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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. 6.—MARCH 1904.



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MADRAS :

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

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 6, MARCH 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXI.

(Year 1895.)

THIS timely action saved the situation, snatched the coveted prize from the Secessionists, and forced them outside the walls of our fortress, where they had only scope for guerilla tactics. The plot had been deliberately hatched and they seem to have expected to carry the whole Society with a rush, as they had the American Section. I do not wish to use any harsh terms, for I am convinced that, barring Judge and a few others, the mass of seceders were as sincere in their beliefs as were the Confederates who took up arms against their Government. But they made certain fatal miscalculations, among which was the popular strength of Mrs. Besant. Judge probably thought himself more influential than she, and knew that she would never resort to the deceptive policy which he had used successfully with her and some of her associates in the European Section; by trickery he would get the better of her, as he had in the matter of putting off her Indian visit, and compel her to keep silence if he could not neutralise her. Another mistake was in ignoring members of strong character and not his followers, like Sinnett, George Wright, of Chicago, Mead, Sturdy, Staples, Fullerton, of

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I. cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is also ready, or almost ready for publication. It is uniform with Vols. I. and II. and illustrated. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Cloth 8vo. Price 6s. or Rs. 4-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

New York, Oliver Firth, the leading men in the Indian and Australian Sections, the strong partisans of Mrs. Besant in Great Britain, like B. Keightley, and elsewhere, who would naturally stand by her in a comparison of characters and condemn him for his whole behaviour. Lastly, myself, plus the strength behind me, the strength of the Truth, Justice and Integrity of our cause, the unshakable constitutional basis of the Society and, greatest of all, the Masters, whom I have so long known, so long served, and who have approved of my official management, even when our London people were boycotting me. How the Secession scheme was pushed through the Boston Convention was reported to me by some of the loyal minority, among them Dr. La Pierre, of Minneapolis. We are indebted to them for their narratives, from which I am now compiling this story. My informants say that Mr. Judge made use of the power he had over the members of the E. S. T. (Eastern School of Theosophy), the confidential group of special disciples which H.P.B. formed and which, after her death was directed by Mrs. Besant and Judge. He had issued the manifesto referred to in "Old Diary Leaves" for August 1903, in which he farcically deposes his co-adjutor, declares himself the only head of the school, in apostolic succession to H.P.B., and the only living agent of the Adepts. The Branches of this School in America were circularised by him and it was arranged that they should manage to be chosen as Delegates to the Boston Convention.

As I wish to be perfectly fair and impartial, I must say that Dr. Buck, in a letter to me of May 1895 indignantly denied the truth of the charge that the machinery of the E.S.T. had been employed by Judge and his friends to control the Boston Convention. Still it cannot be denied that the E.S.T. circular, briefed for my chapter in the August *Theosophist*, was issued by him as a secret document, for it says as much. Dr. Buck, moreover, sent me in another letter (of May 31st, a month after the Secession), a copy of his own Circular (undated) addressed to the "Members, Branches and Sections of the Theosophical Society." This is a notable document, as will appear from the following extract:

"There is a ready and efficient method of ending the bitter strife which has already made our Society a laughing-stock. That is, the separation of the Sections, the abolition of the offices of President and Vice-President, the giving of complete autonomy or "home rule" to every Section. In other words, to be like Canada, self-governing in every particular, with its own laws, legislature and Governor, though still in the Empire. As the chief of those in opposition to Mr. Judge have done their best to drive both President and Vice-President out of office, they can find no reasonable ground for complaining of our deciding as above suggested and asking them to co-operate by voting in the same way. This will give the American Section the opportunity to stand by Mr. Judge and continue the work with him which has been so successful and satisfactory in the past. No duties whatever devolve upon

the office of Vice-President until the death of the President, why should we wreck the movement for an empty name?

"The Sections being so widely separated, the present dissensions and strife will go on for years, and even then result in no settlement satisfactory to all parties. Some will believe Mr. Judge guilty, others will believe him persecuted and much abused. This was demonstrated in the effort made in London last July. Several thousand dollars were expended in travel from the remotest quarters of the globe, and three weeks' time were employed in efforts for final adjustment. A conclusion was reached, the best possible under the circumstances, accepted unanimously without protest, and delegates including prosecutors and defendant departed their several ways. Yet here we have the whole matter again revived with accusations more bitter, denunciations more general, feeling intensified, and in the face of all this, other meetings and trials proposed. Under the circumstances, and with the history already made before us, this is utter folly.

"I do not ask any member or Branch of the T. S. to pass judgment on Mr. Judge or his accusers, for I am well aware that such judgment would be worthless without the possession of all the facts to the last analysis, including what part, if any, the Masters may have had in our affairs. But I do ask the Branches and members of the American Section to speedily put an end to strife in the only way now possible.

"The T.S. has grown so large, and is becoming so unwieldy that a separation of Sections even without our present trouble, would soon, in my judgment, become imperative. Let each Section retain the present organization and name, but simply manage its own affairs. No executive or general officer can exercise jurisdiction all over the globe.

"The honorary title of President-Founder belongs alone to Col. H. S. Olcott, and the American Section should in the future, as in the past, recognize this and bestow upon him all honorary considerations, fraternal regard, and the appreciation of his long and untiring services.*

"Instead of promoting strife among the Sections, the action proposed is the only possible way to secure harmony. We can then without official constraint, vie with each other, as individuals, Branches and Sections, in all good words and work. We can affiliate as Sections, on the same basis, and help each other then, as now, in that peace of brotherly emulation that is devoid of strife.

"I therefore urge the American Section to *pass unanimously a vote of Secession*, and declare their entire autonomy, and to proceed to organize this Section on this basis, and make it effectual in the best sense for the promotion of the real brotherhood of man on the lines laid down by the Master and H.P.B."

The reader who has followed me in my narrative will give its proper value to this circular, for it foreshadows the exact course which was followed by the seceders in the Boston Convention. It was circulated to the Branches (or to the Branch officers who could be relied upon to make good use of it, for officers of a certain influential Branch tell me that it never came to their knowledge before the

* Viz., send him about his business with a complimentary certificate and no means of support. But Judge to be "President for Life," of his Section, and each other Section to be similarly fitted out.

Convention, but was kept from them by the recipients), in ample time to influence the selected Delegates. In fact my former friend Dr. Buck in sending me the copy above quoted from, writes me (May 31st) that "*this was the campaign document which brought about the action in Boston.*" With benevolent candor he advises me—as did Judge, Patterson, Rambo, Neresheimer and other of their leaders, to accept the action as a *fait accompli*, ratify the Secession and recommend the other Sections to do likewise: then we should have peace. Judge goes so far as to ask me in one of his letters, to declare that I knew him to have been in relations with the Masters and possessed of psychic powers. If I would do all this, it was intimated that I might count on pecuniary support for headquarters as in the past. Truly a compliment to my lamb-like innocence! The real scheme in view was kept secret except from certain chosen leaders; the other Delegates walked like sheep into the pen to be branded. On the evening of April 20th a private meeting was held at which Mr. Judge, Dr. and Mrs. Keightley, of London, Messrs. Fussell, Claude Wright, Patterson and the Presidents of Branches in the New England Theosophical Corporation (a federation) made up the Programme for the Convention, drafted resolutions of Secession, a new form of Constitution and By-Laws, and called themselves a Committee on Resolutions. At another private meeting on the 27th April, the day before the Convention, Dr. Buck, of Cincinnati, assisted, and also such of the "faithful" Delegates as could be collected together. This illegal meeting ratified the proceedings of the previous meeting. When the Convention assembled Dr. Buck was, of course, elected Chairman and two other conspirators (as I must call them), Messrs. Wright and Fussell, Secretaries; a nominal Committee on Credentials passed upon the qualifications of Delegates! All the proxies of absent Delegates were, naturally, held by the bodyguard of Judge. The Delegate from the Ishwara T. S. voted for Secession, contrary to his instructions from the Branch. But, that did not matter since it was known in advance just how things were to be made to go. Letters from sympathizers in Europe provoked cheers for Judge, among them one said to have been unusually scurrilous against Mrs. Besant, from Dr. Franz Hartmann, which was so violent that, as alleged, Dr. Keightley suppressed part of it in the reading, and the demand for its publication by the loyal minority was, at the suggestion of Mr. Judge overwhelmingly denied by the majority. A resolution of the Ishwara Branch condemning Secession and signed by about 90 persons was thrown out.* Then

* Resolutions adopted by the Ishwara Branch of the T. S. at a Regular Meeting held Tuesday evening, March 19, 1895.

Whereas, In consequence of certain charges being brought against our Vice-President, Mr. Wm. Q. Judge, and that said charges have not been answered to the satisfaction of the majority of the members of the Theosophical Society, and
Whereas, These charges together with the pamphlet "Isis Very Much

came the immaculate and constitutional Report of the pretended "Committee on Resolutions" and with it the psychological moment! When the clause providing for the election of Mr. Judge as Perpetual President of the "Theosophical Society of the Western Hemisphere" (*sic*) was read, the Delegates, led by the managers, "shouted themselves hoarse." The election was carried by 195 yeas to 10 nays. The meeting then went mad. Mr. Fullerton had previously made an eloquent speech, in which he showed most conclusively—says my correspondent's report (of date, May 5th)—that there was "no occasion for the proposed Secession except to relieve Mr. Judge from replying to the charges against him. But his words fell upon deaf ears; the Delegates were there for a purpose and they were bound to carry it through." In conclusion, my friend suggests that I, as President, should issue a proclamation asking the members of the Society in the United States and Canada to unite and resume the form of the "American Section of the T. S." I do not recollect when or where this important letter reached my hand, but it seems to have been sent through Mrs. Cooper Oakley. Possibly I got it on landing at Marseilles, possibly at London on my return from Spain.

Of course, the loyal members of our Society throughout the United States took active steps to save the Section from wreck. Mr. George E. Wright, President of the Chicago Branch, proved a pillar of strength at the time and he was energetically supported and helped by Miss N. E. Weeks, the Branch Secretary. To them was largely due the prevention of the secession of their Branch, and the arousing of a hopeful feeling in other Branches.

Unveiled" are of such serious nature as to disturb the unity of the T.S., and bring discredit on the true aims of the Society,

Be it therefore Resolved; That while the Ishwara Branch of the T. S. has always recognized the long and earnest work done for the Society by the Vice-President, Mr. Wm. Q. Judge, we feel that it is but right that he should free himself from this accusation of untruth now pending over him, even if such accusation did not contain the shadow of a probability, and especially as the motto of our Society is, "There is no Religion Higher Than Truth," and

Be it further Resolved; That although the Ishwara Branch of the T. S. does not constitute itself a Court to decide whether or no Mr. Wm. Q. Judge is guilty, and furthermore, as we have the strongest hope that he will clear himself of the accusation now pending, therefore, we, the members of Ishwara Branch of the T. S. in Convention assembled, demand that Mr. Wm. Q. Judge delay no longer the call that has been made upon him by the European, Australasian, Indian and the minority of the American Section, to immediately resign the Vice-Presidency of the Theosophical Society until such time as circumstances will make it possible to refute the charges made against him, and

Be it further Resolved; That these resolutions be presented to the American Section of the T. S. in Convention assembled, by our Delegate or his proxy, that the same be spread upon the minutes of this Branch and a copy thereof be sent to the President-Founder, H. S. Olcott.

(Signed by fifteen yeas and seven nays).

I find in my archives the following paper which goes to support this view:—

CENTRAL STATES COMMITTEE OF THE THEOSOPHICAL
SOCIETY.

26, Van Buren St., Room 48.

Chicago, June 1st, 1895.

To H. S. Olcott, President of the Theosophical Society
and Chairman of the Executive Council.

Dear Sir,—

The undersigned regularly organized and constituted Branches of the Theosophical Society, by their duly authorized officers do hereby make application to be officially recognized as the American Section of the Theosophical Society. In case this request is granted we desire to appoint Mr. Alexander Fullerton to act as General Secretary *pro tem.*, of the American Section until the election of officers at the next regular Convention in April, 1896.

CHICAGO BRANCH.

Geo. E. Wright, Pres.

Netta E. Weeks, Sec.

ISHVARA BRANCH.

J. W. B. La Pierre, Pres. *pro tem.*

Ruth P. Clawson, Sec. *pro tem.*

BOISE BRANCH.

Mrs. C. C. Wood, Vice-Pres.

Mrs. E. E. Athey, Sec.

GOLDEN GATE LODGE.

D. J. Lamoree, Pres.

W. J. Walters, Sec.

MUSKEGON BRANCH.

F. A. Nims, Pres.

S. E. Sherman, Sec.

PORT TOWNSEND BRANCH.

Robert Lyall, Pres.

(Per Louise Thomas, in absence of
Pres. and Vice-President).

Louise Thomas, Sec.

NARADA BRANCH.

Ida S. Wright, Pres.

Arthur L. Knight, Sec.

WILLAMETTE BRANCH.

Lewis A. Ward, Pres.

E. Edwina Powell, Sec.

INDRA BRANCH.

John Heales, Pres.

Wm. J. Ward, Sec.

Dr. Mary Weeks Burnett, then as always one of the most active workers in our Society, was sent to London to represent in the Convention the loyal minority and to present the above document; but so much time was lost in circulating it for signatures that she had to come over without it, and Mr. Wright's covering letter to myself was not posted until the 26th June. Meanwhile, however, besides the nine signatory Branches, he had received notices of concurrence from those at Toledo, Toronto, Los Angeles, East Los Angeles and Las Vegas (N.M.). Mr. Wright reports that he had turned over the record book and letter files of the Section to Mr. Fullerton, who would act as Gen. Sec. It was very gratifying to me to find that the Executive Notice from Zumarraga, Spain, covered the whole ground traced out in the important document above cited. The presence of Dr. Weeks Burnett at the convention of the European Section, gave much pleasure to everybody; and she was made the bearer of fraternal and appreciative messages to Mr. Wright and the other loyalists whom she represented.

The new Charter for the American Section, promised in my Zumarraga Executive Notice, was issued by me at London on the 7th July, but ante-dated to the 28th April 1895—(Vide Theosophist,

Aug. 1895, p. xiv, Supplement,) and sent to Mr. Fullerton as General Secretary *ad int.* Thus was the hiatus closed up and the re-chartered Section sent on its way.

Compared with the overwhelming majority of Secession, this was a very weak phalanx, but still a working and effective nucleus, as it was composed of men and women in deadly earnest—the truth of which has been proved by events. Little remains to recount. How we withstood the shock, how the Society has gone on strengthening and extending itself year by year, is matter of common knowledge. Poor Judge, with a fatal disease wearing away his life, enthroned in his seat of coveted power and elected “President for Life,” survived less than one year. He found himself eating but Dead Sea fruit—fair to look upon, ashes within. He did his best with the help of his chief stimulatress, Mrs. Tingley, to make his Society a strong rival of ours, issuing among others, persuasive circulars like the following :

NOTICE TO MEMBERS-AT-LARGE.

New York, May 4, 1895.

Dear Friend,

I. At the Ninth Annual Convention of the American Theosophical Societies (Branches), held in Boston, on the 28th and 29th of April, 1895, the COMPLETE AUTONOMY of the said Societies was declared and the title “The Theosophical Society in America,” adopted together with a Constitution. The Resolutions declaring such autonomy are as follows :

Whereas, the growth of the Theosophical Movement has been phenomenal in America, and its origin, aim, and method of work is unlike any movement of modern times, and,

Whereas, the different forms of organization through which the body known as “The Theosophical Society” has passed since the year 1878 were solely the result of growth, and not the result of votes, and were thus adopted from time to time to suit the exigencies of the moment and have been merely *de facto* and not *de jure*, and,

Whereas, on the other hand, the Confederated Branches in America were regularly organized in 1886-87, and,

Whereas, we have outgrown the present form of organization of the Theosophical Society, and,

Whereas, the duties pertaining to the general offices of the said Theosophical Society have not been essential to the real work of any Section or to the Movement as a whole, its federal and general officers residing at remote distances from each other and being necessarily unfamiliar with the exact conditions and needs of Sections other than their own, and,

Whereas, a federation of all Branches of the world is not essential to the real work of any Section or to the Theosophical Movement as a whole, and,

Whereas, conditions contrary to the principle of Universal Brotherhood have arisen within the Theosophical Society which would prove fatal to the continued existence of said Movement ; therefore be it

Resolved : First, that the American Section, consisting of Branches of the Theosophical Society in America, in Convention assembled, hereby assumes and declares its entire autonomy and that it shall be called from and after this date "The Theosophical Society in America,"

* Second, that the administration of its affairs shall be provided for, defined, and be under a Constitution and By-laws which shall in any case provide for the following ;

(a) A federation of Branches for the purpose of the formation of a nucleus of Universal Brotherhood without any distinctions whatever, this being its principle, aim and object ; its subsidiary objects being the study of ancient and modern religions, sciences and philosophies ; the declaration of the importance of such study ; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

(b) That William Q. Judge shall be President for life, with power to nominate his successor ; and a Vice-President, Treasurer, and Executive Committee, elected yearly.

(c) Autonomy for Branches in local affairs.

(d) A yearly Convention with equitable representation.

(e) Territorial Committees for propaganda, without power to legislate.

(f) The declaration that every member has the right to believe or disbelieve in any religious system or philosophy consistent with Universal Brotherhood and declare such belief or disbelief, without affecting his standing as a member of this Society, each being required to show that tolerance for the opinion of others which he expects for his own.

Resolved, that until the final adoption of a Constitution and By-laws the President is empowered to issue charters and diplomas for this Society.

Resolved, that the Branches in America shall retain their present charters, the President being directed to endorse them as valid under the Constitution within a period to be defined.

Resolved, that the books, records, lists, monies, funds, and property of every kind belonging to us as the American Section of the Theosophical Society be and hereby are turned over to and declared to belong to the Theosophical Society in America, their custodian to be William Q. Judge ; but all members of the present federation not wishing to continue their membership under the new name shall on demand be entitled to their *per capita* share of said monies and funds.

Resolved, that until the said Constitution is written and adopted, the affairs of the Theosophical Society in America shall be administered under the Constitution of the American Section of the Theosophical Society, where that does not conflict with the above preamble and resolutions, and wherever such conflict occurs the said Constitution is hereby repealed, but all provisions relative to the Theosophical work and propaganda shall stand valid.

Resolved, that the Theosophical Society in America hereby recognizes the long and efficient services rendered to the Theosophical Movement by Col. H. S. Olcott, and that to him belongs the unique and honorary title of President-Founder of the Theosophical Society, and that, as in the case of H. P. B. as Corresponding Secretary, he can have no successor in that office.

Resolved, that the permanent organization of this Convention remain as, and is hereby declared to be, the permanent organization of the first Annual Convention of the Theosophical Society in America.

Resolved, that all Branches of the Theosophical Society in America that do not vote for the autonomy of this Society may ratify the action of this Convention within three months from this date and such ratification shall constitute such Branches members of said Society.

2. You have the right to accept or reject the above noted action of the Convention, and in either case I beg to request that you will inform me of your decision. In case you accept, you will please send me, to the above address, your diploma, in order that it may be endorsed as valid and continued in this Society. I will return it at once. All this is necessary in order to make the records regular and complete.

3. The Constitution and By-laws are being made up, and when printed will be ready for distribution. A verbatim report of the Convention will be issued as soon as possible.

4. Dues of members-at-large. These have been raised to \$2 a year instead of \$1 as heretofore.

Fraternally yours,

WILLIAM Q. JUDGE,

President of T. S. in America.

I think we may profitably close this Chapter at this point and see if something pleasanter will not offer itself for our consideration next. Our ship has been struggling through a sort of Sargasso Sea of floating weeds, but there is clear water beyond.

H. S. OLCOTT.

THEOSOPHY AND CHRISTIANITY.

[*Concluded from p. 276.*]

IN every religion of the world there has always been this higher, and to some extent secret, teaching ; is it to be supposed then that Christianity is the only exception to this rule ? If it were so then Christianity would stand self convicted as an imperfect religion ; but the truth is that it is not so, for Christianity also has had its mysteries and its inner teachings, and naturally these inner teachings are precisely the same as those of all the other faiths of the world, since all of them are simply endeavours to state from different points of view, the great Truth which lies behind all of them alike.

It is true that this secret teaching appears to be now quite lost, at any rate as far as what are commonly called Protestant sects are concerned. Yet we cannot but see, even in the scriptures which remain to us, frequent hints at the existence of this higher knowledge. What is meant, for example, by Christ's constant references to the Mysteries and the Kingdom of God ; by his frequent statements

to his disciples that the full and true interpretation could be given only to them, and that to others he must speak in parables? Again, too, he uses technical terms connected with the well-known Mystery-teaching of antiquity; and it is only by some comprehension of that teaching that we are able in many cases to find a reasonable signification for some of his utterances. This question as to the existence of an esoteric side in Christianity is not one of sentiment, but of fact; and it is useless for those who do not wish to believe it to clamour against the plain and obvious meaning of the documents of history. The best way to approach this subject is to see first of all what Christ himself said which bears upon it, then to take the evidence in the writings of his immediate successors, the Apostles, and then to see whether the same idea shows itself in the Church Fathers who followed the Apostles. I think that in all these cases an unprejudiced examination will convince the student that the secret teaching did exist and was thoroughly well known to all of them. There were originally many more gospels than the four which now remain to us, and even these four have probably passed through many mutilating hands before they settled down into their present form; yet even in them traces still remain which it would be difficult for the most bigoted to deny.

Christ himself speaks on several occasions with no uncertain voice. For example, in the fourth chapter of the gospel according to St. Mark you will find the statement, "And when he was alone they that were about him with the twelve asked of him the parable." And he said unto them, "Unto you it is given to know the mysteries of the Kingdom of God; but unto them that are without, all these things are done in parables." And a few verses further down you will find the statement, "But without a parable spake he not unto them; and when they were alone he explained all things to his disciples." These very words are quoted later by Origen as referring to the secret teaching preserved in the church; for it was always held by the fathers that such statements contained a triple meaning—first of all the obvious surface meaning, generally cast into the form of some sort of story, so that it might be the more easily remembered; secondly, an intellectual interpretation, such as that which is given in the chapter from which I have quoted, to the parable of the sower; and thirdly, a deep mystic and spiritual meaning which was never written down under any circumstances, but was explained orally by the teacher, under promises of secrecy. Again you will note how, in the sixteenth chapter of the gospel according to St. John, Christ tells his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Remember that this was said, according to the story, on the night before his death. When then did he say to his disciples the many things which had still to be revealed to them? Obviously it must have been after his resurrec-

tion, during the time when we are told that he remained with his disciples "Speaking to them of the things pertaining to the Kingdom of God." No record is given to us in the scriptures of any of these teachings; yet it is impossible to suppose that they would be forgotten. Assuredly they must have been handed on as among the most precious of traditions, not in writing but orally, just as the secret teachings in all religions have been handed on. In one of the great Gnostic gospels, the "Pistis Sophia," we are told that he appeared among his disciples, not for forty days only but for eleven years after his resurrection; and some hint is given as to the nature of the teachings which he imparted, though much of it is so involved and mystical as to be difficult of comprehension without the key of knowledge which comes with initiation. This very name of the "Kingdom of God" or "The Kingdom of Heaven" which is used in the passage just quoted is itself a technical term belonging to the Mysteries, indicating the body of those who were initiated into them. Again and again you will find evidence of this if you will look with unprejudiced eye at the passages in which Christ himself mentions it. For example, in the thirteenth chapter of the gospel according to St. Luke we read that the question is put before Christ; "Are there few that be saved? And he said unto them, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." The ordinary uneducated "Protestant" absolutely dares to apply this statement to the gate of heaven, and wishes us to believe that a great world-Saviour would teach his people that for many men who earnestly seek to be saved from the horrible invention of eternal damnation, there shall yet be no path to safety. If this could be supposed to be true, the statement would be shocking beyond words, for it would show either that the Deity was incapable of managing the affairs of His universe or else that the whole scheme was in the hands of a mocking and cruel demon. No such atrocity was asserted by the Christ or could ever have been put forth by him. But the word "saved"—or rather as it should be written, "safe"—has a technical meaning which when it is understood makes the passage clear and illuminative. To the Theosophical student there will be no difficulty in its perfect comprehension; he knows that in the course of human evolution a period will eventually be reached when a considerable portion of humanity will for a time drop out of our present scheme, simply because they have not yet developed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing, no incarnations of a sufficiently unadvanced type to suit them will be available. The men who thus fall out of the current of progress for the time will presently take up the work again along with another human evolution, and so will have an opportunity of going over again the different stages of the devel-

opment of which they have failed fully to avail themselves on this occasion. This is simply a most merciful provision of nature to help along those who for various reasons are backward in their studies in the school of life; and though they lose the place that they have held in this particular evolution, it is only because the evolution has passed beyond them and it would have been a mere waste of time for them to attempt to stay in it any longer. The man to whom this happens is simply in the position of a child at school who is hopelessly behind his classmates. To continue to work with them would mean only strain and fatigue and waste of time for him; while to leave that class and to work with the one next below it will not only be infinitely easier for him, but will enable him by further practice to succeed where previously he succumbed before the difficulties which lay in his path. The ordinary man is by no means as yet above the level at which it might be possible for him thus to have to drop out; but the pupil who has taken the first great initiation—"Who has entered upon the stream," as is said in the East, is "safe" from any danger of such delay; and so he is often spoken of as "saved," or "The elect." It is in this sense, and this sense only, that we are to understand the use of the word "saved," either here or elsewhere in the scriptures and in the creeds; and when we comprehend this, we shall at once see the force and truth of the remark of the Christ that the gate of initiation is strait and difficult of entry and that there will be many who will strive for it for a long time before they are able to attain it.

Another passage which confirms this is to be found in the seventh chapter of the gospel according to St. Matthew, in which Christ once more advises his disciples, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Here again the occult student has no difficulty in recognizing a very familiar imagery. He knows very well how narrow and difficult is the way which leads to that "eternal life" which means the avoidance of the necessity of birth and death—that is to say, of the descent into incarnation. He knows well too how broad and how comparatively easy is the slow line of progress adopted by the ordinary man, which leads him to death and to birth many thousands of times before it conducts him to a permanent residence upon higher levels. It is indeed true that, "Many there be who walk" in this longer but smoother road; and there are indeed at present but few among humanity who find the shorter but steeper path of initiation. Read in this, its obvious sense, the passage is beautiful and illuminative; if it could be taken in the ordinary sense that the "strait gate" leads to heaven, and that only few were able to enter there, it would not only be a barbarous misrep-

resentation of the facts, but it would be in flat contradiction with other texts in which the heaven world is very clearly intended.

When the biblical scribe is really attempting to picture the heaven world we shall find that he speaks of "A great multitude which no man could number, of all nations and kindreds, and peoples and tongues, who stood before the throne and before the Lamb, clothed with white robes and with palms in their hands." Initiated writers have always known the grand truth that there is no possibility of final destruction, but the certainty of eventual success for all, because that is God's will for them. In this sense, as referring to their ultimate destiny, there is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost. It is indeed difficult to understand how modern orthodoxy can speak of Christ as the Saviour of the world, and yet in the same breath assert that he does not save it, that he does not succeed in saving one in ten thousand of its inhabitants, and has to yield all the rest to the devil! Would such a proportion be considered a successful effort if we were speaking of any kind of human effort? Such a doctrine is in reality blasphemy, and every honest Christian should at once cast it out from his stock of religious ideas. We bring a grander gospel, and we preach a nobler creed than that. Truly the Christ is the Saviour of the world, for each man is saved by the Christ within himself—that Christ in us which is very truly the hope of glory as the scriptures have said, for without that Divine spark within us how could it ever be possible for us to reunite ourselves once more with the Divine? Therefore we know that every man will one day realize his own divinity, and so will rise to "The measure of the stature of the fulness of Christ;" we know that this evolution will succeed and not fail—that it will be a grand and glorious success, and that every soul in it shall eventually attain its goal.

Yet another instance in which only this explanation can make the gospel story rational is to be found in the nineteenth chapter of the gospel according to St. Matthew. It will be remembered that on a certain occasion a young man came to Christ and asked him how he might win eternal life—meaning, of course, as I have said before, the liberation from the necessity of repeated birth and death. Christ meets him with the usual reply which would have been given by any of the great teachers, "Keep the commandments." But the young man proceeds to explain that he has already kept all these exoteric commandments all his life, and wishes to know what more he can do to expedite his progress. Christ in his answer to him employs one of the well-known technical terms of the Essene community in which he himself had been trained, for he says to him, "If thou wilt be perfect, sell all that thou hast and give to the poor, and come and follow me." To be "perfect" means to attain a certain level of initiation, to belong to a certain class within that kingdom of heaven;

and the remark of the Christ simply repeats the universal teaching of the Eastern sages, that poverty and obedience are necessary for those who would enter among the ranks of the higher initiates. But the young man finds a difficulty here, not yet feeling prepared to give up his worldly possessions, and then the Christ proceeds to moralize upon the difficulty which stands in the way of the rich man when he attempts to enter upon the higher stages of this path. He even uses an exceeding strong simile, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." If this were to be taken as it is ordinarily explained by Theology it would indeed be a most ridiculous statement, for it would seem to imply that no man who was rich could possibly be good, or could ever attain to a place in heaven. The orthodox profess to understand it in this sense, and yet it would seem that even they must see how ridiculous is the supposition; for we do not observe that the vast majority of them make haste to get rid of riches and become poor in order to qualify for this entry into heaven. But when we understand that the Kingdom of Heaven means simply the brotherhood of the initiated, we instantly realize that the inevitable pre-occupation and trouble connected with the due administration of great wealth would be a serious obstacle in the way of the candidate for the shorter and steeper path, and we realize very fully then the wisdom of the advice given by the great teacher, "Sell all that thou hast and give to the poor, and come and follow me."

Another passage distinctly indicating the same knowledge of technical terms on the part of the Christ occurs in the seventh chapter of the gospel according to St. Matthew where he utters that remarkable verse, "Give not that which is holy to the dogs; neither cast ye your pearls before swine." In the present day we should consider such epithets when applied to human beings as distinctly rude and improper; but it must be remembered once more that these were technical terms simply indicating those who stood outside or beneath a certain level. The ordinary Theologian must find considerable difficulty in explaining to himself the use of such language by the Christ; but when we understand the real nature of these terms the words become at once explicable.

When we turn from the words of Christ himself to those of St. Paul we shall find that his writings are simply permeated with occult teaching, with reference to the Mysteries which lie behind the outer teaching, and with the technical terms which are well known in connection with them. Any one who will take the trouble to read the second and third chapters of his First Epistle to the Corinthians will see very clearly that this is so when once his attention has been drawn to the real interpretation of the words. Once more he refers to the degree of perfection, and to the teaching which can be given only to those who have attained that degree; he

says: "We speak wisdom among them that are perfect." And again, "We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began, which none of the princes of this world know." This last statement itself should be quite enough to prove to any fair-minded student the existence of the inner teaching in the church, since it would be obviously and flagrantly false if it were made of any of the ordinary Christian teaching such as appears in the scriptures; for that was undoubtedly within the reach of the princes of this world then, just as now. Sometimes people have tried to refer these remarks as to "Mysteries," to the holy communion, which was celebrated only in the presence of those who were members of the church. Yet it is evident that that could not be the meaning in this case because further examination of this same epistle will show that the Corinthians to whom St. Paul was writing were already full members of the church and were in the habit of celebrating the eucharist. Yet in spite of this he speaks of them as babes in Christ, and says that he can give them only the milk of the earlier teaching. Obviously therefore, it was not the celebration of the holy communion which made this mystery unknown to all. Indeed much of the language which the apostle himself uses could scarcely be applied in this sense, for he speaks again and again of, "The deep things of God, which the Holy Ghost teaches; the hidden wisdom, and the wisdom of God in a mystery." Many other technical terms he employs, as, for example, when he speaks of himself as a master-builder and a steward of the Mysteries of God.

Another passage which very clearly shows this, is to be found in the third chapter of his epistle to the Philippians, in which he describes himself as, "Striving if by any means he might attain unto the resurrection of the dead." What can this resurrection have been to which he, the great Apostle, found it necessary to *strive* in order that he might attain? Clearly it could not be what is ordinarily understood by that term, for the raising again from the dead at the last day is to happen to all people good and bad alike; there could be no necessity to strive in order to gain that. What he is striving to attain is undoubtedly that initiation to which we have already referred—the initiation which liberates a man from life and death alike, which raises him above the necessity of further incarnation upon earth. We shall notice that a few verses later on he urges "As many as be perfect" to strive as he is striving; he does not give this advice to the ordinary member of the church because he knows that for him this is not yet possible. Many other quotations bearing a similar interpretation might be given from the writings of St. Paul; but let us pass on now to those who are called the Fathers of the church—the writers who immediately followed the apostolic period. We shall find that they know well what St. Paul meant when he spoke so frequently of the

mysteries, for they themselves very often use exactly the same terms in referring to them. For example, one of the earliest and greatest of them, St. Clement of Alexandria, borrows verbatim from a Neo-Pythagorean document, a whole sentence to the effect that, "It is not lawful to reveal to profane persons the Mysteries of the Word." This last term is simply the translation of the Greek "Logos," and in this sentence he inserts that word in the place of the Eleusinian Goddesses who are mentioned in the original document.

In these days the church considers it her highest glory that she has produced the saint, and she points to the roll of her saints as a proof of the truth and the result of her teaching. Yet in these early days this which now seems the final goal of her effort was only an introduction to it. Then she had three great orders or degrees, through which her children had to pass; and these were called successively, Purification, Illumination, and Perfection. Now she devotes herself solely to producing good men and she points to the saint as her crowning glory and achievement; but in those days when she had made a man a saint her work with him was only just beginning, for then only was he fitted for the training and the teaching which she could give him then, but cannot now because she has forgotten her ancient knowledge. Her Purification led the man to saintship; her Illumination then gave him the knowledge which was taught in the Mysteries, and this led him up towards the condition of Perfection and of unity with the Divine. Now she contents herself with the preliminary Purification, and has no Illumination to give. Read what St. Clement says on this subject, as quoted in "The Christian Platonists of Alexandria," by Dr. C. Bigg, p. 62. "Purity is only a negative state, valuable chiefly as the condition of insight. He who has been purified in baptism and then initiated into the little mysteries (has acquired, that is to say, the habits of self-control and reflection) becomes ripe for the Greater Mysteries, for Epopteia or Gnosis, the Scientific knowledge of God." This latter is a startling claim to make, from the modern orthodox point of view; I imagine that few preachers at the present day would claim to have the scientific knowledge of God, or even to know in the least what such an expression meant. Yet, there it stands quite clearly in the writings of one of the earliest and greatest of the Church Fathers. We have only to examine the Theosophical teaching to see exactly what he meant; to understand (so far as the intellect of man can at present understand) what is meant by the doctrine of the Trinity, of the Incarnation of Christ, and of his dwelling within the heart of man. The "Scientific knowledge of God" is still within the reach of the earnest and reverent student; it is no mere form of words, but a glowing and definite fact.

How highly St. Clement valued this transcendent knowledge may be seen very clearly by another quotation from his writings given in, "Christian Mysticism," by W. R. Inge, p. 86. "Knowledge"

says Clement, "is more than faith. Faith is a summary knowledge of urgent truths, suitable for people who are in a hurry ; but knowledge is scientific faith. If the Gnostic (the Philosophical Christian) had to choose between the knowledge of God and eternal salvation, and it were possible to separate two things so inseparably connected, he would choose without the slightest hesitation the knowledge of God." That surely is a sufficiently clear statement. Evidently St. Clement thought that faith was only for those who had not time to go into the study of the definite science themselves ; they had to be content with accepting its magnificent truths on faith, just precisely as is the case with ourselves with regard to any of the physical plane sciences of the present day. If each man had a life of leisure, no doubt he could take up chemistry or astronomy and study it at first-hand for himself ; if he has no time to do this, he thankfully accepts the conclusions at which those arrive who have studied it. When we come to this great science of life which is called religion, such acceptance of the result of the investigation of others is spoken of as faith ; but assuredly, as St. Clement says, direct knowledge is infinitely better.

The idea that man is capable of attaining this perfection, or deification as it is often called in the writings of the Fathers, would probably be considered sacrilegious by many of our modern Theological writers, yet it was very clearly held by the early Fathers, and they knew its attainment to be a possibility. Professor Harnack remarks that, "Deification was the idea of salvation taught in the Mysteries ;" and again, "After Theophilus, Irenæus, Hippolytus, and Origen, the idea of deification is found in all the Fathers of the ancient church, and that in a primary position. We have it in Athanasius, the Cappadocians, Apollinarius, Ephraem Syrus, Epiphanius and others, as also in Cyril, Sophronius and later Greek and Russian Theologians."

The most celebrated pupil of St. Clement was the far-famed Origen—perhaps the most brilliant and learned of all the Ecclesiastical Fathers. He very clearly asserts the existence of the secret teaching in the church, for in his celebrated controversy with Celsus he states very plainly that the system of exoteric and esoteric teaching which was in general use among philosophers was also adopted in Christianity. He also speaks exceedingly plainly with regard to the difference between the ignorant faith of the undeveloped multitude and the higher and reasonable faith which was founded upon definite knowledge. He draws a very clear distinction between "The popular irrational faith" which leads to what he calls "Somatic Christianity" (that is to say, the merely physical form of the religion), and the "Spiritual Christianity" offered by the Gnosis or wisdom. He makes it perfectly clear that by "Somatic Christianity" he means that faith which is based on the gospel history. Of teaching founded upon this historical narrative he says : "What

better method could be devised to assist the masses ? ” In Mr. Inge’s book mentioned above (p. 89) he is quoted as teaching that, “ The Gnostic or sage no longer needs the crucified Christ. The eternal or spiritual gospel which is his possession, shows clearly all things concerning the Son of God himself, both the Mysteries shown by his words and the things of which his acts were the symbols.” It is not that Origen denies or doubts the truth of the gospel history, but he feels that events which happened only once can be of no importance, and regards the life, death, and resurrection of Christ as only one manifestation of a universal law, which was really enacted, not in this fleeting world of shadows, but in the eternal councils of the Most High. He considers that those who are thoroughly convinced of the universal truths revealed by the incarnation and the atonement need trouble themselves no more about their particular manifestations in time.”

Here then we see the most distinct and repeated references to the hidden teaching, greater far than anything known to the church of the present day, and carrying those who study it to a very much higher level than is ever now attained by the disciples of orthodoxy. What has become of this magnificent heritage of Christianity ? Why was this wonderful teaching lost, and how can it be regained ? Happily it has not been lost ; the great Gnostic doctors who taught it so poetically, were cast out of the church as heretics by the vote of the ignorant majority, who would not include within their scheme of religion anything which was beyond their comprehension, anything which took years of trouble and study to learn. Yet something of the Gnostic teaching has been preserved ; the orthodox endeavoured with pious fury to destroy all traces of it, yet here and there a book has been discovered—kept perhaps until these later days among those who are commonly called savages, and yet have proved less savage than the orthodox defenders of the faith. In that way we are slowly coming to know something of these splendid teachings, and we find them, as the occult student would naturally have expected, to be precisely the same truths which Theosophy is now placing once more before the western world. Those who are interested in the study of this particular side of the teaching of the wisdom religion cannot approach it better than through the writings of Mr. G. R. S. Mead of London, the most scholarly of our Theosophical writers. He has spent many years in the most careful study of the strange medley of faiths and opinions which gathered round the cradle of Christendom, and his writings show us very clearly how this Christian religion arose quite naturally and logically out of the faiths of the period just preceding its birth. He makes it abundantly evident that this is not a revelation from on high, no new statement of additional fact, but simply a perfectly natural result of what had gone before it ; any one wishing to understand what Christianity really is, what its teachings truly

mean, and what is its part in the great life of the world, cannot do better than commence by a careful study of Mr. Mead's works.

Meantime it needs not even so much study as is involved in that enquiry to convince any open-minded person that Theosophy holds the solution to all the problems connected with the Christian doctrine. Take, for example, the great dogma of the trinity, which as originally stated seems so incomprehensible and meaningless. Invoke the aid of a Theosophical diagram such as that which is given in the last edition of my own little book upon "The Christian Creed," and at once the obscurity will be lit up as by sunlight, and it will be seen that the strange and apparently incomprehensible statements have an obvious meaning which is full of interest and vividly clear. Read, for example, the Athanasian Creed—that much misunderstood document of the church; by the light of the Theosophical diagrams, its sentences, hitherto so little understood, will be seen to be luminous and crystal clear; so that the very formula which has been cast aside by multitudes as hopelessly unintelligible now stands forth as perhaps the strongest and grandest statement as to the nature and the power of God that has ever been put into words. The so-called damnatory clauses, to which so much exception has been taken, fall into their places and are at once seen to be free from all possible objection, when once their real meaning has been understood. There is simply no other way of rendering a great deal of this older teaching intelligible at all; unless we are prepared to accept the Theosophical explanation of it, we must simply resign all hope of finding any rational meaning at the back of these great symbols of one of the world faiths. But the Theosophical teaching at once introduces order into the chaos; it at once enables us to sift out these dogmas which are expressions of universal truth, from the accretions with which the uncomprehending Theology of the ignorant monks has surrounded them. So is it true with many of the other dogmas of the church; not only is the mighty doctrine of the trinity made clear, but salvation, conversion, regeneration, sanctification—all these are explained, and from the Theosophical standpoint they are no longer mere names with a vague mist of uncertainty surrounding them, but definite and real facts, which are all parts of a coherent system. To understand these the student should read Mrs. Besant's great book, "Esoteric Christianity," which will throw a flood of light for him upon much that has been dark before. Best of all, it will show him that Christianity in no way contradicts the other great faiths of the world—that they are all alike efforts to state the same great Truth, the truth that lies behind them all—this Divine Wisdom which in modern days we call Theosophy.

To the earnest Christian who has in some way or other been stirred up into thinking about the doctrines of the church, and has therefore naturally been led into doubting them in the form in which they are generally presented, we should very strongly recom-

mend the study of the teachings of Theosophy. Many a man who begins to doubt finds himself forced very far along that dreary road; he finds himself left without definite basis for any belief, and knows not where to turn for comfort and enlightenment. To such an one our advice would be, "Do not cast aside your religion, but rather try to learn what it really is. Then will be given back to you all that was bright and beautiful and true in the faith of your childhood, but it will be given back to you on a very different basis. It will no longer be formed upon authority, whether it be of a book or of a church; for such belief is always liable to be overthrown if one should find that the book or the church is not as historically reliable as one has been led to suppose." You will receive back your faith but founded this time upon the impregnable rock of reason and of common sense, so that the more fully you examine it, the more you will become convinced of its truth and the more you will understand of its glory."

In saying this we are speaking not from theory but from experience. To us who have studied Theosophy it has brought all this and more. It has been to us a veritable gospel of good news from on high, which has shown us light where before was darkness, which has made life easier to bear and death easier to face; which has given us not hope only but the glorious certainty of future progress. It is for that reason that we put it before you, for that reason that we urge your examination of it. We have no wish to make converts in the ordinary sense of the word, we are not impelled as is the poor ignorant missionary, by any theory that, unless we can induce our hearers or readers to believe as we do there will be for them no way of salvation from the horrors of eternal suffering. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you or whether you do not. We know that the progress of every man is absolutely certain; but he may make his road easy or he may make it difficult. If he goes on in ignorance he is likely to find it very hard and painful; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself and also (which is much more important) be able to lend a helping hand to his fellow travellers who know less than he. This is what you all may do, and what we hope you will do. We who are Theosophists ask no blind faith from you; we simply put this philosophy before you, and ask you to study it, and we believe that if you do so you will find what we have found—rest and peace and help, and the power to be of use in the world. Above all things we would say to you, not only study the Theosophical truth, but try to live the life which Theosophy recommends to you. Now as in days of old it still remains true that those who do the will of the Father who is in Heaven, they shall know of the doctrine whether

it be true ; and so to those who doubt our teaching we would say, take it up provisionally, take it as a hypothesis, but live the life which it directs and then you will see for yourselves whether you are the better or the worse for it. Try to realize the unity of the brotherhood which it teaches, and to show the unselfishness which it exacts ; and then see for yourselves whether this is an improvement upon other modes of living or not. Try the unselfishness and the watchful helpfulness, and see whether here is not an opening into new fields of happiness and usefulness. We who are studying this know that as yet we are only at the beginning of it ; yet we say to you with the utmost confidence, "Come and join us in our study" and to you also will come the peace and the confidence that has come to us, so that through your knowledge of Theosophy your lives will become purer and brighter and above all things more useful and helpful to your fellow man.

C. W. LEADBEATER.

ZOROASTRIANISM AND REINCARNATION.

A FORWARD MOVEMENT.

ONE of the stumbling blocks in the way of spreading Theosophy amongst the Parsees has been the absence of the direct teaching of Reincarnation in their extant Scriptures and the prevalent belief that Reincarnation is a peculiarly Hindu doctrine which finds no place in Zoroastrian philosophy. The ground has to be slowly and carefully broken ere Parsees can be induced to look impartially into the merits of this cardinal doctrine and it is therefore with very great pleasure that we notice the wide views on Evolution that were given expression to in two public lectures in Bombay by Shamsh-ul-ulma Ervad Jivanji Jamshedji Mody, B.A., whose scholarly attainments and earnest, ardent work for his religion and his community have endeared him to his co-religionists. This eminent Avesta scholar delivered last September two lectures on "Ravân Bokhtagi" or Salvation of the Soul, founded on the teachings contained in a Pahalavi work called the Mino-e-Kherad, and in the course of his discourses he laid down the following propositions which mark almost an epoch in the evolution of religious thought amongst Parsee Avesta scholars :—

(1) The goal of evolution is salvation or Moksha, which means complete purification and attainment of the perfection of Ahuramazda.

(2) This great goal is not possible of attainment in one life of 75 or 100 years.

(3) To gain salvation there must be activity of the Soul beyond the limits of the present life and not a mere unprogressive passivity.

(4) The work of purification and attainment of Mazda's perfection does not cease with bodily death, but the Soul must continue to evolve and progress.

(5) Hell is not eternal.

(6) The Soul carries with it on the other side of the grave the thoughts and feelings engendered during earth life.

(7) The Soul must not therefore be in an eternally passive state in the *post-mortem* worlds, but must be actively progressing there in order to reach the Supreme Goal.

The learned Ervad has thus taken many steps forward along the line of theosophic thought, and every unbiased, thoughtful student must sincerely congratulate Mr. Mody on his courageous open-mindedness.

It is only with Mr. Jivanji's final conclusion that we respectfully disagree and there is, we think, authority in the Zoroastrian scriptures themselves to show that the fight with evil, success wherein alone leads to the Supreme Goal, must take place in this lower world of ours.

First : the Pahalavi Bundahesh which is believed to be founded on the Damdad Nosk, tells us in a very striking passage that the Ferothers of men, on being given a choice by Ahuramazda, preferred to take to themselves physical bodies and to descend into this world for the sake of the opposition that they might therein receive from Druj (evil) and for the sake of fighting with evil, surmounting it and becoming perfect, immortal and free from the troubles of Ahriman, the evil-doer.

This passage brings out very clearly the fact that men have to overcome evil in this world of ours, that it is here below that they are opposed by evil and can hope to struggle with it, to attain conquest over it and to reach perfection and freedom from it. That this perfection is not used in an ordinary worldly sense, but is similar to the perfection referred to by the Lord Christ when he said "Be ye perfect as your Father in Heaven is perfect," is clear from the following passages :—

"Oh Mazda ! explain to me really what I ask of Thee, *viz.*, How shall I reach to *Thy Perfection* " ? (Gatha XLIV. 17).

"Oh Mazda ! may the purifying Wisdom bring us that mind which comes from Thee and helps us to attain that perfection for which our souls are longing " (Gatha XXXIII. 9.—Harlez).

"May we be like those (Soshyants) Great Ones who made the world to flourish " (Gatha XXX. 9).

"May I be like Ahuramazda."

"May I reach to kinship with the Great Mazda."

"He who indulges in good thoughts will in the end reach to Thy Wisdom " (Gatha).

In order to reach this Supreme Perfection our souls have according to the Bundahesh to descend to this world in bodily

form, to suffer therein the attacks of evil and to overcome it forever. This Pahalavi work therefore, teaches that the object of incarnation into fleshly bodies is to fight with evil and to gain conquest over it, which can only be done in this world where we are assailed on all sides by temptations and allurements of every kind.

Secondly : the same idea is still more plainly brought out in the Dinkard, Vol. VI., 365 (Dastoor Peshotun's translation). "The place where men may improve and develop themselves for the Best Life and for the Renovation is *this world* of ours. For all the felicity of the Best Life and of the Renovation arises by subduing evil, while the carrying on of the war against evil takes place *on the battleground of this world.*" In the same passage progress in Paradise is also referred to, but what sort of progress can be made there we shall consider later. In this passage then it is distinctly and unmistakably stated that without subduing evil, felicity cannot be attained and that the war with evil takes place in this mundane world.

Thirdly : the worlds into which the soul passes after death are worlds of effects and not of causes, and whatever progress the soul can achieve there depends on the causes it has engendered during earth life. The soul carries with it through the gateway of death, materials in the shape of feelings, thoughts and emotions and on the other side it works those materials into faculties, capacities and tendencies and so far progresses there, but that progress is entirely dependent on and exactly proportionate to the materials it has taken along with it as the fruitage of earthly existence. This idea is also brought out clearly in the Dinkard (Vol. IV., 250).

"According to the Good Religion the result of righteousness should be considered its reward, and the suffering due to sin should be deemed its punishment. *In the invisible worlds men have absolutely nothing to do with the generating of righteousness or sin, but there men have to receive reward for good deeds and suffer punishment for evil ones.* The consequences of sin can be prevented beforehand by indulging in righteousness *in this world* * * * * This world is the place where the blessings of the other world are earned."

This passage clearly supports the proposition that the next world is a world of effects and that though a certain kind of progress, *viz.*, the evolving of faculties, etc., out of the mental stock gathered during the past incarnation, can be made on the other side, that progress is mathematically proportionate to that stock, and that the battle with evil cannot be fought there but has to be resumed on this plane.

And indeed if the battle with evil and the gaining of knowledge for "reaching Mazda's Perfection" could take place in the invisible worlds it is hard to understand why our souls should descend to this visible world at all. Nature does nothing in vain and yet if the goal of life is to reach perfection and to progress, and that can be done on the other side of death, there is no possible reason why

souls should incarnate here as they do, for a few days, a few months or may be a few mortal years ; and all this physical life of man would seem to be at least unnecessary. What we do daily observe in this world however is that men are continually gaining knowledge and fighting with evil, and that thus the Dinkard is quite right when it says that this world is the battle ground whereon the struggle with evil takes place. If one life is not enough for this struggle for all of us—and that is beyond dispute—and if the struggle cannot take place elsewhere, the inevitable conclusion follows that souls must return to earth-life over and over again to resume their battle with evil, to conquer it for ever and to gain perfection, the perfection of Mazda.

Moreover the fight and ultimate victory must according to the ordainment of Divine Justice take place for all humanity. The lower classes of men in whom Druj (evil) seems to have the ascendancy must have before them the possibility of its final conquest equally with the more advanced ones in whom evil has not so much the upper hand. And if we add to this proposition a fact under our daily observation in this world, *viz.*, that those in whom evil is predominant as well as those in whom good reigns superior are still fighting the battle with evil, the only difference between the two being as regards the stage at which the battle has reached in either case ; and if we couple these in our minds with the conviction that there is no possibility of the one reaching, in this life, the stage reached by the other, we cannot avoid the conclusion that each soul must return to earth life several times ere the struggle with evil can be over and complete conquest or purification be attained.

Fourthly : it is stated in the Avesta that the Ferohers of persons who are to be born hereafter are already existing. If so our Ferohers must also have existed ere they were embodied in their present forms. Whence did they get their different qualities ? The Feroher of one child manifests even during early years a strong and keen intellect and noble characteristics. The war with evil in his case seems to have progressed well and favourably. The Feroher of another child shows from boyhood a dull head and evil tendencies. The battle with Druj seems to have but recently commenced. Each of these shows different stages of progress. That progress was either achieved in this world or in the higher worlds. If in this world, reincarnation is proven and both authority and observation support the proposition that this world is the battleground and that therefore the progress must have been achieved in previous births in this world. If it was gained in the higher worlds, then the question arises where is the necessity of one short life in this world ? We know from observation and personal experience that it takes years and years to gain perceptible mastery over *one* mortal failing, even by the continued efforts of a well-developed will. It is apparent therefore that the lower Souls who have a weak will and in whom the passions run riot, will require ages of effort ere they

conquer all that is evil within them. If then this progress towards good can be made in worlds other than this, both before and after death, Nature is wasting her energies in bringing all grades of souls to this life for varying periods of time extending at most to about 100 years. Incarnate life would have no meaning in evolution and the whole of humanity appearing on this globe would be a grand superfluity in Nature. Can we accept this absurdity? If not is there any escape from the conclusion that the struggle with evil not only *does* but can *only* take place in this world, and it is only because of this that Ferohers have to descend to this mundane sphere? Once admit this and the necessity for repeated incarnations inevitably follows.

Fifthly: minerals, vegetables and animals have Ferohers as well as men, but Zoroastrian Scriptures teach us nothing as to their ultimate destiny. Do they incarnate but once and then progress towards perfection on the other side? To this the same objections apply as in the other case. Are they stationary? Certainly not, for Nature knows no standing still. How then do they progress? And here reincarnation gives the only solution. For do we not observe a mighty graduated scale of consciousness from the mineral to the human kingdom? Does not the Feroher of a stone or metal showing only existence and the faint glimmerings of desire in the shape of attraction, repulsion, &c., pass gradually into the plant and tree, manifesting there "massive sensations" of pleasure and pain, and taking one step forwards after many incarnations in the vegetable kingdom, enter the animal, where it develops feelings and passions, and lastly, at the end of many peregrinations in animal forms pass into the human kingdom and there manifest as the human Feroher which adds to the qualities developed in the lower kingdoms those of thought and emotion? Without reincarnation no rational explanation of the destiny of these Ferohers seems possible.

Sixthly: one of the fundamental doctrines of Zoroastrianism is the Law of Karma, the Law of Just Retribution. "Know, ye men, these laws which Mazda has fixed as to happiness and misery in accordance with deeds, *viz.*, that the evil sinner has to suffer for a long time and the righteous have benefits whereby they are happy" (Gatha, XXX., 11).

"You yourselves have been the cause of the many punishments (sufferings) that have manifested" (Gatha, XXXII. 6, Harlez).

Such is the declared Law of Mazda. Apply it to the happiness and misery that is the portion of each one of us and we come to the conclusion that every human being must have generated causes in the past that have now ripened as happy or unhappy circumstances under the working of the inexorable Law of Karma. We are not therefore born for the first time, but have a past behind us which is bringing to each one of us a just harvest of his own sowings.

Lastly: there is nothing directly or indirectly against Reincar-

nation in the existing Parsee Scriptures. In the Gâthâs hell is referred to as "of long duration."

"Sinners and wicked men suffer tortures *for a long time.*"

"He who deceives a holy man will dwell in darkness *for a long time.*"

Ervad Jivânji has also expressed the view that hell is not eternal, thus doing away with the horrible doctrine of eternal punishment. The idea of one reincarnation at least is thrown out, *viz.*, the restoration of the world at Frashogard when all men will be revived in fleshly bodies. Hints are not wanting to show that reincarnation was believed in by Zoroastrians. In the oracles of Zoroaster we read:—"According to Zoroaster our soul perpetually revolves (reincarnates)."

Our learned Brother, Mr. G. R. S. Mead, has pointed out that the Zoroastrian Scriptures were translated in the 3rd century B. C. at Alexandria, and Porphyry often says that Reincarnation was one of the fundamental tenets of the Magians. Books like the Desatir, Dabestân, Zure-Bâstân, Zindeh Rod, and Jame Kaikhosru, some of which purport to contain the tenets of the Poriotkeshis or the Parsee predecessors of Zoroaster, and some of which purport to be the translations of Avesta or Zend, openly teach Reincarnation and even the Vendidad, the most orthodox of Parsee Scriptures and one of the oldest, in one passage at least openly refers to Reincarnation in the animal kingdom.

"Creator of the material world, oh Mazda! if a (female) dog that has ceased to bear, or a (male) dog whose seed is dried up, happens to die, where does its consciousness (Bodh) go?"

Then answered Ahura Mazda "Oh holy Zarathustra! it goes into a stream of water, where, from a thousand male and a thousand female dogs, a pair—one male and one female—of the Udra (water-dog) comes into being" (Vendidad, XIII. 50-51).

Theosophical readers will notice a reference to the group-soul in this passage and its transmigration into different bodies of animals.

Such are some of the lines along which it might be shown not only that Reincarnation is not in any way opposed to the Spirit of Zoroastrianism, but that it is in accord with it and may be logically deduced from some of the ideas contained in the extant scriptures. That some of the writings now lost to the Parsees must have contained references to the Great Law of Reincarnation seems very probable. Dr. Haug has translated the contents of the Nosks as given in Pahalavi works and one of them called "Jirasht" is said to have contained teaching "on the human life from its birth and its end up to the day of resurrection; on the causes of man's birth, *why some are born in wealth and others in poverty.*" This Nosk seems to be the work to which we might look for an exposition of Reincarnation and we will close this short and very imperfect article by expressing the hope that the day will not be far distant when their lost

books will be restored to the Parsees and with them a knowledge of this great doctrine, without which, the riddle of the Universe remains unsolved.

J. J. VIMADALAL.

THEOSOPHY AND SCIENCE COMPARED.

IN these days we frequently hear comparisons drawn between the respective teachings of Science and of Theosophy; as if they were two rival systems of knowledge, each claiming to speak in an authoritative manner as to the facts of the universe, and as if each were opposed to the other. But when we speak of drawing comparisons between them, such a position may sound valid enough to those whose acquaintance with Theosophy goes no further than the merest rudimentary ideas on the subject; while to those who may be more familiar with Theosophical views, the thought of making any such comparison must seem somewhat anomalous. For it would appear like comparing the whole with one of its parts—and then supposing the part to be, if not quite equal to the whole, at all events so nearly equal as to leave it doubtful which is to be considered the major quantity.

And this difficulty is connected with the fact that, so far as this world of appearances goes, Theosophy, instead of merely being a branch of thought and investigation, has not infrequently been claimed as the synthesis of all other systems and methods; so that we cannot properly speak of contrasting it with Science. For that might be much the same thing as contrasting one of the limbs with the body from which it was taken, and then expecting to find an equality between them.

We must ever remember in all such discussions, that the basis of Theosophic learning, so far as its writings are concerned, consists of three things; and these three comprehend the whole scope of human thought and endeavour—being known as Religion, Philosophy and Science. With the definitions of these things we are not at present concerned; for we are not engaged in an exposition of the nature and fundamental teachings of Theosophy on the one hand, nor any discussion as to what exactly constitutes Science on the other. The present purpose differs from this; and the reason is because the theosophic hypotheses on the one hand, and scientific dogmas and determinations on the other, have so often been arrayed against each other by many of their respective adherents—both claiming to give expression to ultimate truth as far as that may be obtainable at present; and both being supposed by many persons to contradict each other in some measure if not in toto.

That Theosophy and Science are not infrequently opposed to each other in certain degrees is no doubt a fact ; and therefore, to those who may pin their faith to their particular concepts of Science as the infallible exposition of natural law, it will undoubtedly appear that where divergences arise between these concepts and theosophic teaching, the latter must necessarily be in error. But here again there is a mistake made ; and as usual with mistakes of such a nature, it arises from ignorance of the true position.

To clear up this point, it must be remembered that scientists deal wholly with the world of effects and approximate causes—going no further than the five senses and their instrumental auxiliaries may lead. Therefore, according to theosophic ideas, they cannot in reality reach ultimate causes ; because these lie beyond the region to which the five senses, however aided by instruments and reasoning, can reach. That is, the scientist cannot get any further than the lowest physical plane ; and as a rule he loudly proclaims this, together with his utter disbelief in anything beyond that plane. But theosophists, while fully admitting the value of that measure of truth and knowledge so derived, claim that their own system of philosophy contains the possibilities of carrying investigation very much further than the limits laid down by Science as at present understood ; and, postulating a further extension of the senses, proceed to experiment in a direction which popular science has not only left entirely untouched, but the practical possibility of which, it has in general loudly and most emphatically denied. Nevertheless the theosophists, finding that they obtain coincident objective results along these lines of research, and thus in many instances get a further insight into what scientists call natural law, are thence able to point out certain fallacies on the part of the official exponents of science when these undertake to deal with the underlying principles of things—and the theosophists get condemned accordingly. But they may console themselves with the consideration that it has ever been the fate of all those who venture into unfamiliar regions and upon untrodden paths in search of knowledge, to be condemned by those who are the recognised depositaries of the current learning of their time ; so that it would not be difficult to show how those to whom we owe many of the greatest discoveries in Science have been themselves persecuted, vilified, and ostracised by those who had neither the desire nor the courage to transcend the common knowledge, and to leave the usual scientific sheep-tracks of their time in search of it.

Hence we find theosophists, like the dogmatic sects of theologians, are treated with ridicule and contempt as holding a belief in unproved and unprovable doctrines ; are charged with trying to support exploded theories of gods and spirits who have no existence apart from the vagaries of fancy—of teaching things which are contrary to known facts in geology and other branches of science,

and as dealing in mystery generally. They stand charged with teaching things which could not be proved to exist by any scientific method or inductive reasoning, and least of all by the evidence of the senses. For the man of science generally holds that mystery is the negation of common sense, and he repels it accordingly—taking nothing upon trust, rejecting all that is not proven to him according to his methods, and so endeavours to keep the straight path where experiment and demonstration are the only guides to truth.* At least such is the ideal scientist as depicted by himself, and held up for public admiration accordingly; but how far he actually conforms to it, or whether he does not in reality honour it much more in the breach than in the observance, we may better see as we proceed.

In opposition to the asserted facts of cosmogony and anthropology postulated by theosophists (although for the most part they advocate these merely as working hypotheses for the acceptance or rejection of which their intrinsic values and accordance with fact must decide) we are sometimes asked to believe that Science is able to lay down tolerably exact data as to the origin and evolution of the world and of man. And not only are we asked to believe this to be the case, but we are told that Science, by its array of proven fact and inevitable consequences, can compel our assent to her position. Her votaries and official exponents would have us believe that they can proceed, in this matter, with a similar exactitude of demonstration to that which is found in the methods of geometry; and as long as people do not enquire too closely, and show a due (or undue) reverence for the priests of the scientific temple, they will no doubt repose the same faith in these assertions as the early Christians did in the stories of the Creation, the Flood, the Fall, the Redemption, and all the other machinery of theologic religion which Science now treats with such good-natured contempt, or which she claims in such large measure to have exploded.

In comparing the assertions of Science with those of Theosophy, we may remember that as the triad upon which Theosophy rests has, for one of its elements, Religion, so it will follow that certain of the arguments which Science has used against Religion will likewise apply to Theosophy in large measure—the only difference being in those cases where the scientific and the theosophical arguments against religious errors, being true, must make common cause.

Theology—that is to say, the current science of Religion—has been severely taken to task for its assertion that the original source of all things lay in a Godhead which consisted of three persons in one; called the Father, the Son, and the Holy Ghost. They were said to be one God in substance, while actually three persons as to individuality. Science of course rejected this as an unthinkable absurdity, making no sort of allowance for any allegorical or mystic

* "Secret Doctrine," I., 736, n. e.

interpretation, and only seeking the origin of this idea in such directions as might lead to its easy condemnation. Accordingly, when Theosophy comes forward with its postulate as to the origin of our cosmic system, and asserts that it lies in that One Absolute whose three components to our comprehension may be expressed under the Indian words Fohat, Mahat, and Prakriti—three separate entities which together compose one ; and that one incognisable by our senses except through its three aspects as expressed on our plane—then the theosophical position is at once denounced as on a par with the theological absurdity. That theosophists asserted a great difference—that they translated the three words Fohat, Mahat, and Prakriti, as Force, Consciousness, and Matter, and denied that their trinity, like that of the theologians, had to be taken on trust and implicitly believed—or their statements, on the other hand, that they took little on trust which they could not prove, and only accepted things tentatively which they had not the present means of demonstrating—all this has been conveniently ignored and contemptuously rejected. For, with the explanation of their trinitarian ideas which theosophists have given, they have offered proof that those ideas were at least as old as the history of India ; and have been the real explanations underlying all religious trinities in all countries, climes, and times—explanations which, being obvious, have not infrequently proved highly inconvenient to certain votaries of modern science, as perhaps we may further see.

But let us proceed to see, if we can, whether Science, in looking about for the causes of things, does not arrive at just such a trinity on her own account—and let us see if she is one whit better able to demonstrate the items of her hypostatical trinity than were the theologians in regard to their three gods in one. Comparisons, it is said, are odious ; but those who acknowledge that “There is no Religion higher than Truth,” need not fear to make them ; even when they lie between the despised ancient wisdom called Theosophy on the one hand, and the much-vaunted modern knowledge called Science on the other.

In doing this, let us try to put aside our prejudices, our Law of Analogy, our mysticism, our allegorical methods—let us endeavour to deal rigorously with Science, as she in her turn claims to deal with all things. Let us give to Science that which she demands as her due, and then let us see whether she can force upon us her views as to the source of all things, with that cogency and power which alone should entitle her to say the final word before which all objectors must be silent, and all contradictions disappear as do the night mists before the glory of the morning sun. She is par excellence the goddess of the present time ; and if we are under no need, by her own premises, to treat her generously, at least we must both give to her, and in turn demand of her, simple justice.

Some few years ago, when the scientific objections to Theoso-

phy were much more insistent than perhaps they are at present, that great organ of ready-made British public opinion, the *London Times*, when commenting with much laudation upon the popular scientific work known as "Modern Science and Modern Thought," says that it "exhibits with much power and effect the immense discoveries of Science, and its numerous victories over all old opinions, whenever they have the rashness to challenge conclusions with it." Let us, therefore, see what this noted work has to say about that scientific trinity of which the existence has already been intimated. What, then, according to Science, is the material universe composed of?

To this enquiry our scientific book replies that the universe is composed of Ether, of Matter, and of Energy. Out of these we are told has arisen all that is—into them all things are resolvable. Given these data, and the Law of Evolution as understood by Science, and the rest must inevitably follow, even though that evolution led nowhere but to destruction, had no object but its own course, and was, in fact, as aimless as it was in the long run useless; or, like the revolutions of a wheel, reached completion only to repeat itself indefinitely.

We respectfully bow to the authoritative reply as to the basis of the universe. It is as though we had asked a mathematician what was the foundation of his geometry, and he had replied that it was the Point, the Line, and the Surface. With equal respect, but with that stern sense of justice which Science herself requires of us, and that, according to her own dictum, we may take nothing upon trust, we proceed to ask—What is Ether? For, of course, Science will not rear her edifice upon any sort of foundation-stone which she has not fully proved, and cannot fully demonstrate and thus compel us to accept. So, bearing all this carefully in mind, we get for answer:—

"Ether is not actually known to us by any test of which the senses can take cognizance, but is a sort of mathematical substance which we are compelled to *assume* in order to account for the phenomena of light and heat."*

Here, then, we find that the very first item in the scientific trinity is a mere bare and threadbare assumption—a thing beyond all tangible and sensible proof such as Science demands, and yet we are required to accept it as a fundamental postulate—and, doubtless, to throw aside our theosophical views if they shall be in opposition to Science hereupon, as though they had been once and for all thoroughly exploded! But however that may be, if we look abroad in the scientific world, we find that not even among the votaries of Science herself is there any common agreement as to this same Ether; since some assert it vigorously, while others have denied it altogether.†

* Laing, "Modern Science and Modern Thought," Ch. III.

† "Lecture on Protoplasm."

At the very outset, then, we are met by a proposition so doubtful, so undemonstrable, so utterly unproved according to the standards we adopt, that our respect for the dogmatic scientist must in consequence be largely diminished; and we cannot but feel that in taking the stand he too often has, against Theosophy, it is at least possible that he is doing so upon no stable foundation at all. Let us, then, pass on to the next item in his trinity, and ask—What (since you are so uncertain about your Ether) have you to say as to that Matter which has so often been deemed the only tangible and real thing in Nature? And Mr. Huxley, who was one of the greatest of British scientists, has replied:—

“In perfect strictness, it is true that chemical investigations *can tell us nothing directly* of the composition of living matter, and it is also in strictness true, that we *know nothing about the composition* of any [material] body whatever as it is.”*

If this be so, upon what are the materialists basing their opposition to those who claim that spirit as well as matter is concerned in the universe? With what huge contempt have not a section of scientists condemned the very idea of “spirit” as a thing unthinkable, undemonstrable, unproved—a mere superstition, and a belief in that which has no sort of existence!

Yet, if it be indeed true that we know not the ultimate composition of matter, how shall we say with any certitude that spirit is not concerned in it; even as the occultists assert when they tell us that both these things are but two different aspects of one and the same thing?

And not only is the ultimate composition of matter unknown, but so wonderfully unanimous about it are the devotees and priests of the scientific goddess of our time, that in their efforts to resolve it into that protyle or primordial matter (which must, upon scientific grounds, be the basis of all material things) so long and so vainly sought—in their efforts to do this, some of our scientists have even come to the conclusion that there is no such thing as matter—but that what appears to be such is only the aspect presented by the aggregation of an indefinite number of centres of force, or nuclei of that last term of the scientific trinity, called Energy.

If, then, the first two terms of the so-confidently postulated scientific triad are thus shown, upon evidence gathered from scientists themselves, to vanish away into nothing, equally must all the arguments, all the contempt, all the ridicule which has been based upon them as scientific certainties be likewise thrown aside and condemned in their turn. But let us not be too confident ere we have fully learned the extent of this weakness of our scientific opponents; and before we indulge in any sort of congratulations at

* “Lecture on Protoplasm.”

their expense, see if the last stronghold of all—the last term in their trinity—is of any more value than the others. Surely they can, in this last resort, definitely say, what is Energy?

Well, we are told that Energy is that which is known by its effects—that in mechanics there is seen to be actual and potential energy—that work is actually performed, and that there is a capacity for performing it. Then, concerning the nature of this energy, the various phenomena which bodies present show “that their molecules are under the influence of *two contrary* forces; one which tends to bring them together, and the other to separate them..... the second force is due to the *vis viva*, or moving force.”*

So that here we are asked to believe in two contrary forces or energies—which, scientifically considered, is the baldest of contradictions. Not only so, but if we look abroad over our system of worlds, and call in evidence that great glory of Science known as Gravitation, do we there see any evidence of an *opposing* force? Is there anything shown but the simple law of attraction? Where, then, is the scientific fiction called Energy, except in the brains of the physicist who finds that his attempts to define it have only led him to a contradiction which, by his own rules, is entirely inadmissible?

But, since we have come upon this moving force called Gravitation, the only form of Energy we can really measure and test outside the products of our inventions, we may reasonably enquire of our scientists—What is it?

And then the last element in the scientific trinity of Ether, Matter, and Energy will be found to crumble away and disappear; for there is but one invariable answer—“*We do not know!*” And Mr. Huxley, in his “Physical Basis of Life,” says “it is an empty shadow of my imagination!” †

Therefore it might be quite safe to assume that all the vast edifice of Modern Science is, so far as anything can be proven to the contrary, built upon—1st, a kind of “Mathematical Abstraction,” which, in view of so many contradictions, is hardly worthy even of that title. Secondly, upon an imaginary *pro tem.* Substance which entirely eludes any scientific or sensible proof.‡ And, Thirdly, upon the effects of a “Something” of which Science knows absolutely nothing. And Mr. Herbert Spencer, seeing through the hollowness of these scientific assumptions, and the delusive nature of the dogmatic grounds upon which so huge an edifice is sought to be reared, takes refuge at last in a mist beyond which he cannot penetrate, and allows there is no other resource than to admit that the origin of all things lies in THAT which, for lack of explanation, he calls “The Unknowable.”

* Cf. Ganot's “Physics,” p. 68, Atkinson's Translation.

† “Secret Doctrine,” I., 733 n. e.

‡ Dubois Raymond.

So may theosophists mete out to scientists that which is their due, while retorting upon them the very same questions which they, in the very fullness of their pride and imagined security, have so contemptuously flung at Theosophy. By these very questions is Science seemingly involved in so disastrous a defeat that one might reasonably think her votaries would stand dumb-founded and overthrown by her own weapons.

The questions which the followers of Science are themselves in the habit of confidently bringing forward against Theosophy, are the very enquiries they are themselves unable to answer. That solid proof which they so clamorously demand from theosophists, is the very proof which they themselves cannot give either to friends or foes.

And the boasted compulsion by which theosophists are to be compelled to accept the scientific position (if any such there be) is apparently a thing so void of reality that the simple questions of a child might well baffle it. And because theosophists do not bend the knee and bow the head to this saw-dust-stuffed mockery of a lay-figure masquerading in a guise of infallibility only becoming in a mountebank—because theosophists and students of occultism cannot do this, they are expected to put up with such complimentary terms as frauds, impostors, dupes, knaves, and fools. Verily, it is a certain class of would-be scientists who might themselves more reasonably be asked to do the cap and bells which they offer to us; for then we might rate their pretensions at a more commensurate value, as knowing that nothing was meant thereby.

If we ask whether the men of Science are able to deny the charge that they have in reality no knowledge of the remote causes of things and the true origin of the universe, we shall find they are unable to make any such denial. For all theosophists are acquainted with a confession of Prof. Tyndall, which shows how utterly powerless is Science, even in regard to that World of Matter which is her especial empire, and about which she is supposed to be so well informed, but in reality knows so little:—

“The first marshalling of the atoms, on which all subsequent action depends, baffles a keener power than the microscope. . . . Through pure excess of complexity, and *long before observation can have any voice in the matter*, the most highly-trained intellect, the most refined and disciplined imagination, retires in bewilderment from the contemplation of the problem. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.”

Here we find that the beginning, even of such action as may be viewed under the microscope, is quite beyond the reach of that faculty of observation whereon alone we are asked to repose our convictions, and without which Science denies that any valid conclusions

can be reached. So Dr. James Hutchinson Stirling in his work, "As regards Protoplasm," says of Mr. Huxley, "not rarely do we find in his essay admissions of *probability* where it is *certainty* that is alone in place. He says, for example :— 'It is more than probable that when the vegetable world is thoroughly explored we *shall* find all plants in possession of the same powers.' When a conclusion is decidedly announced, it is rather disappointing to be told, as here, that the premises are still to collect! So, too, he tells us of that Protoplasm of which he was supposed to know so much, that it is a 'complex combination, the *nature of which has never been determined with exactness.*' And this the eminent Huxley, the king of physiology and biology, who has been used as a weapon to break the heads of all who do not accept without hesitation that materialism of which he was held to be the leading exponent, and against whose views there was no appeal!"*

But it is said that he lived to see the fallacy of the materialistic theory; he lived to see it exploded by scientists, and before his death he came to know that Science could by no means prove that death ended all, or that materialism would account for everything. Rather had it then become evident that consciousness survived death; and for that "dead matter" upon which men of science so much relied, only lately has Prof. Bose shown that it is so far from being dead in any sense of the word, that it responds to stimuli and depressants in such a way as to prove that it has life similar to that of the animal world. In fact, the whole scientific axioms which were used against theosophists a few years back have so completely crumbled away, that there is no longer particular necessity to combat them; unless it be as a warning to the over-confidence of their followers now.

S. STUART.

[To be concluded.]

SOCIALISM AND INDIVIDUALITY.

AS Theosophy has to take life as a whole and consequently to study all great movements of our place and time, it cannot ignore Socialism. In the minds of many the word has become associated with Nihilism, Anarchy and Violence, but a right understanding of it will show how false is all that. It is absurd to so think of a movement which includes men like John Stuart Mill. I am not attempting any exposition of Socialism—the movement is still very much in its infancy, and as yet receiving additions to its platform from different prophets of the cause. There is as yet no

* Cf. "Secret Doctrine," I., 698, n. e., Note.

static ideal to which all can subscribe, but all the best of its disciples seem to be agreed that it is rather from its nature a dynamic force, forever on the move, ever becoming. It is a movement that in its turn has claimed many things, has failed in many things, but it is a movement, a live movement, and has already reached to some things. Many are the hearts outside of its professed adherents which it has enlisted in its favour—many of whom would even now be its professed adherents, but that they fear to begin, and fear still more where the thing itself will leave off. These fears they may spare themselves, the rubicon has long ago been crossed and indeed Municipal Socialism may in some of our more progressive cities, be said to have arrived. Rightly understood, Socialism is a growth out of the peculiar conditions of the past few centuries as a whole, not the mere wages of the sin of despotism. It is not a bulwark raised against an autocracy, a monarchy or a republic as in themselves evil things, but a question of the establishment of such conditions as will give all a chance of bringing out the best that is in them, and I believe that any good socialist would regard the greatest accomplishment the movement could hold out to itself, as only a stage in a march to some future the outlines of which were too dim to be seen.

What is the historical retrospect of the socialist of to-day when he seeks for the far-away causes of this modern movement. We look back some centuries into the face of Feudalism. To the modern voter surrounded by his free institutions, it looks very grim, but it has its place in history-building, and we should feel tolerant of it, if only for its legacy to the imagination and to the history of picturesque Europe. We have many grim tales of the doings of the Baron whose castle frowned over the hills and dales, and round whose walls were gathered men whose calling depended upon the lord of the castle upon whom they lived, men with whom a blow came easier than any other line of argument. Yet in this Baron and his serfs we have the nucleus of the modern municipality. From Feudalism it is an easy transition to the Burghs and Burghers of Shakespeare's time till we get down at last to the days of steam, when machinery began that enormous change which has brought us to-day face to face with Socialism. Simple conditions which in the old days allowed the serf under the castle walls to depend without fear for his wants, upon the castle which always supplied them, have given place to those of hard, stern and biting competition in which the Baron has turned factory owner, and fails sometimes to give that living wage which the lord of the castle in feudal times never was charged with withholding. Machinery and the modern factory have drawn the people from the country-side into the modern manufacturing city; it has made the position of the lord of the land no less secure, and it has added in most cases enormously to his wealth; it has widened and is every year widening the breach between the rich and the poor,

between Capital and Labor, and the result has been, that revolutionary spirit which arranges itself before us as Socialism. With the main features of the platform of Socialism I have no serious difference so long as it deals with those things it sets out to strive for in behalf of the community, or indeed, with the stress it lays upon seeking the good of this community in distinction from what it terms Individualism ; but I find it hard to go out as one of its standard-bearers when I come to consider its position with regard to the essential individuality of each member of the social fabric. Whatever changes history may have in store for us, these would henceforth have to be studied by a believer in Theosophy, from the standpoint of their effect upon the individual. It would be the necessary outcome of an established attitude looking ever for the development of the individual human soul. I am therefore compelled to consider Socialism in its relation to the future development of the individuality rather than of the community. And when I am compelled to carry my survey of the future of the individual, into the far distant future with which Socialism does not concern itself, I find myself parting company with the aims and ideals of the socialist who with eyes bent on the surroundings of the moment deems it weariness to look so far ahead. Every true theosophist must wish to help the man who seeks to raise the condition of the poor around us, but after the mind is fixed in the attitude of regarding all things and all events as merely ministering to the growth of the Soul, it is impossible to attach the same importance to present events which once may have been possible. There may be socialists no doubt who look into the distance of futurity with a belief in some state beyond the grave, but it will be fair to regard this as a mere incidental, not finding any place in the main postulates of Socialism. It will not be unfair to speak of the movement as one with its eyes fixed entirely upon the present, having in view the improvement of present conditions, and indeed one might say that it is precisely because it does not include any thought of another world than this within its view, that it lays such urgent stress upon the improvement in the condition of this one.

Now, shall it be said that Theosophy is indifferent to the conditions around us in this world ? Indeed no, but surely we may be forgiven if in the discomforts of a day we fail to see the disabilities of a life-time ; if in our larger view of the present life which makes of it merely a chapter in a history spreading itself over the ages, we refuse to be distressed over what to us are after all, only the passing conditions incidental on a journey long enough to include every sort of experience in its turn. Presumably the most material of socialists would have his eyes fixed upon some future condition into which events would bring him, upon some future ideal state possible for man to reach ; but in the progress towards that goal, are the better present surroundings always the best pathway to reaching it ? What is the future and what is progress ? These are the points

upon which so many of us will find we cannot link hands with socialists. It is in fact upon this great rock of the spiritual individuality of man and its needful growth by experience that we shall split in attempting to sail with Socialism. In its protest against individualism we can go with it so far as it is a monopoly of physical benefits that it protests against, but if it carries its opposition to the individual—the whole history of the individual as we understand it—we have to hold our hand.

The whole difference between a movement in the material world such as Socialism, and Theosophy, lies in the utterly different standpoints from which they regard the individuality of man. In spreading man's career over more worlds than this and in taking turn in association with the scheme of slow growth through evolution, Theosophy regards the whole human family as of all ages—young souls and old souls. But we will return to the question—what is progress? Broadly speaking the reply of Socialism is, the continued improvement of the physical surroundings of the masses. Could we have any quarrel with this? Indeed if life consisted only of our physical experiences it would be contemptible to remain satisfied with things as they are—quiescence would be dishonorable to every one of us. The six main aims as laid down by Webb in the second of the Fabian Essays, offer no unreasonable claim to any of us. The shifting of taxation from the shoulders of those to whom it is often a crushing incubus, to the shoulders of those who are the owners of the land and rents and are thus able to bear it, seems to me right enough. There should undoubtedly be a limitation to the hours of work, and the wage should, in every case be a liberal living wage. Education should be extended to all. I quite agree with and cordially endorse the further stage of this, which would bestow not merely *some* education, but to the utmost limits of the capacity of each, and should lay great stress upon this question of capacity. Provision of rest for the aged, comforts for the sick—who would refuse them? And as to the claim for proper organization of all labour for public purposes, and the ultimate abolition of an idle wealthy class, I quite subscribe to this also, for it seems plain that the reform of their own class as to lives of idleness is being already set about by the real leaders of the wealthy class themselves. And even when, finally, facilities are demanded for giving full expression to the will of the people, which is Government by democracy, I am not frightened of it, but only say—first train your democrats.

It is on this very point of training, its methods, its ground-work and the length of time given to it, that Socialism and Theosophy will fall apart. In times gone by as at the present, the difference in the social advantages of rich and poor were very great. In the old days before the present concentration into great cities, the position of the very poor seemed not so bad; they had at least room to move about, a patch of ground to sow, and anyhow the clean fresh sky

above them—it was a quiet poverty. To-day it is thrust upon us in an atmosphere black with dirt and it is often full of evil noise, and whereas the first scarcely knew they were poor, these last feel it at every turn of the day's work. Can it possibly be to a majority made up in any way of these that the destinies of the State are to be entrusted. Mrs. Besant, a name the socialists will themselves respect, has laid it down that in all reforms there are three factors, The Thinker, the Teacher, and the active Politician. The business of the Thinker is to plan out and lay down systems of policy, to give reasons for them, to survey them from all points. This when formulated is handed on to the Teacher, who, each one no doubt giving some personal colour to his interpretation, spreads the knowledge of its merits amongst the people. The Politician so taught can then take hold of so much of this knowledge as he knows can be used to-day with advantage, to meet the needs of his time and frame it into law.

Here we have right education also an acknowledgment that we are not as a people all alike. Here is an acknowledgment of the fitness of some for certain work unfit for others. Herein lies the whole crux of the position—if we can all agree upon this great fact of the difference in our ages as spiritual beings. The truths of evolution no doubt spread, and in a vague way many socialists admit the slow development of humanity, but the evolution of Theosophy is no vague scheme; it is precise upon the point of infancy, of youth, of manhood, and of ripe old age in the individual's great life, and that to-day as at any other moment of our history, hosts of humanity stand at each stage.

About Socialism I am dumb, I have no profitable word to say if I do not consider it by the light of this great fact, that evolution at this moment shows some of us still in our infancy and some of us coming of age; and in talking of development or of growing older, the *whole* experiences of the social scale are made to play their part in this development, not merely the pleasant part of them, but also the unpleasant—and it is because I recognize that at some crucial periods of progress the pinch of the unpleasant ones are of such sterling value, that I feel Socialism and Theosophy are so hard to reconcile. Taking the view of life that all experience, contact with every stage of social environment, has all to be gone through by every individual of the race to meet its ultimate destiny, to attain to full growth and perfection; then looking back through the pages of history, can I be astonished that at every step I see the widest distinctions between rich and poor, master and servant, wise and ignorant, the same as obtain to-day? It ceases therefore to be astonishing to me when I read in "Anarcharsis" that Plato and his contemporaries lived in a country where the infant born into a family was destroyed if the father did not decide that it should live. So also must I expect to find Gladstone in contact with the East End rough, Abra-

ham Lincoln and Emerson contemporary with the desperado of the American drinking saloon.

Viewed in this way, these social distinctions, and differences in occupation are a necessary outcome of the facts, brought about by the differences in our capacities—in short, in our ages. But because this is so are we to stand coldly on one side and take no share in any efforts to raise the condition of the more suffering portion of the community? The very fact that to-day so many of our best heads and hearts are engaged in some effort for progress of the masses shows that the standard of Egos coming into incarnation is being raised. And it is for each of us to help in raising this standard. To see that we are unjust to no one, that we oppress no one, that no Lazarus by the wayside is passed unhelped by us, and that our hearts and hands stand ready to help whenever the chance comes in our way. It is true that we see a value to the individual character in the pinch of poverty or of sorrow and suffering which the socialist does not see, but are we going to deny the dangers of the London slum or to say that it does not matter that our fellowmen live in squalor and in want? It seems to me that it is because we see such a great future before the individual that we should look to it that each unit amongst us has his utmost chance of bringing out and exercising the best that is in him. It will be my place therefore when I discover the talents of a teacher of music, of art, or of science, stifled under the clouds of a sordid poverty, or in any way hindered in expression, to instantly do what lies in my power to bring that talent to the surface. But it must always be that the help rendered to any suffering or suppressed brother must be given with reference to the question of the final development of the character. There is a feeling abroad that because we see the value of pain, the use of evil, we are to hug them close to us, to kiss the spokes of agony that smite us in the turning wheel. All this would be against human nature, it would besides be bad economy in the mere question of the present task before mankind, the development of the intellectual faculty. Not while crushed down in lowest extremity of need can brain be exercised, but only when carking care is put away and the man is at rest and at peace with his surroundings. Therefore my conclusion is that if Socialism seeks to provide that rest and peace for all, it is part of the great plan of Brotherhood, and it stands shoulder to shoulder with us though perhaps unconsciously, in the development of the character of the Individuality.

W. G. JOHN.

REFLECTIONS ON VIVISECTION.*

(Concluded from p. 288.)

THERE are still other harmless means of investigation found daily by scientific men by which they can augment their physiological knowledge, that is to say by *post-mortem* examination : this is well known to be a means of biological and pathological instruction, because one discovers by dissection all diseases real or presumed during life. The symptoms thus studied can later be carefully observed on the living and thus physiological and pathological laws be established on a firm and normal base. Each case of biological and pathological examination presents a particular interest, because life and disease are essentially changing, and science that studies them must examine all their modifications, and not fail, whenever opportunity offers, to seek for truth both amongst the living and the dead. Science eagerly seeks amongst the animals, in the midst of their invoked sufferings, the enlightenment that she will obtain naturally and completely in the day when *post-mortem* examinations will be multiplied. We must not forget that notwithstanding the relatively restricted number of *post-mortem* examinations, it is by them that pathology has made her most interesting discoveries. But the thought of such examination has always been rejected by the pusillanimous in so-called educated circles. In the hospitals there is now a "campaign" against these examinations, said to be based on social order ; nevertheless scientific men know that if such researches were allowed and practised at the hospitals, and better still in towns, where the sick are more closely followed, the doctors and science would profit, and the living be relieved from cruel suffering. Let us then lose and help others to lose that unbalanced respect for the dead body : it will be a useful work for science and beneficial for the animals, for we but sacrifice a body, and thereby save from torture and perhaps cruel death thousands of innocent victims. May we be allowed on the subject of *post-mortem* examination to open a question ?

Some Theosophists will say perhaps, as we have heard them say respecting cremation, that the dissection and examination of a body, as well as its destruction by fire, might provoke painful sensations in the astral body of the deceased and that consequently one must no more practise the autopsy than burn the dead body. In reply we make the following suggestions :

The astral body must not be confounded with the etheric. The etheric body truly remains in connection for a certain time

* Translated for the *Theosophist*, by Mons. P. E. Bernard.

after death with the physical body, but it is insensible and is but the link between the astral and physical. The astral body, if it is sensible to physical impressions, does not appear to be sensible to those of such a nature as burning or cutting. The astral body, in a normal case, leaves the physical a few moments after death. In consequence the body of desire would be completely separated and independent of the physical when the burning or dissection of the latter took place.

For example :—Some persons, under the influence of the will, or of a slight anæsthetic, lose all physical sensation so that painful operations can be performed without the astral body being influenced, or pain being felt. Such being the case, how then can we admit that after death, the most powerful of anæsthetics, the physical body could transmit to the astral, painful sensations ? We have also heard another objection to cremation, such as, that a law exists that a body formed slowly should also slowly be destroyed, and consequently the physical body that had been formed in some months and completed after many years, ought not to be reduced to ashes in a few moments, and that the organs of which it is composed ought to be used for the benefit of science. Our reply will be as follows :

Is it exact to say that a body formed slowly must always be slowly or spontaneously destroyed, and that a body rapidly formed must be rapidly destroyed ? We do not believe that it is always so : for instance, an experiment is made in the laboratories of physics—an experiment which Nature makes without apparatus—which consists in decomposing water slowly, while one can recombine it in an instant. This invalidates the above principle ; other examples of the same order can, we believe, be found.

To close our parenthesis, let us interpret in a practical way the question that occupies us by saying that it is not more reasonable to respect a corpse to such a degree as to avoid burning or autopsy than it would be to respect a limb attacked by mortification. What person supporting these theories would be willing to retain a limb already beginning to putrefy and would wish not to have it amputated and destroyed as soon as possible, under the pretext that this limb had taken a long time to grow and had been for a long time an integral part of a slowly developing physical body ?

We have, so far, criticised vivisection from a purely practical and general point of view and in doing so our observations have not been simply based on theosophical ideas. We believe it is useful to advise those who fight against vivisection to avoid in their discussions dogmatic and exclusive arguments which would alienate from them those whom they most desire to convince.

We may now turn to the theosophical side of the question. Theosophy appears to us as necessarily condemning vivisection and experimentation upon animals. It seems difficult to admit that the above methods could be adopted by Theosophists because they

consider life as an entity which is essentially intangible and worthy of respect. Life is for them the subtle and delicate thread of which the woof of evolution is formed; Life is One for all, and, for all, small and great, it is the only way which leads to the supreme goal.

Let us remark how the idea of the hour of death is poignant and solemn for all beings, even for the most inferior. It seems that Nature, always wise, would show us the great respect we owe to life, even in the smallest, and therefore had intentionally enveloped the passage from one plane to another with awe and mystery—that passage which we call “death.”

No, it cannot be regarded as right to dare to extinguish, even for a cause which we believe justifiable, the Divine Flame which would otherwise burn, and which is Life. It is not permissible for man to stop the course of even an inferior existence and to interfere in the course of its evolution, even for the profit of a superior being.” We must not, drawn by the illusion of a deceptive superiority, and blind as to our real feebleness and inferiority, take upon ourselves the office of judge in such a grave case, living as we do in a world where we will surely be judged. Leave to God, and God only, who gives to every one the spark of life, the care of keeping it brilliant or allowing it to be extinguished. Admire—destroy not.

We further learn that the vivisector bears the reaction of the suffering he has caused the animals. If the vivisector is unconscious of the harm he does, he is physically enveloped by the kâmic fluid of his victims, or followed into Kama-loka by their frightened impressions, which fright is in a certain manner vitalized by elementals, and thus becomes a harmful entity. When the fault has been committed knowingly and with manifest cruelty, then its expiation is prolonged even through several incarnations. The vivisector does not suffer alone the effects of his conscious cruelty: the evil effects engendered by the cruelty pass to the medicine—called helpful—obtained by these means, carrying with it the Kâmic fluid of an evil nature which impregnates those who use it. One of our writers says he would rather risk death than be exposed to the bad Karma inherent in such medicine, as well upon the astral as upon the physical plane; and he adds that death was too easy, for one to try and avoid it at the price of remedies so vitiated fundamentally by a practice so abominable as vivisection and experimental research. The ordinary man has so high an opinion of himself that it is easy for him to look with contempt upon the life of animals, and vivisection encourages this contempt in him, but with the disappearance of the experiments in animal life man will respect the animal, and certain altruistic ideas will be developed in him. One is led to say that vivisection pushes man towards cruelty, not only by the deadening and hardening influence on his heart, but also spiritually, for we often hear now, as in the past, that the experimen-

tal method has been tried on man ; such methods have been practised on the condemned or on those said to be incurable ! To return to our point, vivisectors certainly endure in their life unlucky influences of their experiments ; they create around them an atmosphere of suffering and cruelty of which they must feel the reaction : they awaken bad vibrations around them and to which they must reply. At the same time, we believe that the present and future Karma of the vivisectors will not be so terrible as we are led to suppose : if it were it would be irrational and anti-theosophical. It is difficult to conceive that a scientific man has committed a grave fault if he cruelly sacrifices an animal under the belief that, in so doing, he is helping the human race or gaining something for the future enlightening of science, if he does not understand the uselessness of the suffering and if he sincerely believes in the outcome of good. Here is certainly unconscious ignorance, but not " crime ". To cause suffering only for pleasure is not insisted upon here. This point must be clearly understood and kept in mind when scientific men who practise vivisection are accused of cruelty. We refuse to believe—although we have heard that it is true—that there are places where under the pretext of scientific study useless suffering is caused to the animals ; such places do not deserve to be called laboratories but dens of the degenerate, and with such we have nothing to do in the question of vivisection in which we are occupied ; and, if they exist, their disappearance will be left to those to whom is given the care of dangerous mental diseases. Let us in all cases exaggerate nothing and remember that for the most part the vivisectors are ignorant of the harm they do and that, in their laboratories, they themselves run the risk, during their studies, of contracting some mortal disease—which is anticipated Karma. There is still another consideration to note in reference to the experimental methods. One can pretend that these experiments are, for the animals, a help in their evolution : one can say that the soul of an animal, as soon as it is sufficiently individualized, passes onwards to an inferior animal of a higher species : if such be the case, the animal can only benefit from the inflicted sacrifice. The argument is plausible. It is certain that the refinement of the suffering detracts nothing from the cruelty of the tormentor ; while on the other hand it seems that the bad Karma created by the type of refined cruelty, if modified as regards the tormentor, may be beneficent in its results upon the victim. But are we justified in making this argument ?

Far be it from us to desire by the above to extol the experimental method ! We would only show that vivisection is largely excusable, and at the same time put Theosophists on their guard against a tendency which may be praiseworthy at bottom, but is exaggerated in its effects, a tendency which causes them to see vivisectors as beings who ought to be condemned : it ought not

to be so, because, if we believe in infinite wisdom and in the perfection and justice of the divine nature, we must know that the intention, motive—be it ever so feeble,—is of more might than the action, no matter how criminal it may appear.

The above shows that we must be indulgent to vivisectors and to vivisection, but in no way weak—or perhaps some would say, strong: we must know how to indicate the road to those who have mistaken it and to lead them to the road of truth. That road we have just sketched: we have said that modern science does not appear to have obtained, notwithstanding its experimental methods and vivisection, any surer means against disease than those that can be obtained by research in the new manner. By this new sense—inner sight—one must not only see Truth, but be worthy and capable of teaching it. To be capable to teach Truth is difficult, because we must not forget that it is clever men, men believing in themselves that we would help. We must not be their inferiors, in our philosophical conceptions. We must know how to develop our arguments and also to reply to theirs, not to be repulsed and not to invoke to support our own, either dogmas or pre-conceived ideas. This is where our task is both delicate and arid—the more reason to be worthy to teach the road to Truth. Not less difficult is it to acquire that dignity which is acquired only when we put our theories into personal practice and are in harmony with ourselves and with our arguments. To be in accord with ourselves is to use no means of cure, which has either directly or indirectly been obtained either by vivisection or by experimental science. To be consequent is to believe, as that teacher does of whom we have already spoken, that human life is not worth the buying at the price of so much suffering to the animals. Such acts, such courageous manifestations, such opinions, will be more useful to the cause than all possible demonstrations. If we would conquer, we must always manifest respect for animal life and, if we refuse in case of illness, life instead of death for the animals, ought we not rather in a normal state to avoid living by their death?

It is difficult at this point not to touch upon the complexities that exist between the questions of vegetarianism and vivisection. They are so closely united that, in pleading the cause of one, one pleads likewise the cause of the other; and, in pleading for the animals without being vegetarians, we run the risk of having our own arguments turned against us. How can we plead for the life of the animals, when we cause them to be sacrificed each day for our food? How can we plead with one who sacrifices them in small numbers and for the good of humanity? We should be wrong to become reformers so long as our arguments can be so turned, because if there is an evil against which one ought to fight even more actively than against vivisection, it is against slaughter-houses and butchers; the former make far more victims and for less good cause! We are not now treating vegetarianism, we only remark the parallel that

exists between vegetarianism and vivisection. The fight must be encouraged in both cases, but it appears logical to place that of vegetarianism before that of vivisection, which cannot be [logically] helped unless the first has been obtained.

One can suggest that vivisection and the death of the animals in slaughter-houses cannot be compared; that there is no parallel between them, that of the slaughter-house being necessary and not causing animal suffering. To this we remark that nothing has yet been proved that makes it necessary for man to have a flesh diet; nothing is there either to prove that animals do not suffer; while vivisection, on the other hand, if not necessary, has at least a disinterested motive and, it is right to add that the suffering is always reduced as far as possible. Of these two curses, butchery and vivisection, the latter appears the least harmful. If some doubt as to the suffering in the slaughter-house, we would suggest that they should visit one of those centres from which come forth vibrations so unhealthy that upon Governmental authority they have been placed as far as possible from the towns. Those who visit them would see perhaps that which they have never seen; how terror, anxiety and violent death, are written in a tragic manner in the animal's behaviour expressing the state of their souls. They would perceive the painful, agonising sensation that is produced by a sudden severing of that subtle thread called "Life." They would feel the painful impressions produced by the blood smoking with life, blood that one has a difficulty to separate from one's self, and around which one easily imagines the lower elementals gather in multitudes. The horror of such a spectacle is certainly not to be compared with what one sees or feels in the atmosphere of a laboratory or in the theatre. Let this decide us to fight first against the slaughter-houses and then against vivisection. Vivisection and slaughter-houses are two curses so united that it seems impossible to us that one disappears without the other.

With the return to a vegetarian diet, diseases will decrease in number and gravity, and this will naturally bring about the disappearance of vivisection and experimental research on animals. This is the same method of reasoning that we have before applied to Hygiene and Sanitary law: for it is undeniable that with the spreading of a vegetarian diet there will likewise be a diminution of alcoholism and with this there will be a decrease of the physical and moral evils to which alcoholism gives birth. Then will follow a reduction in those diseases which attack those whose organs are degenerated and weakened; such as consumption, mental diseases, nervous diseases, etc., and, in fact, all diseases that attack bodies weakened and degenerated. When the wealthy as well as the poorer classes are vegetarians, we shall find men healthy and strong, as well morally as physically. They will take on diseases less easily and battle better against them; from this will naturally come the

disappearance of those remedies of an animal nature, which will be both harmful and useless to the body of a vegetarian. Thus the evil will slowly disappear as it ought to disappear, by the will, the wisdom and the purity of man. We thus see that the task is great delicate and difficult for those who would destroy vivisection, experimental research and remedies of an animal origin. For have we not seen that we must show the scientific seekers and those who are members of official science that there is another direction of research than that which they have followed hitherto. It is true that natural science has made discoveries interesting in an abstract sense but deceptive in their practical results. So without regret or destruction of the past, we look with confidence to the future, because we believe that to the future belong rational methods of hygiene which alone have until now proved their worth, and to vegetable and mineral medicines which, always inoffensive, are still the only ones until now recognised by all as helpful and efficacious.

We would remark to the scientific man that the experiments in "anima vili" can happily be replaced by means of our own inner development, a means which we daily have at hand, and that deserves to be better known. Let us show to all that the evil on the physical plane said to be necessary, is rather the result of the illusion as to what matter is, and this illusion we reduce to its extreme limits in constantly and actively developing in us the vision of the superior planes, and in following that helpful and beautiful guide which men call the Ideal.

Yes the Ideal: Love the animals truly, love the Ideal also. Let us often have before our eyes (for it will help us to become better) the image of the Mystic Swan that blessed the holy Buddha and blessed also the Knight of the Holy Grail. Remember that this wonderful, holy bird awoke them both, by its bright but painful look in dying, and by the red marks of its wounds upon its white wings, symbols of the Universal suffering under the Great Law, the union of Sweetness and Goodness that must envelope without exception all beings. Finally, let us not forget that the light, the rays of which vitalize us each day, came to us from the East: from the East came also the Science of Love. Let us then be enveloped (more so as it fulfils our own aspirations) by helpful, pure thoughts, which will come as a Light also and invoke for those who fight against vivisection the powerful help of an ardent apostolate, a fraternity extending to all, even to our brothers, those very young souls, the animals.

A FRENCH SURGEON.

THE SYMBOLISM OF THE SEAL OF THE T. S.*

THE symbol is used to concisely express ideas pertaining to the manifested world. It has given in all times and in all places the most universal and most subtle conceptions of existence in a language common to all men.

The seal of the T. S. consists of an ansated cross—the Egyptian *ank*—placed in the centre of the Seal of Solomon (two reversed and interlaced triangles) enclosed within a circle—a serpent swallowing its tail, and bearing a cramponed cross. Above the seal hovers the sacred syllable, OM.

Om is the *Word*, the Verbum, the divine Sound uttered by the creating *Fiat*; it is the synthesis, the germ of the unheard series of vibrations which are the whole of the Universe in all aspects of its force-matter with its extraordinarily varied states of consciousness.

The Serpent which swallows its tail is the eternal *Ananta Sesha*. It has neither beginning nor end; its mouth and its tail are united in the eternal Duration. It contains the Universe and the beings: the Seal of Solomon and the Egyptian cross of life. It generates Time, Cycles, all being sons of Eternity. Every thing is born, dies and is reborn cyclically; all forces are *serpentine*, spiral, and the creative power, Kundalini, is, like *Vasuki*, the supporter of the planet, a fire serpent three times coiled on itself.

Ananta Sesha is also the "Ring Pass Not," the limit of the mundane magnetic field; its complete symbolism would require a volume.

The *Svastika* or cramponed cross indicates the two opposite origins, the positive |, and the negative—, force and matter bringing manifested Life, to which the circle (Serpent) of the Infinite, by its manifestation, gives birth. The cross of force-matter begins soon to revolve and its movement intensifies itself by the progress of evolution: a stream of cosmic life passes off from each of its points. In Scandinavian symbology the *Svastika* is "the hammer of Thor," the God who beats the flint of Space and makes to fly out of it the sparkles which are the worlds.

As the primordial vital movement produces the organisation of matter, the two "opposite binaries" become the two "ternaries," for all force-matter, when taking consciousness, becomes a trinity: the spiritual trinity Δ , by merging in the material trinity ∇ in order to vivify it, loses or rather veils its spirituality; while the ternary of matter, absorbing the force, purifies and spiritualises itself.

* (Translated from the *Bulletin Théosophique*, by J. W. Boissevain.)

Hence all symbols of duality ; including the white Osiris and the black Osiris, the two universal *principles* (which in ignorant beings become Good and Evil, the symbolical God and Devil). This is the *Seal of Solomon*.

But the goal of Evolution is the creation of Individuality, the godly attribute in human beings. Man is in the centre of the Seal of Solomon, as he is born in the centre of the world a long time after Life (*Svastika*) began to animate matter, and after the Universe (the *Seal of Solomon*) was formed. The symbol of man is the ansated

cross $\overset{\circ}{\text{T}}$ composed of consciousness, and force-matter, the consciousness which in man begins to rule the lower energies ; that is why the globe is placed upon the T , the cross.

In Egypt instead of the globe the reversed hieroglyphic Ru was used. Ru means door, entrance ; it is Horus, the narrow door of Initiation, the spot of space where the sun is born, the north-east ; it is also the astral body which illumines the quaternary, and in which human consciousness must be transferred when all passions are crucified on the cross. *Ru*, with the Christians (in the ansated cross of the catacombs), was what Rossi calls *Vis Vitalia*, Life of Life, symbol of Christ, in the same way as Ru was the symbol of Horus, the Egyptian Christ.

In India the ansated cross is formed by the necklace of S'iva, the meaning of which is the same, though still more profound.

The F. T. S., will find here and there in the " Secret Doctrine " of H. P. B. many other explanations in regard to this interesting symbol.

OUR LONDON LETTER.

January 29th, 1904.

THE smooth current of events has not necessitated any vigorous energy on the part of the chronicler of late. The usual meetings and the usual lectures and the usual discussions and social gatherings have followed one another in the usual way. The opening of the year finds us all jogging steadily along and, for the most part let us hope, " with a heart for any fate " which karma may have in store for us in 1904. News reaches us as we write, of the great success of the Adyar Convention and of the thousands who crowded to hear the lectures which *we* hope to read in print, and we wonder how long it will be before Europe can record so vast a crowd to listen to an exposition of the teachings of the ancient wisdom. We imagine that not even the energy and enthusiasm of our Dutch friends, which bid fair to draw us in streams from all parts of Europe next June, will be equal to so big an enterprise. An interesting preliminary circular has been issued, and a most comprehensive scheme set forth. We trust the result will be a great and

harmonious gathering at Amsterdam and a quickening of life pulsations in all the body theosophic in every country of Europe, but as yet we cannot "demonstrate" in our thousands, even at a "Federation of Sections."

But if there are no big battalions to overflow halls of meeting there is a steady and continuous flow of literature which is more and more making its way into the circles of the thoughtful and religious. The gradual increase in the output of books and the necessity for additional storage accommodation have compelled the Theosophical Publishing Society once more to change its quarters. A large suite of rooms in Bond St., close to the Head-quarters in Albemarle St., has been secured and is being suitably decorated and arranged. When completed the rooms will afford ample space for business and for the Lending Library which has so long been carried on under the able management of Miss Lloyd, at the Head-quarter's rooms. In connection with the Library, a Reading Room will be provided, open during all week days, so that persons not necessarily members of the T. S. but desirous of gaining information on Theosophy may have every facility for studying the literature of the subject. A long lease of the premises has been taken and it is hoped that this most central situation will prove another valuable gain in helping forward the work of the T. S.

That very substantial changes are to be realised as characterising the attitude of the religious world towards Theosophy should be evident to any one who keeps his eyes and ears open. Sometimes I think we are apt to be so absorbed in our own energies that even on the "watch tower" we hardly discern the "signs of the times" as readily as we might if we mixed more freely in the 'market place' of religious opinion. Your chronicler, at any rate, had a recent experience which was almost a revelation, in attending a meeting of an organisation which calls itself a Christian Conference, and was arranged, presided over and largely addressed and attended by clergy of the established Church of England. The subject of discussion on the evening I attended was "Human Personality and its survival of Bodily Death," with special reference to F. W. Myers' recent work, and I had the pleasure of listening to an eloquent address from a well-known archdeacon, which was absolutely indistinguishable from Theosophy—re-incarnation included though not specified. An able spiritualist read the next paper and the meeting was further addressed by clergymen and by well known spiritualists and I was simply amazed at the matter of fact acceptance of phenomena and "views" which erstwhile would have called forth the most violent denunciation. Certainly the world has been marching on while we have been investigating and digesting facts and synthesizing opinions and—between whiles—proclaiming that we have found a pearl of great price and asking our neighbours to rejoice with us. Well, they are beginning to

rejoice, not so much with us, as because they are looking over their own fences and finding vistas for themselves. At present it seems to us their vistas are running in between some high walls *but*—and this is the main thing—they *are widening out* and the distant horizon bounds them *all*. Perhaps we may see a little further over their various boundary walls and realise the ground plan of them all more clearly but, heaven be praised, the T.S. has no monopoly of truth and the Light shines over all. And because we know this, and know, moreover, that every year will bring our friends nearer to the region where the boundary walls get lower, we can afford to smile patiently, and, pityingly perhaps, at the ignorance which still sees devil-worship latent in Theosophy. As a '*per contra*' to the above, I find in the current number of *The Rock* a long notice of Garnier's book on "The Worship of the Dead," in the course of which the writer goes out of his way to utter solemn warnings *against* Modern Theosophy as an attempt to revive "worship of the dead, by which worship the ancient pagans invoked the powers of the spirit world." He further mysteriously hints that the "attention of the police" would be required in this country were proselytising for serpent-and-sun-worship to be carried further—apparently the writer identifies Theosophy with the "first step" in this direction—all of which is sufficiently funny but also sufficiently sad to make us gird up our loins for more and more strenuous work for the helping of these who 'dwell in darkness,' that they may see a great light. One of those who are seeking and finding light in their own way and by their own methods is Mr. W. G. Hooper of Nottingham who has recently published a book—"Æther and Gravitation"*—which is worth the careful reading of every student of the "Secret Doctrine." I had the pleasure of a long chat with the author and found that while he had gone through a scientific training in preparation for scholastic work he had abandoned the teaching profession for accountancy and actuarial work and had for many years divided his leisure between the study of physical science and the teaching of religion. This not too common combination of interest and a keen desire to know truth and find answers to some problems of life have led him through a wide field of reading and as the result of many years of such study and close thought he has formulated a theory of gravitation, of the solar system and its mechanism, which bears a marvellous resemblance to the teachings of the "Secret Doctrine." A great point of interest lies in the fact that until his book was through the press Mr. Hooper had never come in contact with Theosophy. Finding for the first time some theosophical literature he was amazed and delighted to see that others had been seeking and finding the same light as himself, for he had thought himself a solitary pioneer. This is not the place for a full critique of the work which has been produced. I extend it, the

* Chapman & Hall, London, 1903, 350 pp., demy 8vo., cloth 12/6.

rather, a friendly welcome, and suggest that students should read and judge for themselves whether it does, or does not, strengthen the case for that view of the mystery of ether and gravitation which H.P.B. has set forth. Personally I think it does and this in spite of the fact that it makes no appeal to the kind of mathematics which only a senior wrangler can understand—for which omission, by the way, the *Saturday Reviewer* falls heavily upon the author—but seeing that the “O.P.” and the vast majority of members of the T. S. have to take their mathematics as much on faith as their information about other planes of existence, their loss is not overwhelming. It may with truth be contended that Mr. Hooper draws more support for his theory from the vast array of quotations from orthodox authorities than the authorities themselves would be willing to allow; where they have wondered and supposed, and suggested and theorised, Mr. Hooper synthesises and concludes. But a good deal may be forgiven to a man who has, if one may use the expression, *seen and felt* something of a great truth and snatches every straw of indication that seems to show how other and bigger minds have drifted in the same direction. This granted, we may then admit that the author has brought to a focus a great deal of scattered evidence which points in our direction—I say “our” advisedly, for surely the majority of theosophical students would be prepared to maintain that on questions as to the constitution of the ether and of electricity, the genesis of physical matter and the nature of gravitation, the literature of our movement points in a definite direction with which physical science is only very gradually coming into line. David Christie Murray who writes as *Merlin* in the *Referee* has given a warm welcome to Mr. Hooper’s book, but Merlin is another of those thinkers who are “feeling after” hidden truths and welcome a glimpse of light even when it does not come through the mathematical windows of orthodoxy—which same windows, by the way, are no more free from the distortions of colour and density than other media through which we receive the blessed light of heaven. After all, the main thing for all of us is not to worry about the imperfections of the medium but deal with our light rays each in our own fashion, refracting, reflecting, analysing, polarising and making what we can of them as we poor Londoners are fain to do with such gleams of sunshine as the clouds and fogs of January leave us to enjoy.

A. B. C.

Reviews.

COCONUT PREPARATIONS,*

BY EMMA C. ALLISON.

At the present time what is commonly known as vegetarianism appears to be having a boom in all directions, and we are glad to welcome any book—such as that now under review—which may help to increase it.

The coconut as an article of diet is here specially treated of and its many advantages and uses are pointed out.

We have always held that a great many of the failures in vegetarian dietary are caused by persons suddenly leaving off their meat diet and introducing a totally new régime of which they do not even know the A, B, C. There can be no doubt that a vegetarian diet can be as nourishing and force-producing as a flesh diet; but whenever a change is made the new diet must be selected with an eye to the albumens which the various articles contain, otherwise the stomach may be full but the body starved. We shrewdly suspect that many of the desertions from vegetarianism are due to the less tasty nature of vegetarian dishes in general. Although the coconut is not suited to act as a staple food it is particularly useful in improving other dishes and adding to them its delicate flavor and it is on this account that "Coconut Preparations" is especially welcome. Miss Allison in her little book has put into the hands of the public a large collection of recipes into which the coconut in various forms enters. We have tried many of them ourselves and have found them delicious. There is a large number of recipes to choose from and we strongly recommend this little treatise to vegetarians and others who have not yet found out the virtues of the coconut.

The book is nicely got up and contains a preface by Dr. W. A. English.

C. STUART PRINCE.

MAGAZINES.

Broad Views, the promised new magazine of Mr. Sinnett, has commenced its career by the issue of its January number. Coming from the press of Messrs. Kegan Paul, Trench, Trübner & Co., and having for its Editor so experienced a journalist as Mr. Sinnett, it goes without saying that its mechanical appearance is all that could be desired. Its very plainness, its entire freedom from all the catchpenny lures of contemporary magazine publications, prepare the reader for the thoughtful seriousness of the tone of its contents. Decidedly it is not a magazine which would amuse a person of fashion, swinging in a hammock at a summer resort; but this class it was never Mr. Sinnett's intention to

* G. A. Natesan & Co., Publishers, Madras. Price, cloth, Re. 1-8; paper, Re. 1-4. For sale at *Theosophist* office.

cater to. He seeks his patrons among the men and women who can think for themselves outside the limits of prejudice and narrow-mindedness. He offers his readers a number of instructive articles upon several of the subjects of public contemporaneous interest. While not pretending to be a special theosophical organ, he will give his readers much information about Theosophy which will tend to pique their appetites for the ampler teachings to be found in our literature. His first number contains the first instalment in the form of an article on "Reincarnation," with the details of which subject no one is more familiar than himself.

O

A BUDDHIST QUARTERLY.*

Our friend Ananda Maitriya, whilom Mr. Macgregor, of Scotland, is going ahead in his new role of a Burmese Buddhist Priest, with a rush that is calculated to make the conservative Burmans, and especially the old fashioned Hpongyis, his colleagues, catch their breath. The ancient policy of quietism, that sort of pleasant, Oriental, dream-life, he changes at one crack of the editorial whip, into a policy of international propaganda. Its first fruit is the issuing of this new quarterly, which makes a really grand appearance and offers to its readers an intellectual banquet. If the Editor keeps his health, and goes on at this rate, he must soon become a power in the Buddhist world. In the first and second numbers of his review, are articles by himself and men like Professor Rhys Davids, Sir Edwin Arnold, Dr. Guiseppe de Lorenzo, James Allen—author of "From Poverty to Power,"—Dr. Karl E. Neumann, and a number of the best educated Burmans, which would make a reputation for any magazine, and which, we hope, may be followed by a long series possessing equal merit. Mr. Allen's article on "The Noble Eightfold Path" is one of the ablest and most attractive essays that have appeared upon the subject, and the Editor's own articles are clear, incisive and instructive. His point of view is one of uncompromising antagonism to any idea of God being implied in the Lord Buddha's teachings; he has no use for esoteric interpretations nor for that awe-inspiring philosophy of the Vedānta, which expands the Western theory of evolution into a concept of the Seen emerging from the Unseen, from undifferentiated cosmic matter, which is confessedly one of the grandest, if not *the* grandest flights of the human intellect.

It is regrettable to find our Editor of *Buddhism* and our admired friend, Mr. Mead, "wrestling for a fall," for, after the world has been supplied with all the Theosophical literature that we can put forth, there will always be room for so serious a publication as the one under notice. Unhappily the Editor's health is precarious, and this gives the element of uncertainty to all his new life-work. There is also an enormous contrast between the propaganda which his militant enthusiasm impels him to enter upon, and the heart-breaking passivity of the Sangha in general of the "Southern Church" so-called. Twenty-three

* *Buddhism*, an illustrated quarterly review. Conducted by Bhikku Ananda Maitriya. Annual subscription, Rs. 7, payable to Mrs. M. Hla Oung, No. 1, Pagoda Road, Rangoon, Burma.

years of work in the same field has taught us what that means. Ananda Maitriya's best, if not only, chance is to get around him a considerable body of the same class of earnest laics who have won the marvellous success which has crowned the attempt at Buddhist revival in Ceylon.

O.

In the *Theosophical Review* for February, Mr. W. Wybergh concludes his paper on "Occult Geology," and criticises, "from the scientific standpoint," Mr. Sinnett's pamphlet on "The Constitution of the Earth;" though he says he is "animated by no unsympathetic feeling towards Mr. Sinnett himself." Next follows a paper by Mr. Mead, on "The Sorceress of Antinoë," which treats of the "magic instruments found with the mummy of the lady Myrithis" by Mons. Al. Gayet, the French Antiquarian and Egyptologist, and of the visions of a psychometrist in connection with these instruments. Mrs. Besant, in continuing her instructive series of papers on "Will, Desire and Emotion," treats of 'The Training of Emotion;' 'The Distorting Force of Emotion,' 'Methods of Ruling the Emotions;' and 'The Using of Emotion.' The author's closing remarks in this instalment are very valuable. W. F. K. furnishes us with an allegorical paper—"A Lesson for to-day from the 'Thousand and one Nights,'" and Mr. Alexander Fullerton contributes an excellent article on "Personality." "Bible Legends of the Caucasus" is written by a Russian; Michael Wood gives us a story entitled "The Tree of Beauty," and there is an account of "A Celestial Holiday," by Zee. "A Comparison of Egyptian, Mosaic, and Gnostic Cosmogony and Christology," by J. Redwood Anderson, is concluded, and tends to illustrate the fact that the underlying truths of Christianity are similar to those of other 'World-faiths.'

Jñāna Prakasha. Rai Kishen Lal, Assistant Sessions Judge and one of the oldest and best members of our Society, also a personal friend of H. P. B. and Col. Olcott, writes us that he and his co-workers have established a Theosophical journal bearing the above name, at Meerut. We should be glad to say something about its contents, but unfortunately we are not familiar with the languages in which it is printed; however, we congratulate him on his successful efforts, and send him our best wishes. The first number contains 20 pages in Hindi and 20 pages in Urdu and is edited by our esteemed brother, Pandit Rama Prasad, M.A.

The Dutch *Theosophia* for January brings us "New Year," by the Editor; "Clairvoyance," by Mr. Leadbeater; "Studies in the Bhagavad Gitā," by 'Dreamer,' "Modern Astrology," by H. van Ginkel; "The Central Hindu College," by H. V. G., and Book Reviews, Theosophical Movements and "Golden Verses."

Revue Théosophique. Its January number opens with a notice of Dr. Pascal's important new book on the Laws of Destiny ("Les lois de la destinée,") a work which secures for him an important, permanent place in the list of contemporary Theosophical writers. Noticing the dense ignorance of us, people of the West, in the mass, he says that it follows from this "that the most eminent personalities themselves usually advance but very slowly indeed on the flanks of the symbolical mountain of human evolution, and that the crowd (*vulgum*) including ourselves, would go on indefinitely, marking time in our tracks, and even

sometimes fall back, if it were not that from time to time, some flashes of kindly light did not come to light up the road, help us to correct our course and make sure the onward march of the pilgrim."

To the query whether these helpful rays come solely from religious teachings or from modern science, Dr. Pascal affirms that it is neither the one nor the other, exclusively, but that the full perception of truth comes from the direct instructions of the Great Ones who have preceded us in evolution, and who help us to be in our turn the leaders of succeeding generations.

The notice of the book above cited is followed by a chapter of about twenty pages upon the same theme, by Dr. Pascal himself. The rest of the magazine is occupied by translations, and the usual sixteen pages of translation of the "Secret Doctrine" is appended.

Sophia (Madrid), in its enormously improved wrapper, has come to us as usual. Besides translations from our English magazines, there is an original discourse by Vireato Diaz-Perez, on Practical Supernaturalism ("Supernaturalismo Practico,") and another by Sr. Artoro Soria, on the re-discovery of the last "Canon of Proportion," of the ancient Architects. Noticing that Mr. Mead confesses that he could find no traces of it in the Latin treatises of the great Vitruvius, in which H. P. B. had said it was contained, Sr. Soria boldly affirms that a fixed principle of proportion exists within or beneath all inorganic and organic forms, that he has discovered and demonstrated that this first scientific basis is "The Law of the Diagonals." Unquestionably it would seem that Sr. Soria is one of the most original and profoundly intelligent mathematicians of the day.

Sophia (Santiago de Chile). This monthly messenger from our plucky little Branch at Santiago de Chile has come promptly to our table, with its spoken and unspoken message of brotherly love.

The number for December 27th is wholly made up of translations from the works and lectures of Pascal, Leadbeater, Jasper Niemand, Arthur Arnould, Jehangir Sorabji, Annie Besant and M. Bernard. Truly a rich feast for the readers of our little Chilean contemporary, upon the head of whose Editor may peace descend.

Teosofisk Tidskrift. Our compliments to Mr. Engineer A. Knös, General Secretary, and to the Editor or Editors of this confessedly valuable periodical, and would they be so *very kind* as to interleave in the copy sent us in exchange, a slip of paper giving us in English an idea as to the contents. For surely, no uninspired foreigners could be expected to know what even such comparatively innocent looking words as the following may possibly mean: "Världsåskadningens, öfversättning, föreningsläuk."

Bulletin Théosophique, the organ of the French Section, honors the Adyar Lodge, by giving first place to the Christmas address of greeting which it sent to the French Section, as well as to all the others. A very cheering report is published as to the commencement of what seems a strong theosophical movement in Algeria; Dr. Pascal notices the facts with enthusiasm. Some lectures that were given there, took such a hold on the public that the first two had to be republished, and it is thought that the group which will pursue these studies will number about 100

persons. The Spiritists, it appears, were satisfied and 'The Christians whom the dead-letter of their religion no longer satisfies, heard with astonishment these luminous teachings; professors and sceptics have asked that they might once more hear such reasonable doctrines.' Thus forms itself one more strong nucleating centre of this most wonderful-world-covering, Theosophical movement.

La Science Astrale. A new monthly review under this title, has been launched by the Parisian publishing house of Chacornac, with M. F. Ch. Barlet, a former member of our Society, and a man of great talent and liberal education, as Editor. The review is to be entirely devoted to the practical study of Astrology, will appear on the 25th of each month and be published at Fcs. 12 for foreign countries. The Editor, in his first leader, pertinently shows how all that was valuable was hurled, along with the excrescences and puerilities of Astrology, into the common abyss which reactionary sceptical scientists had dug for everything which had been known by the earlier generations which lived on earth before the sun of the conceited Encyclopedists deigned to be born for the illumination of ignorant humanity; and then passes on to show how changed are our present conditions, how broad and safe the field of research, and how an eager thirst for this species of knowledge is showing itself, more and more. An article on "The Horoscope of the Emperor, William II.," shows the menacing aspect of the stars towards this most remarkable sovereign of our time. It concludes with a quotation from a prophecy made, we are told, a century ago by a Northern Seer whose name is not given (published at London). It says:

"Germany will attain the summit of its power and glory, under the reign of a wise monarch, loved by all his people, and who will die, at a very advanced age, universally regretted. His son will reign only a few months before going to join him in the tomb of his ancestors."

Then an impetuous young Prince will succeed him; he will have seven sons, and after the birth of the seventh, will be dispossessed of the Empire founded by his grandfather."

Theosophy in Australasia, January, opens with the Editor's "Outlook" for the new year. There is another instalment of the "Aspirations of Akbar," and a very good article by H. E. W.—"Are we prepared to Die?" The writer is of the opinion that there is a far more important question—"Are we prepared to Live?"

The N. Z. Theosophical Magazine, gives us some of Mr. Leadbeater's ideas on "Life after Death;" the third instalment of "Theosophy and Positivism—the Religion of Humanity," by J. G.; "Theosophical Work to be Done," by Dr. C. W. Sanders; a review of an article which appeared in a French periodical, relating to M. Pierre Loti's visit to India; "Theosophy, 'a very present Help in Trouble;'" and other interesting matter, including that in the "Children's Department."

February *Lotus Journal* has reached us. It is edited with tact and ability and its contents are well adapted for the younger members of theosophic households.

Dawn, for January, has some good articles illustrating Eastern and Western ideals of life—a leading feature in this magazine.

Theosophy in India (February) has numerous articles of value to all Theosophists, in addition to the matter pertaining especially to the

Indian Section, and in its present improved condition (a transformation of *Prasnottara*) is a very useful publication.

The Central Hindu College Magazine is steadily improving, and also rapidly enlarging its subscription list—showing that it is appreciated.

East and West discusses a wide range of subjects including articles on Theosophy, Christian Science, History, Current Events, etc., all admirably treated.

The Indian Review, one of our leading Eastern magazines, commences its fifth volume with the January issue. It has an able corps of writers, European and Indian, and among the articles in the present number we note the following:—"The Foundations of British Imperial Policy," "The Late Mr. Herbert Spencer," "Irrigation and Famine," "Maitreya: a Vedic Story," "The Antiquity of the Pandyan Kingdom," "The Madras Industrial and Fine Arts Exhibition," "The Silesian Horseherd: a Review," "Radium and its Possibilities;" with numerous departments of special interest.

It is edited and published by Messrs, G. A. Natesan & Co., Madras. Price to Indian Subscribers, Rs. 5.

The Theosophic Gleaner (February issue) has, in addition to its reprints, the following original articles: "Dweller in the Himālayan Heights of Thought," by Narrain Rai Varma; the conclusion of Miss Allison's "Essay on Vegetarianism;" "Pre-natal culture," by D. D. Jussawalla (continued); and a summary of a recent lecture delivered by Pandit Mahadeva Sastriar, on "Isa Upanishad."

Mind, our leading American exchange, is a thoroughly upto date periodical, as a list of the contents of February issue will show: "Hypnotism in Medicine," "Theosophy," "Maeterlinck and the Cosmic View," "Transcendental Monism," "Mind," "Mental Vibrations," "The Life Radiant," "What should our Ideals be?" "The Vedānta Philosophy," "Man, the Epitome of the Universe," "Interpretation," "Love and Service," "Realization," and plenty of other matter in the 'Editorial,' and 'Family Circle' departments.

The South African Theosophist opens with an Editorial entitled, "At the Birth of a Nation." Then follow, "The Inner purpose of the Theosophical Society" (one of Mrs. Besant's lectures); "Notes on the Life of Pythagoras," continued, by Mary Pope; "What Proof Have We?" by Mrs. Keightley; and a lecture on "Faith," by D. W. M. Burn.

Acknowledged with thanks:—*The Theosophic Messenger*, *The Vāhan*, *Light*, *Banner of Light*, *Harbinger of Light*, *Health*, *Prabuddha Bharata*, *Phrenological Journal*, *Maha-bodhi Journal*, *Indian Progress*, *Indian Journal of Education*, *Theosophischer Wegweiser*, *Christian College Magazine*, *Der Vāhan*, *Meattaphysische Rundschau*, *The Logos Magazine*, *The Light of Reason*, *The Arena*, *Our Home Rights*.

CUTTINGS AND COMMENTS.

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

*Thought-
waves and
Almighty
Dollars.*

A writer in a California paper says:—An enterprising person on the Pacific coast announces that on receipt of one dollar, he will transmit to the sender a series of powerful thought-waves which will be a guarantee of business success. That his thought-waves have been a guarantee of his own success in thus trading upon the vicious credulity of the public is shown by the masses of letters which have reached him, the greater number of which doubtless contain the desired dollar. There seems to be no abyss of folly without its occupants, and the intense desire for money breaks down every barrier of sanity and common-sense. The world seems to be full of people who are haunted by the dread that they will one day be required to do some honest work, and who are abjectly ready to sink into the very depths of superstition to avoid it.

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*Humbug
Institutes.*

Along similar lines, various so-called *Institutes of Science* and *Scientific Academies* do a large business by sending out most alluring and flattering letters to people whom they hope to entrap. A friend in America sends us one of these letters, a portion of which we quote. It purports to emanate from the President of the Board of Directors of one of these Academies? The writer says:

They wish the influence of some good person in your locality; I intended to send the Course to him to-day for \$4 and his influence as he saw fit to give it, but when I got your letter out to destroy it and cancel your name from our books, I was attracted by your handwriting, which by accident came into my possession. Like the educated eye of an artist who sees in a rough piece of marble an Angel, my eye caught in your handwriting, at a glance, a whole life pictured vividly before me. There was so much history in your writing, so much undeveloped power and latent energy and talent, that I could not destroy the letter without writing and extending my previous offer for 15 days from the date of this letter. Your handwriting is one of the strongest I have ever seen. You seem to have neglected the development of those God-given faculties, however, that lie dormant in every individual until brought to light and cultivated. Your mental power and ability would astonish you if you could see them as they will be after they are developed. Thousands of persons are dying every year who are just on the threshold of the greatest success if they only knew their powers. They could have been Morgans, Websters, Jeffersons, Vanderbilts or Talmages, had they known how to bring out their latent talents. If you could see your handwriting as I see it, and read your character from it as I read it, you would become intoxicated in contemplating your future success when these latent powers and talents have been developed and cultivated.

The greatest minds of all ages have contributed to the discovery and development of a system that will bring out the latent power and ability that the All-wise Creator has placed dormant in every individual. This investigation has been going on quietly unseen and unknown by all except the investigators for almost three-fourths of a century, and now the world has as a result of that investigation and deep research, the most wonderful combination of physical and mental development ever dreamed of by its most enthusiastic advocates,

I see in your handwriting so much undeveloped Hypnotic Power, so much success as a Hypnotist and Magnetic Healer, if you will only develop your powers in Character Reading, that I am dazed at the wonderful success of which you are just on the threshold. If you will but prepare yourself by taking this Course, you can be one of the greatest Hypnotists and Magnetic Healers that ever lived. The power developed by our Course when combined with a Course in Hypnotism is 100 times stronger than a Course in Hypnotism alone. The Hypnotist who takes the Ki-Magi Course of Personal Influence learns what it is to control and influence people. He learns how it is done and why he can do it. He learns to sway the mind first by his personal influence, then to hypnotise afterwards. He knows, from his knowledge of reading character, just how to approach each individual in order to successfully hypnotise him.

I am so impressed with the character expressed in your handwriting, that I have called a special meeting of the Board and have by hard work secured their permission to not only lay aside for you one of our complete, latest revised and enlarged Courses, but to give you in addition to that a character reading, the price of which is \$10. I know you will be surprised when I tell you in this reading, of the possibilities in store for you, the traits in your character that you thought no one knew but yourself—and you even sometimes doubted their existence. I will give you this \$10 reading myself, telling you how to be successful in your financial ventures, how to make your companion love you and your friends respect you, how to be happy and make everyone around you the same, how to invest your money to the best advantage, how to live to a ripe old age and retain your youthful appearance.

I can make this offer on condition only that I receive your order within 15 days from the date of this letter, and that you keep the price that you pay an absolute secret. I may leave on a lecture tour 15 days from date and I want to give your character reading my personal attention. The Board has decided to sell no Course for less than \$35 after 15 days, and to give no character reading for less than \$10. I trust you will send your money by return mail. I have all confidence in you since reading your handwriting, and will accept your personal check if it be more convenient to send it, although this is contrary to our rules. I positively guarantee to teach you so that you will be successful in the above Courses after you have studied them according to enclosed instructions, or refund your money.

What a brilliant prospect looms up, for the gudgeon who jumps at this bait—*all for four dollars!* The letter is accompanied by a printed "Guaranty Contract and Bond, in the sum of \$ 1,000, to refund the money if the student is unsuccessful." Undoubtedly the most valuable part of this contract is the paper upon which it is printed.

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True Education in a single sentence.

Lord Curzon, Viceroy of India, possesses one of the most subtle intellects of this era. His mind is so resourceful and his literary instinct so keen, that he can summarise a whole subject in one sentence. Everybody knows how we have been explaining the nature of true Education as contrasted with the system of cram, and the Central Hindu College has been founded on the theory that the true teacher seeks to draw out and energize the latent reflective qualities of the pupil. Lord Curzon has put the idea into one short sentence which leaves nothing to desire. At the recent Convocation of the Calcutta University he said in his address:—

"It would be easy for any critic to contend that our Universities more than examining boards, our colleges, schools of a higher

grade, our courses, a text-book at one end and a note-book at the other. I would not dispute with him if he went further and said that the pursuit of knowledge for its own sake, or for the training of character, is only in its infancy, and that *while we trim the wick of the intellect with mechanical accuracy we have hardly learned how to light up the lamp of the soul.*"

No man has ever said that better ; it is doubtful if any ever will.

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*A Bird
Banshee*

As occult stories are a source of perennial interest to most readers, we copy the following six from the *Amrita Bazar Patrika* —

A doctor with whom I was dining showed me in a volume of the records of a medical society a story with which one of its members prefaced his lecture. "I was sent for," he said, "to see a man who was very ill, and was told upon my arrival that the Banshee was wailing his imminent death. I myself heard the noise which was taken for the wail of the Banshee, but soon ascertained, myself, and convinced them, that it came from the dying man's own throat. Before quitting the house I warned the patient's sister that her brother had not many minutes to live. "Oh," she replied, confidently, "he is certainly not going to die yet. "Of course," I said, "while there's life there's hope ; but—" and I shook my head. "I assure you, doctor," she reiterated, still more confidently. "he is not going to die yet." "Why are you so sure?" I asked. "Because," she replied, "before any death in our family a bird always kills itself against the window. Hardly had she uttered the words when a bird did dash itself to death against the window ! It was an odd coincidence," added the doctor, "but it certainly occurred."

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*Lord Erskine's
Ghost
Story.* "When I was a very young man," this great lawyer writes in Lady Morgan's "Book of the Boudoir," "I had been for some time absent from Scotland. On the morning of my arrival in Edinburgh, as I was coming out from a bookseller's shop, I met our old family butler. He looked greatly changed, pale, worn, and shadowy, as a ghost. 'Eh ! old boy,' I said, 'what brings you here ?' He replied, 'To meet your honour, and solicit your interference with my lord to recover a sum due to me, which the steward at the last settlement did not pay.' Struck by his looks and manner, I bade him follow me into the bookseller's into whose shop I stepped back ; but when I turned round to speak to him he had vanished. I remembered that his wife carried on some little trade in the Old Town. I remembered even the house she occupied, which I had often visited in my boyhood. Having made it out I found the old woman in widow's mourning. Her husband had been dead for some months, and had told her on his death-bed that my father's steward had wronged him of some money, but that when Master Tom returned he would see her righted. This I promised to do, and shortly after I fulfilled my promise."

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*An
unfinished
Ghost
Story.*

A friend of a near connection of mine told her this extraordinary story of which neither he nor she ever heard the appropriate end. While dressing for dinner in a house where he was a guest, he heard and saw the door flung violently open by a young girl in her agonised flight from a young man, who, before the guest of the house could interfere, threw her on the bed and strangled her. Before the guest had recovered from his shock of horror, the vision disappeared, leaving only the open door to convince him of its reality. He was so unnerved that he came down late to dinner, and, as he took his seat, he saw sitting together opposite him the very man and girl whose spectres had just acted, upstairs, that terrible tragedy! He could hardly take his eyes off them while he went through the form of eating his dinner, and when the ladies had retired he asked the host who was the girl that sat opposite him. "Oh, that's Miss —," he replied; "but she is not open to competition, my boy," he added, jovially, "for she's engaged to—, who sat beside her." Further the deponent sayeth not, since the originals of the spectres passed out of the ken of both my connection and her friend.

*Ghostly
Feet.*

Here is another weird story told to my mother-in-law by the man to whom it happened. Overtaken in the Indian jungle by a storm, he and his servant took refuge in a ruined indigo factory, where his men pitched their tents. While the master sat alone, smoking in his tent, he heard an odd jingling, which he took at first to be some of the tent fixtures that had probably worked loose in the storm. Presently, however, it struck him that the sound was at once too rhythmic and metallic to be what he at first imagined it, and that it came not from without, but from within the tent. Looking round he saw the feet only of a nautch girl dancing, while the jingling of her anklets caused the sound! He sat staring at the dancing feet for some time, thinking them an optical illusion, and then shouted for his servant, an old man, who came in hastily. Before his master could utter a word the old man, at sight of the dancing feet, fell forward in a fit. Then the master seized his gun and fired at the feet, which, when the smoke had cleared away, were no longer visible. Nor did they reappear that night. Next morning on his return to the neighbouring town he asked cautiously about the history of the ruined indigo factory, and was told amongst other things that its last owner had murdered there a nautch girl!

*A Warning
Spectre.*

Here is one more spirit story, whose truth I can guarantee—so far, at least, as I can guarantee the truthfulness of the friend who told it to me. A young girl on her way to Cambridge to meet there her fiancée, started up at every station where the train stopped and looked so wildly out of the window that an old gentleman in the carriage at last asked her what was the matter. "Oh," she answered in great agitation, "I have seen at every station the friend I am going to meet at Cambridge, on the platform, beckoning me to get out, in a kind of agony of terror." "Then, take my advice," said the old gentleman, "and, if you see him at the next station still beckoning to you, get out at once." At the next station there still was the spectre beckoning to her in even wilder excitement than ever. She hesitated no longer, got out at once—as, indeed, did the old gentleman—and

waited for the next train to take her to Cambridge. On her arrival she learned that an accident had happened to the preceding train, and especially to the carriage in which she had been seated, and from which, indeed, she had only and barely escaped with her life. The odd thing was that her fiancee, when his spirit was appearing to warn her, was himself so sound asleep in the waiting-room at Cambridge that he had not even dreamed of anything of any sort.

*A Vision of
Burial.*

An extremely intelligent, or, rather, intellectual lady with whom I stayed when on a lecturing tour, assured me of the truth of the following experience of near relatives of her own in their childhood. This little boy and girl were severely whipped by their mother for telling the following story in explanation of their arriving home one evening late for tea. They assured her that they could not resist following a funeral—a sight which in that secluded country district they had never seen before. When it came, they said, to the church, the clergyman, who stood surpliced at the church door, waved it away, and the two little coffins therefore which the hearse contained were taken direct to the grave, where they were buried under the shadow of the great sycamore tree. “Now,” said their mother to the two little children, “I know you are telling a lie. There could be no funeral in this place without my knowledge, and no one could be buried in that grave but one of our own family, since the vault belongs to us.” Accordingly, the two little ones were soundly whipped for lying, and sent straight and supperless to bed. In bed they stayed till their deaths a fortnight later. Both died almost simultaneously from a virulent attack of scarlet fever, and the funeral they had seen was a vision of their own. Everything happened exactly as they had seen and told it to their mother. The clergyman stood surpliced at the church door and waved the two little coffins away, because he feared to infect the church with so virulent a fever, and they were taken direct to the vault under the shadow of the great sycamore tree.

*“Elements
of
Theosophy.”*

An earnest Theosophical worker in America, writing in praise of Miss Edger’s “Elements of Theosophy,” says: “I find it universally true that Miss Edger’s book makes an impression,” and that, therein, “one who is ignorant of all theosophical teachings will find a great deal to interest him, and to cause him to wish for more facts.” In closing he says: “I have written to the English and American publishing concerns suggesting that Miss Edger’s book be placed at the head of the list of books recommended for Study.”

*“His Holiness”
the Swami.*

The keen desire to come into physical touch with any great teacher from the East shows at least the way of the stream. Eastern literature and wisdom flow westwards, and now that such is being studied and appreciated it behoves all to assure themselves that what they seek is the pure gold of its teachings rather than the dross. Sannyasis, Yogis, Mahatmas, are names to conjure with, but the West has, like many in the East, yet to learn the ring of true metal.

As regards those who pose under such exalted titles as 'Swamis,' they easily acquire honor and glory by a scant knowledge of occult law and it is no easy task to distinguish black from white magic, since at the beginning for both the road runs parallel.

In the *Theosophist* for July 1895 an interesting description is given of one of these self-styled Yogis who stayed at Surat for a week; and as history is ever a revolving wheel we give the description again. He is "a fairly informed reasoner possessing considerable independence of character. His look and bearing betray the student of Yoga . . . a superior sort of Sâdhu and altogether a man likely to become a successful traveller on the Path, *but* for certain subtle human weaknesses which are:—The ambition of becoming a founder of a sect; the vain desire of being called a Jivanmukta; the habit of self-glorification and depreciation of others, combined with undue irritability of temper." The writer asks, "how are we to imagine a Jivanmukta using personal violence and abusive language"—as this so-called Yogi did?

"His desire was to found a society somewhat on Theosophical lines—but with different aims; when he found this procedure unavailing he spoke disparagingly of the outer heads of our Society and used violence to those who sought to differ from him."

Now comes the later episode. One of our most earnest students and a member of one of the London Lodges writes his experience to a friend who, living in the country, had urged him to visit a certain one of these 'Swamis' who has recently been "doing" London. In all possibility it is the same Yogi who appeared in 1895 here in India; for his methods and description tally in every detail. One can only regret that the English press is so easily led away by pseudo-occultists—for the real Yogi uses purer methods than those of coercion and assault. The "Swami" in question has been most highly eulogised in the *Daily Mail*, and evidently gives audiences to select devotees according to the following somewhat curious composition:

71, Gloucester Street,
South Belgravia, S. W., London.

"I have to write that you may come to see His Holiness the Paramahansa to the above address, at 8 P.M., on Friday next.

(Signed) * * *
Disciple of His Holiness."

Armed with this permission our friend visited the Swami, whose name may or may not be assumed—Agamya Guru Paramahansa—and, according to him he is not a spiritual man, for, conceited and venomous, during the hour the visit lasted, the Swami showed naught but bitter antagonism against Mrs. Besant, Mr. Sinnett, H. P. B., Mr. Leadbeater, and others. As our correspondent courteously declined to agree to these mal-statements he tells us that, "Once or twice I thought he was going to assault me. As he showed no signs of stopping this style of conversation I rose to go, and as I walked out of the room his last words were—'Go away dam fool.' I am not sorry to have gratified my curiosity as to the sort of philosopher an English newspaper so highly recommends."

This holds good in East and West alike and may be taken as a wholesome warning by those who run after strange Swamis whose claims, alas! are often only made for purposes of self-glory—if not for magical practices of the left hand path.