering, uncertain flight as far as the eye could follow him, as though he could bear the sight no longer, but, without stopping to rest, he hurried back in straighter and quicker flight, unable to tear himself away, or as if he hoped that something might have happened in his absence. This long-drawn tragedy, this abandonment of grief, I watched from the window throughout the afternoon till darkness came on. Next morning the body had disappeared, and I saw the survivor no more.—R. Bosworth Smith, in the *Nineteenth Century*.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st August to 20th September 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	RS.	A.	P.
Babu Madan Mohan Lal, Udaipur. Donation in the name of "Hari" who lately passed away	7	0	0

LIBRARY FUND.

T. A. Barnes, Esq., Seattle, U. S. A., Executor of the late Chas. A. White's Estate, bequeathed to the Adyar Library, T.S., deposited in London and Westminster Bank, Ltd., London, in Col. Olcott's account, the sum of (£400) four hundred pounds, @ Rs. 15 per pound, amounting to ...	6,000	0	0
Mr. O. V. Nanjundiah, Penukonda. Donation in memory of his mother who lately passed away	10	0	0
An F. T. S. of Burmah. Subscription for August 1903 ...	50	0	0

PANCHAMA EDUCATION FUND.

Babu Amaranath Mukerji, Calcutta, through Mr. D. K. Bisvas, Assistant Secretary, Ind. Section T. S.	2	0	0
Babu Nandalal Chatterji, Calcutta, do	5	0	0
Mrs. Isabel Stead, through Col. Olcott £0-12-0	9	0	0
"A. E. W.," Donation, £2-0-7	30	7	0
Mrs. M. S. Loudon, St. Thomas Mount, Donation for July and August 1903	10	0	0
Mr. C. Sambiah Chettiar, Donation for July 1903	1	0	0
"N. V. Mudaliar, Shirbatti, further Donation	25	0	0
"W.," Baroda, Subscription from May to August 1903 @ Rs. 50	200	0	0
Antwerp Branch T. S., through Col. Olcott. Donation, Rs. 18 ...	10	13	0
"A. E. W.," Donation, £1-0-4	15	4	0
Mr. L. Rusten, Minneapolis, Minn., Donation £0-19-9 ...	14	13	0

ADYAR, MADRAS, } T. VIJIARAGHAVA CHARLU,
21st September, 1903. } Treasurer T. S.

THE PRESIDENT'S MOVEMENTS.

The President-Founder, who is now visiting Cuba, writes that he expects to return to London the last week in October, and will sail from Marseilles for Colombo on November 1st and reach Adyar late in the month.

MADRAS CENTRAL DISTRICTS THEOSOPHICAL FEDERATION.

A meeting of Theosophists of the Central T. S. Branches in the Madras Presidency was held at Cuddapah on the 22nd and 23rd of August, Mr. T. Ramachandra Row, retired Sub-Judge, occupying the chair. There was a large attendance consisting of delegates from 13 Branches and almost the whole of the educated public of Cuddapah, including a number of orthodox pandits and a few Mahomedan gentlemen. Mr. A. Nanjundappa delivered an address of welcome. He referred to the work of the Theosophical Society in the past quarter of a century and observed that the object of having such federal meetings was to bring together all ardent and sincere Theosophists from time to time in different local centres to devise and settle on an active scheme for the propagation of Theosophy and to do all that was necessary to spread a knowledge of its tenets.

He was followed by Mr. T. Ramachandra Row, the Chairman, who delivered an eloquent and stirring address on "Our Present Needs." His plea was for individual reform. Individual reform was sure to bring about social and national reform. He said the Theosophical teachings shed a great amount of light on Hindu religion and philosophy, which was also true with reference to every religion and philosophy. Referring to the story in the Kenopanishad where Agni, Vayu and Indra boasted of their prowess, he said the story taught us three lessons which represented the teachings of the three principal schools of Hindu Philosophy. The three schools were not mutually antagonistic as it was mistakenly supposed, but they were mutual complements. The first lesson was that it was in God that all moved and had their being. That was the common point, and in essence God and man were the same. The second lesson was that they were all instruments of God through whom his influence poured itself out to the world. Though all differed in their outer manifestations they were to realise the essence in their inner attitude. That was the grand teaching of the Visishtâdvaita philosophy. The third lesson was that in action they were all to be separate, each doing the duty that was his, according to the Dharma and caste to which each belonged. In that matter each had his own individual characteristics. Those three lessons represented the teachings of the three systems of philosophy known as Advaita, Visishtâdvaita and Dvaita. He said the essence of life consisted in service, and depicted the evils of intellectual conceit, emphasising strongly the practice of infinite love and charity. He said India needed a handful of earnest Leaders; men with clear vision, strong moral courage and deep faith, who could *act* as men of faith, showing their love and extending their charity to *all*, could accomplish wonders, and if we had only a few such men India would be sure to rise once more in the scale of nations.

Mr. V. E. Sudarsana Mudaliar of Anantapur then delivered a very interesting and instructive address on "Duty," and Mr. V. V. S. Avadhani, District Munsiff of Gooty, next delivered an erudite address on "Ideal duty according to the Gîtâ."

On the 23rd the federation resumed its sittings at 12 noon. Mr. N. K. Ramaswami Iyer of Chittûr delivered a learned address on "Theosophy, the Religion of Science." In concluding his remarks he said that he was a free-thinker and that after a period of nearly 20 years of patient study he became a Theosophist, as he found that Theosophy was a synthetic presentment of partial beliefs and truths. The lecture was received with enthusiasm.

Mr. R. Jagannathiah followed and delivered an address on "The Bible and the Bhagavad Gîtâ," and quoted largely from both and illustrated that the fundamental teachings of all religions were identical. He referred to Lord Sri Krishna and Lord Jesus as great Masters who incarnated at proper times and places for the purpose of re-establishing Dharma.

Mr. V. Subaraya Mudaliar then delivered a short address on "Practical Hints on Theosophy," which was very interesting.

Mr. J. Srinivasa Row of Gooty delivered a very stirring address in Telugu on "Grihasta Dharma" or "The Duty of a Householder."

Mr. Mouza Mian Khan Bahadur, and an orthodox pandit, then delivered short addresses in Telugu and maintained that Truth was one, by whatever name it was called.

Mr. V. C. Seshachariar of Madras delivered an impassioned and eloquent address on the good work the Theosophical Society had done in the past and the great work that had yet to be done, and exhorted all theosophists present to realise the importance of their promises and requested the general public to sympathise and co-operate with them in the noble and unselfish work of the world's regeneration. He concluded his remarks by stating that the Theosophical Society had behind it the solid power and substantial support of highly evolved spiritual beings whose life task was the uplifting and perfecting of humanity towards the attainment of its final goal.

The lectures were interspersed with conversazioni, and much interest was manifested throughout the meetings. It is evident that the

interests of *Theosophy* may be greatly advanced by such gatherings. The next meeting of the Federation will be held at Chittúr on the 20th and 21st of August, 1904. Brother T. Ramachandra Rao Garu, B.A., B.L., Retired Sub-Judge, has been elected President of the Federation for the coming year, and Brother C. Ramaiya Garu, B.A., L.T., of Cuddapah, Secretary.

THE SOCIETY FOR THE PROTECTION OF CHILDREN IN INDIA.

A much needed society has recently been organised in the Bengal Presidency, having the following objects :—

- (1) To prevent the public and private wrongs of children and the corruption of their morals.
- (2) To take action for the enforcement of laws for their protection, and when desirable, to have the laws on the matter amended.
- (3) To provide and maintain an organisation for the above objects.
- (4) To do all such other lawful things as are incidental or conducive to the attainment of the above objects.

According to the *Indian Mirror* many poor, suffering or sinful waifs have been rescued and provided with homes, since this Society commenced its work, and public meetings have been held in Calcutta, under the presidency of the Hon. Justice Pratt, and in Darjiling under the presidency of His Honour the Lieutenant-Governor, who kindly granted the use of the Durbar Hall for the meeting. At this meeting the Chairman gave expression to the deep interest which he felt in the work of the Society, which he thought was working on right lines. He assured the meeting of the sympathy of the Local Government in all efforts for the amelioration of the condition of the children of the land, and was confident that with a Viceroy at the head of the Imperial Government, like the present ruler, who put his whole soul into any measure of reform, and who never left off what he felt was a benefit to the country, the Society might be certain of most sympathetic treatment to what they proposed for the moral welfare of the children of India.

The Committee earnestly appeal to all interested in this work of protection, for the funds necessary to enable them to increase their efforts to succour the homeless, unprotected and oppressed among the children of our Empire.

On receipt of a full account of any case the Committee will gladly give advice as to how the case may be dealt with.

A. E. SUMMERS,
Secretary,

S. P. C. I., 136, Dhrumtallah, Calcutta.

It goes without saying, that Societies like the above, should be organised in all our large cities.

NEW BRANCHES.

NETHERLANDS SECTION.

I have much pleasure in reporting that a Charter was issued on the 2nd September for a Lodge to be formed at Buitenzorg, Java, to be called the Buitenzorg Lodge.

Also a Charter was issued on the same day for a Lodge at Soerabaya, Java, to be called the Soerabaya Lodge.

W. B. FRICKE, *Gen. Secretary.*

SOUTH AMERICA.

I have pleasure in announcing the issue of a Charter on the 8th August for a Branch at Lima, Peru, to be called the Lima T. S. The President is Mr. José Arturo Ego-Aguirre, and the Secretary Mr. Federico Valles-Vargas.

LUIS SCHEINER,
Presidential Agent.

INDIAN SECTION.

I beg to report that a charter was issued on August 21st, 1903, for the formation of a Branch of the Theosophical Society at Jodhpur, to be known as the Besant Lodge. The President is K. Manjunath Bhatji, B.A. ; the Secretary is Swami Raghunath Puri ; Nayâ Bâss, Jodhpur.

D. K. BISVAS,
Assistant Secretary.

A LECTURE ON KINDERGARTEN.

Under the auspices of the Teachers' Association, a public meeting was held on Sept. 12th, in the Teachers' College Hall, Saidapet, when Mrs. N. A. Courtright gave a demonstration of the Kindergarten method of teaching. Mr. J. H. Stone, Principal of the College, occupied the chair. There was a large gathering of the staff and the normal students of the training institutions at Saidapet and in Madras.

In introducing the subject, the lecturer said that the aim of education was the full and harmonious development of the various powers latent in the children, as opposed to the old aim of simply "cramming" the memory with dry and unintelligible information. The methods adopted should satisfy the child's activity which should itself be made the medium of instruction. The means suggested were action-songs, games, drawing, object-lessons, etc., intermingled with conversation, stories, spelling and writing. The pupils brought for the demonstration of the methods by Mrs. Courtright, belonged to the Panchama Free Schools established by Colonel H. S. Olcott ; and the teachers employed in training them were of poor educational qualifications.

In spite of these disadvantages, she proved by her demonstration, that the Kindergarten methods could be successfully applied in Indian Schools.

The Chairman highly commended the rational method of teaching employed by Mrs. Courtright and her staff in their schools. He remarked that the demonstration was in no way a spasmodic outburst, but the result of a regular system continuously practised during the year and had proved clearly that Mrs. Courtright had not only done enough to satisfy the inspecting officers, but had also trained her teachers to enter into the spirit of Kindergarten and make them realize how important it was, and that the demonstration clearly proved that Kindergarten did not hinder, but rather helped school work, and that the greater the number of channels into which a child's activity was properly guided, the greater the chances of success in after life.

After the usual vote of thanks to the lecturer and the Chairman, the meeting was brought to a close when the children were given light refreshments.—*Madras Mail.*

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st September to 20th October 1903, are acknowledged with thanks :—

HEAD-QUARTERS FUND.

	Rs. A. P.
Miss Ida R. Patch. Donation ...	15 4 0
Mr. Alexander Fullerton, General Secretary, American Section, T. S. 25 ⁰ / ₁₀₀ Dues ...	192 11 0
„ Luis Scheiner, Agent, South American Branches. Fees and Dues ...	93 5 0
„ Do. do. ...	48 12 0
„ C. Sambiah Garu. Donation ...	3 0 0

LIBRARY.

An F. T. S. of Burma. Donation ...	50 0 0
Mr. C. Sambiah Garu. do ...	3 0 0

PANCHAMA EDUCATION FUND.

Muzaffarpur Theosophical Society. Donation in memory of "White Lotus Day" ...	3 4 0
Mr. E. Annaswami Mudaliar. Donation ...	2 4 0
Babu Madan Mohan Lal, Udaipur. Donation marked in last Statement Rs. 8 but wrongly printed Rs. 7. Balance ...	1 0 0
Mr. N. V. Mudaliar, Shirhatti. Further donation ...	25 0 0
C. Sambiah Chettiar. Donation for August and Sept. 1903 ...	2 0 0
Major and Mrs. Loudon, do. for September 1903 ...	5 0 0

ADYAR, MADRAS,)
20th October 1903.)

T. VIJIARAGHAVA CHARLU,
Treasurer, T. S.

NEW BRANCHES.

INDIAN SECTION.

A charter was issued on September 23rd for the formation of a Branch at Hoshiarpur, to be called the Sat Sang T. S. The President is Rai Bahadur Bhawan Das, M. A. ; the Secretary and Treasurer, Ayodha Prasad, Esq., Pleader, Hoshiarpur.

I also have pleasure in stating that a charter was issued on the 7th October, 1903, for the formation of a Branch of the T. S., at Quilon, to be known as the Kanwa Branch. The President is P. Raman Thambi, Esq., Vakil, Quilon ; the Secretary is K. S. Venkata Ramair, Esq., Pleader, Quilon.

D. K. BISVAS,
Assistant Secretary.

THE CENTRAL HINDU COLLEGE.

The fifth anniversary of this institution was celebrated at Benares on October 21st, the popular Acting Commissioner of Benares, Mr. E. Radice, in the chair. The beautiful hall was gaily decorated, flower-wreath encircling the slender pillars, and it was filled to overflowing with an interested audience. The proceedings opened with a Sanskrit recitation and Mr. Radice then expressed, in a few well chosen words, his deep interest in the College, and the pleasure he felt in presiding for the second time. He congratulated the College on its affiliation to the

B. A. standard, and wished it a long course of prosperity. He then called on Babu Bhagavan Das, the Hon. Secretary, to read the report. The report showed the growing prosperity of the Institution, 332 boys were on the rolls, and the staff numbered 24 Professors and teachers. The improvements in the curriculum, and the successful introduction of clay-modelling for the younger boys were described; the course of religious instruction was outlined, and the wide acceptance by other schools and Colleges of the series of religious and moral text-books on Hinduism was noted. A scheme of national Hindu religious and moral education has thus been successfully inaugurated. The examination results were brilliant, except in English; only 4 out of 42 failed in Mathematics, none out of 31 in Further Mathematics, 1 out of 11 in Logic, 2 out of 11 in Sanskrit, none out of 11 in History, none out of 31 in Physics, 1 out of 31 in Chemistry. The Boarding House was full, and further accommodation was urgently needed. The Library, Museum, Debating Clubs, etc., were all flourishing, and the record in games was most satisfactory. The Sanskrit Department, the Ranivir Pathshala, handed over to the College by H. H. the Maharaja of Kashmir, was improving, and the opposition to the introduction of English as a second language was lessening. A free boarding house for Pathshala students was being prepared. The cash receipts during the year were Rs. 1,35,000, of this Rs. 51,000 had been invested, and Rs. 22,000 spent in purchase of lands and in buildings, none of the latter being done in the preceding year. The year closed with Rs. 1,99,000 in investments, and Rs. 40,000 awaiting investments, including lands and buildings. A Legacy of Rs. 30,000 and one of Rs. 1,000 had been notified, but not as yet received. A leading Bombay merchant, Seth Dharamsey Moraipi Goculdas, had collected Rs. 40,000, of which Rs. 20,000 were remitted in the year under report and Rs. 15,000 since. The affiliated Srinagar High School, was doing admirably well, under the care of Mr. Wilson, sent there by the College, and had now 600 boys under tuition. The report which will shortly be printed *in extenso* was loudly applauded. Various recitations, and the distribution of a large number of prizes followed; the acting principal, Mr. M. Collins, then addressed the meeting, and was followed by H. Banbury, Esq., the Headmaster. The meeting was closed by a speech from Mrs. Annie Besant, who laid stress on the importance of the national movement they were leading in joining together Western culture and Hindu religion.

THE CONVENTION OF 1903.

Delegates and Members who desire special accommodations, or separate huts, at the December Convention at Adyar, are now notified to send in their requests to the Treasurer of the T. S., Adyar, without needless delay. We can not reasonably be expected to provide these extra accommodations unless sufficient time is given us for their preparation.

Mrs. Besant will deliver the four morning lectures as usual, commencing Sunday, Dec. 27th, the general subject being, "The Evolution of Man." Further notice will be given in our next issue.

Countess Wachtmeister will also be present at the Convention.

W. A. E.

SUPPLEMENT TO THE THEOSOPHIST. DECEMBER 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November 1903, are acknowledged with thanks :—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Babu Upendra Nath Basu, General Secretary, Indian Section, Theosophical Society, Benares. 25% Dues for quarters ending 31st March, 30th June, and 30th September 1903. Deducting the amount of Rs. 217-8-0 advanced towards the quarter ending 31st March 1903. By cheques, currency notes and adjustment	1,956	8	0
Do. Advance on the quarter ending 31st December 1903	0	13	6
Mr. John Bottomley and Miss M. A. M. Knox through Mr. Fred. W. Bell of Johannesburg, Entrance Fees and annual dues	15	0	0

LIBRARY FUND.

An F. T. S. of Burma, for October 1903	50	0	0
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PANCHAMA EDUCATION FUND.

Mr. C. Balakrishna Pillai, Madura, Donation	1	7	6
The Lansing T. S. through Mr. Alexander Fullerton	6	0	0
The Toronto T. S. do.	1	8	0
Miss Alice Rice, Honolulu	15	0	0
Major and Mrs. London. Donation for October 1903	5	0	0
"W. H." Subscriptions for Sep., Oct., Nov. and December 1903	200	0	0
Babu Madan Mohan Lal, Udaipur. Donation in September 1903. (Shown in his name as balance Re. 1 in November issue is a mistake)	8	0	0
In Mr. A. L. William's name, a donation of Rs. 15-4-0 is shown in June and July numbers of the Supplement to the <i>Theosophist</i> , the latter is a mistake. Only once the sum of Rs. 15-4-0 was received.			

ADYAR, MADRAS,)
20th November 1903.)

T. VIJARAGHAVA CHARLU,
Treasurer, T. S.

CONVENTION NOTICE.

All Europeans who desire accommodations, either rooms or cadjan huts, and Hindus who require huts at the coming Convention at Adyar are requested to notify the Treasurer of the T. S., at Adyar, without further delay. It takes some time to prepare all these extra conveniences, and short notice will not suffice.

The four morning lectures by Mrs. Besant will commence on Sunday, Dec. 27th, the general subject being, "The Evolution of Man."

NEW BRANCHES.

INDIAN SECTION.

On October 20th a Charter was issued for the formation of a Branch of the T. S. at Alleppy, to be called the Annapurni T. S. The President is S. Venkatarama Naidu, L. M. S.; the Secretary is K. L. Dharmaraja Ayar, B.A., L.T., Head Master, High School,—both of Alleppy.

A Charter was issued on 2nd November 1903, for the formation of a Branch at Kottayam, to be called the Gautama Lodge, T. S. The Pres-

ident is S. Kallyanarama Aiyar, Esq., District Munsiff, Kottayam, Travancore. The Secretary is S. Ramaswami Aiyar, Esq., B.A., Teacher, Kottayam, Travancore.

D. K. BISVAS,
Assistant Secretary.

NETHERLANDS SECTION.

I have much pleasure in informing you that a Charter was issued on the 27th October for a Lodge at Djokdjakarta, Java, to be known as the Djokasche Lodge of the Theosophical Society.

W. B. FRICKE,
General Secretary.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Bhagavadgītā," Sanskrit Text, Dutch edition (incomplete), by J. W. Boissevain; "Ihāpurānyāstava," by Punnāsseri Nambi Nīakantha S'arma; "Dharma S'ikha" (Hindi); "The Solar System of the Ancients Discovered," presented by T. Srinivasa Rao, F. T. S.; "A Dictionary of the Hindustan Language," presented by J. W. Boissevain.

THE CENTRAL HINDU COLLEGE FUND.

We are glad to give publicity to Mrs. Besant's plans for collecting funds in aid of Hindu religious education, which we copy from the *Central Hindu College Magazine*:—"We have not yet succeeded in reaching the great mass of Hindus with regard to our College: the English-educated Hindus have for the most part heard of it, but only a small minority have helped it financially. We need now to make widespread efforts to collect the *small* sums which no Hindu—English-educated or other—would grudge, and for this we must enlist the services of a large army of workers. The following three schemes will now be set on foot, and I solicit for their working the aid of good Hindus all over the country; moreover, boys are the very people to take part in these, and if they will help, we shall have a national movement in support of Hinduism. The first is

THE SNOWBALL.

A sum of Annas 8 is the basis of their scheme, and who will grudge Annas 8 in support of Hinduism? One person begins by asking five of his friends each to give him Annas 8 for Hindu religious education, and each to collect from five other people Annas 8 apiece. The first five thus collect from twenty-five people. Each of these twenty-five, in giving his Annas 8, promises to collect from five others Annas 8 apiece. The third set therefore numbers 125 people, and each of these, having given his Annas 8, collects Annas 8 from five others, who, in their turn repeat the same process; and so on, and on. Each man or woman, boy or girl, on collecting the Annas 8 from five people hands the Rs. 2-8 to the person to whom he originally paid his Annas 8. This person hands it on to the one to whom he himself originally paid his own Annas 8, and so it reaches in time the starter of the Snowball in the town. Each town should have its own Snowball, and the starter sends to Mrs. Annie Besant, Benares City, the sums collected in his district. The name is taken from the fact that a little lump of snow, set rolling, gathers more and more snow as it rolls, till a large mass is formed. The second scheme is

THE COLLECTING BOX.

We are going to have a number of small closed boxes made, bearing the name of the College, with a slit in the top through which money can be dropped in. These will be issued to responsible persons acting as Head Collectors, who will give a box into the charge of anyone willing to collect. When the box is full it will be handed in to the Head Collector, who will open it, count the money and give a receipt for it, re-seal the empty box and return it to the direct collector. The Head Collectors forward the money to Mrs. Annie Besant, Benares City. Such boxes may also be kept in houses, and a few pice be dropped in from time to time by the family and by visitors. The third scheme is

THE RUPEE FUND.

This we borrow from Aligarh, and surely Hindus will not be behind Mahomedans in helping their College. Anyone who is willing to collect sums of one rupee writes to Mrs. Annie Besant, Benares City, for a receipt book, containing 50 receipts, and asks all his friends for Re. 1 for Hindu religious education.

If these three schemes are properly worked, we shall gather in such large sums, that we shall be able to spread Hindu religious education all over the country. The progress of the schemes will be reported in these columns month by month."

LECTURES ON THEOSOPHY.

We learn from the *South Indian Mail* that a course of eight lectures has been recently delivered at the Hall of Theosophy, Madura, by Pandit Bhavani Shankar, who always awakens interest in Eastern Scriptures.

"His lectures though extempore, were well reasoned out and consequently put a heavy strain upon the hearers' brain, and by way of relief were interspersed with flashes of humour, and pleasant episodes from the Mahābhārata, &c. He was successful in creating a real taste amongst his auditors, for persistent study of our religious books, which are a treasure-house of wisdom."

THE MUSAEUS SCHOOL FOR BUDDHIST GIRLS.

We are indebted to the October *Prasnottara* for the following paragraph concerning Mrs. Higgins' School and Orphanage for Sinhalese Girls, at Cinnamon Gardens, Colombo :—

"We have a very gratifying account of the above institution from our esteemed colleague Miss Lilian Edger, M.A., who on her way to New Zealand passed a few days in the company of the Sinhalese girls that are being trained in it, and great credit is due to Mrs. Higgins, the founder, and the life and soul thereof, for her exceedingly judicious management of it. Mrs. Higgins has undoubtedly conferred a great boon upon the little island by giving the girls under her charge a thorough training in house-keeping—and thus turning them out into really capable housewives. The value of this is so little understood by advocates of Female Education that there is hardly another school in the land where attention is paid to this important branch of woman's equipment, and the consequence is that the prejudice against female education which prevails so largely among the masses here is strengthened instead of lessened and the growth of girls' schools bears no proportion whatever to the increase of academies for boys."

It would be productive of great good, if in all schools for the education of girls, practical training in housewifely duties were to be given to each pupil connected therewith. Mrs. Higgins tries to act the part of a mother to the girls who are placed under her charge, and to instruct them in the practice of such duties as they will, in later years be called upon to perform in their own homes.

We are glad to learn, from the *Ceylon Independent*, that Mr. Peter de Abrew, Business Manager of the Musaeus School, and member of the Hope Lodge, T.S., has been appointed to take charge of the "Commercial Sample Room and Enquiry Bureau," in connection with Ceylon exhibits at the St. Louis Exposition or World's Fair, to be held in America next year. In addition to being thoroughly familiar with the products of Ceylon, Mr. de Abrew, will also be able to answer queries in relation to Eastern religions, in which the Americans manifest a growing interest, so we judge he will prove to be the right man for the position.

DECLARATION OF OBJECTS OF JOINT FREEMASONRY
IN INDIA.

The Supreme Council of Universal Joint Freemasonry has founded its Masonic Temple on Liberty of Thought, Morality, Solidarity and Justice, and its Lodges are open to all, without distinction of sex, religion, race or nation.

The DHARMA Lodge is founded under the auspices of a masonic body which admits women to its ranks, and it is necessary that its position towards the world in general and towards Freemasonry in particular should be defined.

The following is the programme to which it adheres :—

Article 1.—Joint Freemasonry of India asserts, in accordance with the ancient declaration of Freemasonry, the existence of a creative principle under the title of "Grand Architect of the Universe."

Article 2.—It imposes no restrictions on the free search after Truth and, in order to secure that freedom, exacts tolerance from all its members.

Article 3.—Joint Freemasonry is therefore open to men and women of all nationalities, of all races, and of all creeds.

Article 4.—The aim of Joint Freemasonry is to combat ignorance in all its forms; it urges upon its members obedience to the laws of their country, the maintenance of a high standard of honour, the upholding of justice, a kindly feeling towards all, and a ceaseless endeavour to promote the welfare of Humanity.

Article 5.—Every Freemason belonging to the Ancient and Accepted Scottish Rite is bound faithfully to observe the decisions of the Supreme Council to which he owes allegiance.

This programme is based upon the principles adopted by the Convention of all the Supreme Councils held at Lausanne in 1875.

The Lodge demands from its members active service for Humanity by study and thought, and by such religious, literary, political or social activities as are not antagonistic to the principles given above. Unlike the majority of other Lodges it promotes in its meetings the fullest discussion of all means intended to advance these principles, enjoining on its members the widest tolerance and complete courtesy towards all expressions of opinion. The Lodge reminds its members by its subtitle—DHARMA—of the obligation each owes to all, and calls upon them to discharge that obligation in private and public life.

Whilst warmly sympathising with all movements which have for their aim the betterment of the Human Race, the Lodge, by its very nature, cannot as a body pledge itself to the support of the particular methods employed by other organisations for the realisation of this object.

In addition to the discussion of practical methods to advance the welfare of Humanity, the Lodge will endeavour to promote the study of masonic traditions and symbolism, and their elucidation.

Members are expected to acquaint the Lodge from time to time with the fruits of whatever study of this nature they may be engaged in, and, whenever possible, Transactions will be issued embodying the knowledge acquired.

By these means it is hoped that Joint Freemasonry will gradually help to infuse into Masonry a deeper significance, and thus increase its utility as a powerful agency for the dissemination of material and spiritual benefits to all races and to all creeds. And as no such effort can be successful unless women work side by side with men, the Lodge will continually urge Freemasonry to admit women to membership, so that eventually there may be but one masonic body throughout the world, composed of men and women of all nationalities, proceeding along organised lines in the service of Humanity.*

The Lodge does not include in its activities any social functions which might clash with the opinions of any of its members.

Such are the aims which the DHARMA Lodge sets before it, and it calls upon all its members—men and women—to justify its existence alike by their words and by their silence.

* Information concerning Joint Freemasonry may be obtained from George S. Arundale, M. A. Gnāna Geha, Benares City.