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THE THEOSOPHIST

A MAGAZINE OF

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CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 9, JUNE 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXIV.

(Year 1895.)

WE were discussing the question of the possibility of tracing back the evolutionary progress of any given entity, following his trail, as it were, along his particular orbit, and noting the interruptions of his progress by his successive entrances into the incarnations on the physical plane. To the uninstructed reader this may seem an extravagant assumption, but really, when one takes the trouble to inform himself as to the results obtained already in different countries, by different observers in the department of psychometric research, the idea loses all its miraculous character and seems to be as reasonable a statement as one regarding the movement of planetary bodies. It is now more than a half-century since an American physician, Dr. J. R. Buchanan, announced to the world his splendid discovery of Psychometry.

The germ of the idea was given to him in 1840 by the late Bishop Polk, of Tennessee, who informed him, in conversation, that his nervous sensibility “was so acute, that if he should by accident touch a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his system, and could recognise the offensive metallic taste.” This remark made to an ordinary person, might have led to nothing

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

further, but, as Denton says: "In this case the right thing was told to the right man, and he commenced a series of experiments, placing metals of various kinds into the hands of persons of great sensibility, and in this way found that there were a number who possessed the power of naming metals, without any knowledge but that which was communicated in this way by touch." Pushing his investigations further, he found that these same sensitives, if given to hold in their hands substances of a decided taste, such as sugar, salt, pepper, acids, bitters, etc., they could get so distinct an impression in each case as to be able to recognise and name the substance: and this, even when the substance that was being tested was wrapped in paper and concealed from the knowledge of the sensitive. Out of a class of 130 students at the Eclectic Medical College, Cincinnati, 43 of them signed a declaration that they were able to do this. In the course of time, Buchanan pushed his researches into a new and most interesting field. He found that his sensitives could, by applying to their foreheads a written document, no matter whether ancient or modern, or a painting, or a piece of tissue, or any article that had been handled or fabricated by man, get into psychic, or auric, touch with the individual with whom the article was associated. Thus an immense area of human history was laid open to research. In 1853 Mr. Wm. Denton, a geologist and palæontologist, reading about these things, and pondering over them, conceived the idea that, "If there could be impressed upon a letter the image of the writer and his surroundings, during the brief space of time that the paper was subjected to their influence, why could not rocks receive impressions of surrounding objects . . . and why could they not in a similar manner, communicate these to sensitive persons." So he began, cautiously, to test the psychometric faculty of his sister, wife and ultimately his young son, by giving them bits of mineral, fossil and other geological remains. He found, to his great joy, that his surmise was correct, and then onward for fifteen or twenty years he pursued his experiments and recorded the results in that most interesting book "The Soul of Things." To his discovery Buchanan gave the name, Psychometry. For almost all of the time since his announcement of it, I have been familiar with it and in connection with the present article have just gone through the three volumes of Prof. Denton's most interesting work above mentioned. It is not too much to say that if one would have a complete understanding of the revelations given us by Leadbeater, Mr. Scott-Elliott and some others, and if one would understand the secret of Madame Blavatsky's writing her marvellous books about things quite outside her field of education, one should familiarise himself with the principles and history of psychometry. Although modern Hindus do not know it, the name of their mythical deity, Chitra Gupta, is virtually a synonym of psychometry for, as every Sanskritist knows, the name signifies "hidden pictures," and in a Japan-

ese religious painting which hangs on the wall of the room where I am writing, the god Yama is pronouncing judgment upon a culprit arraigned before him, and whose secret sins during life are being exhibited to his gaze in a magic mirror which stands to the right hand side of Chitra Gupta, the "Record Keeper."

If it were possible for man to pass along his evolutionary career, leaving no more trace behind him than the keel of a boat passing through water, then it would be waste of time to discuss the question of recovering our historical pictures from the past. One of the most striking books in literature is the "Jatakathavannana," or stories of 550 births of the Buddha. The Enlightened One is supposed to be recalling from time to time the stories of his different reincarnations and the relationships which had been borne to him by certain of his disciples. This, also, is a work which should be read by thoughtful theosophists after they have prepared their minds by reading Buchanan, Denton and some of our own contemporary workers. Prof. Rhys Davids believes that these "Birth Stories" are the source from which a great body of the world's folklore has been derived, and it really does not make much difference whether they are authentic in the way of reincarnations of Sakya Muni, for the object in view was to show how the seeds of present events are sown in our past incarnations. The astounding fact in Buchanan's discovery is that the whole of nature surrounding us is proved to be a sort of photographic film in which we, our actions, our words, even our characters, are indelibly recorded, losing nothing of vividness by the lapse of time, but the picture of a million years ago showing itself to the psychometer as vivid, lifelike and full of colour as though it were made an hour before. I am tempted to illustrate this by numerous citations from the psychometrical records collected in Prof. Denton's books, but as space forbids that, I may just give one or two brief extracts to show what I mean. For instance, a small bit of fresco-painting picked from the wall of "Cicero's House," Pompeii, is given to a psychometer who places it against her forehead. Then pictures come crowding before her. She sees Pompeian houses with their furniture, decorations and inhabitants; throngs of people in the street; men driving in chariots; soldiers carrying lances in their hands and wearing the armor of that period; a public assemblage where a multitude is listening to music and looking at spectacles—all in as vivid colours and as lifelike as though she were looking at the scenes of to-day. Another experiment was made with a portion of volcanic tufa, not larger than a small bean, which was obtained from the excavations at Pompeii. The psychometer sees the same city but other scenes, and now her attention is attracted by a great mountain (Vesuvius, in fact) which is in violent eruption. She then proceeds to describe, as though an eye witness, that appalling catastrophe which in the year 79, A.D., buried out of the sight of man for seventeen centuries, that gay and

pleasure-loving city where luxury was carried to its greatest height and voluptuousness made the end and aim of high society. We have, as the reader knows, but one trustworthy description of that great tragedy, whose writer, Pliny the Younger, was also an eye-witness. Now, as I have said before, when alluding to this fact, if one places side by side the narrative of Pliny and the psychometric description of Mrs. Denton, one will see that she has not plagiarised in the least degree but has given us a description which none but a witness of the scenes could have constructed. And yet, her source of inspiration is a little fragment of the tufa belched out in overwhelming floods by Vesuvius at the time of the catastrophe. Everything is real and vivid to her perception, sight and hearing. "I hear the mountain bellow. What a depth that comes from! . . . The amount vomited out is immense. It is not like lava, but spreads out in a great black cloud that rolls over and over and covers the country like a flood. I can hardly believe that what I see is correct. It looks as if it would bury everything all around it. What a sight! There it goes pouring, spreading, foaming, as it rolls down the mountain-side in a great black wave. It seems to me that there is water too, running down the side of the mountain." How true this is to life, every visitor to the now excavated city of Pompeii will appreciate. And now she sees the inhabitants, in a paroxysm of terror, flying to the open fields in the vain hope of escape. "I feel the influence of human terror that I cannot describe; it is awful. . . I feel like screaming. There are many different sensations commingled; but there is a horror more overpowering than all. This is either Herculaneum or Pompeii. There is no fancy about this; it is too terribly real. Some seem to regard it as a judgment of the gods. There is wild agony, prayer and blind dread. Now I see them. Some wring their hands; others throw out their arms wildly. . . . Now I see a very large crowd of persons, some hurrying along, and occasionally looking back; others seem to feel as if they could never leave, but are compelled to go, to save their lives. The scene is agonising in the extreme. I see one woman dart from the rest, and rush back, as if she had left a helpless parent or child to perish, that she was now determined to save; but she is compelled to give it up in despair, for there is a fresh burst from the mountain, and she sees there is no hope. A darkness almost as great as night is now around them. How wild they seem! Many know not what to do or where to go. They act as if they thought there was hardly any place left in the wide world for them."

Now let us go back to ancient Egypt, to a time which "cannot have been less than about two thousand years ago, and may have been very much earlier." The psychometer in this case is not Mrs. Denton, but Mrs. Clapp, the wife of an acquaintance of Prof. Denton.

The latter sent her husband a fragment of a fruit-stone taken from an ancient tomb in Thebes, Upper Egypt. The specimen was about as large as a grain of corn. Prof. Denton gave Mr. Clapp no idea of its nature so that it was impossible to explain what followed on the theory of thought-transference from husband to wife. The first impression she gets is of a sort of cave that looks as if it might be a tomb. She enters and in the dark interior sees sarcophagi, "coffins strange-looking, and different from ours in this country,—very narrow at the foot, and broad at the shoulders; and at the foot on the end a strange cross."

"Here comes a procession all dressed in black. Eight men are carrying a rough-looking bier, and on it a coffin, covered over with a black cloth. They are clad in priestly-looking robes, peaked crape caps, and black tape-strings tied around the right ankle of each man that carries the bier. They have placed it in front of the tomb and are all looking down on it. There are some more waiting at the entrance, or gateway, close by two large stone posts. Four of the eight have each placed a green twig on the coffin—two at the head, and two at the feet. Now the other four are tying a piece of something black on each twig, and are making motions over the coffin,—bidding it adieu, I suppose.

"Now the rest are marching up to the tomb, and are forming a line on each side of it. Each man places his right hand on his heart, and his left on the side of his cap."

The psychometer follows the funeral ceremony to its conclusion, mounting a flight of six stone steps along with the burial party. They enter a large hall. A continuous bench or seat runs around the whole hall; there are desks, or what looks like them, at the sides; and in the front, opposite the entrance, an altar, or speaker's stand, and in front of it a large box. They all march up to it, take off their mourning regalia, untie the tape on their ankles and place everything in the big chest or box; they then pass out and disappear from the field of observation.

So, in the course of the series of experiments conducted by Prof. Denton throughout a series of years, psychometrical examinations were made of different races of mankind in a great many countries and in the most widely different epochs and in every imaginable sort of environment; to say nothing of observations of the earth at different geological epochs; antediluvian as well as post-diluvian birds, fishes, animals, savage and tame; industrial arts practised, and in short, a multitude of facts which enable us to have a very good idea of the history of our planet. Now will any one say that, provided we have a solid basis of belief in the permanency of human records in nature's "unfading galleries," it is impossible for one possessed of the psychometric faculty, supplemented by a knowledge of the sevenfold constitution of man and the convincing reality of the fact of reincarnation, that the past lives of any one

of us may not be traced as accurately as the movement of the planet in its orbit can be calculated and predicted by the astronomer? Of course, it is but fair to say that at the present moment the scientific value of psychometrical research is very far from having been proved; a mass of interesting data have been collected, some capable of verification, some possibly correct, and some seemingly improbable. The field stretches out mainly before us, and it is one most worthy of investigation. As regards the tracings back of the births of some of us, in the Society, it is but fair to say that they should not be accepted as absolute truth until our observers have developed their clairvoyant sight much more than it is at present, and until they have become able to divest themselves of all feelings of personal preferences or antagonisms to the subject whose evolutionary career is being observed.

The case of Professor Hitchcock detailed by himself in the *New Englander*, is one of the most striking on record. "He had, during a fit of sickness, day after day, visions of strange landscapes spread out before him; mountain and lake and forest—vast rocks, strata upon strata, piled to the clouds—the panorama of a world shattered and upheaved, disclosing the grim secrets of creation, the unshapely and monstrous rudiments of organic being.*

If sufficiently sensitive this was no wonder, when he was handling from day to day the rocks that contained those landscapes, and was continually surrounded by them. In his "Religion of Geology" speaking of the influence of light upon bodies, and the formation of pictures upon them by means of it, he says:—

It seems then that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions that are performed in daylight. It may be, too, that there are tests by which nature, more skilfully than any human photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them as on a great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture gallery of nature."

One stupendous fact established by psychometrical research is that the means of recalling a given scene or a given personage of some past era is obtained equally well from a small grain of matter taken from the locality or the house of the person in question; nay not even a mass as small as a wheat corn is necessary, for in many cases, a little fragment of plaster or lava was reduced to powder and a smudge of it made on the centre of the psychometer's forehead and equally clear visions were obtained as when he was holding a piece as large as an apple or a mango in his hand. We

* "Dream Land and Ghost Land," by E. P. Hood.

may go even further and remark that a little piece of a mummy's shroud or a curtain that once hung in a legislative hall, or an object like a pen or a sword, or a casque that had been in contact with the body of a deceased historical character, would enable the psychometer to give us a vivid word-picture of the person and even of his character and motives. Thus, when psychometry is perfected we shall have the means within our reach of correcting the inaccuracies of written history and of reading in the "hidden pictures" of our Hindu Chitra Gupta the now concealed story of the world's evolution and the origin and vicissitudes of human races. One can realise the pertinency of the Psalmist's declaration (Ps. CXXXIX.) that there is no place either in Heaven, or hell or in the uttermost parts of the sea where man can escape the divine power, and it is useless for him to call on the darkness to cover him, for "the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee," when one sees how the most hidden, remote and unimagined events of the past are traced out by psychometric vision. Prof. Denton's psychometers found men working in the deepest mines, saw the denizens of the lowest depths of the ocean, recalled historical scenes of many different epochs and even saw the primeval monsters of the earth, the sea and the air, moving about in quest of food, devouring each other or engaging in life—or death—struggles. It must be a dull intellect indeed that can read these accounts without being impressed with the thought that isolation for man, bird or beast is absolutely impossible and unthinkable, and that however concealed may be one's crimes, its trace in âkâs'ic records is imperishable.

With poetic insight, Longfellow expresses his ideas in the following charming verses:

PHANTOMS.

"All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide
With feet that make no sound upon the floors.

"We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

"There are more guests at table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

"The stranger at the fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.

“ We have no title-deeds to house or lands ;
Owners and occupants of earlier dates,
From graves forgotten, stretch their dusky hands,
And hold in mortmain still their old estates.”

On the same day when these âkâs'ic readings were made for me (Sept. 18) I received a letter from an old friend of my mother's, then eighty-three years of age, in which she gave me the interesting information that she remembered perfectly well the day of my birth. What a pity that I had not bethought me of asking her about the hour so that my industrious friends, the astrologers, might have a fair chance of erecting a horoscope that would be approximately correct ! On the 19th Mrs. Besant lectured at the Blavatsky Lodge, on “ Man's Relation to Nature.” On the 21st she and Leadbeater jointly traced out some of my âkâs'ic history, this time finding me in the Capital of Atlantis when one of our Masters was the ruling sovereign and H. P. B. his son. A scene in the Royal gardens where the young Prince was attacked by a band of conspirators and I had the chance of coming to his rescue at the right time was most interesting and picturesque. On the 24th, Mrs. Besant being away at Bristol lecturing, I got Leadbeater to examine psychometrically the “ flowerborn ” ring, the making of which to come out of the heart of a rose that I was holding in my hand, is described in Vol. I., O. D. L. He pleased me much by finding that the phenomenon was genuine and untainted with fraud. On the same day our dear colleague, Mme. Meulemann, “ the Mother of Dutch Theosophy,” arrived from Amsterdam. On the 28th, leaving my sister in London, I went to Margate where I was received as usual most hospitably by Mr. and Mrs. Holmes, and in the evening went with the latter to Ramsgate where I was appointed to conduct a question meeting on Theosophy. On the following evening there was a similar meeting at the house of the Holmes' at Margate.

On Tuesday, the 1st, I returned to London, arriving at headquarters just in time to say good-bye to Mme. Meulemann. On the next evening I lectured before the North London T. S. ; there was a nice audience and the meeting was successful. On Thursday evening Mr. Sinnett lectured at the Blavatsky Lodge ; on Friday I took my dear sister to Southampton whence she sailed for New York the following day ; after which I returned to town. On the Sunday evening we all went to the last lecture of Mrs. Besant, of that year's Sunday evening course, the subject being “ Karma,” for the treatment of which no lecturer within my acquaintance has anything like her talent. On Monday morning I got my papers packed for shipment and in the evening had a farewell reception given me. The Lodge room was very prettily arranged and decorated and a large number of friends were present. On the following day I

left London for Paris, *en route* for India, most of the influential London members seeing me off from the station. At Paris I was met by my friends, Mme. Savalle and Señor Xifrè. The following two days were agreeably spent with those friends in seeing people and receiving visits and on Friday, October 11th, I left for Marseilles, which I reached on Saturday morning after an all-night journey. Here, as usual, I made a call on that dear and respected old friend of ours, the Baron Spedalieri, one of the two surviving and most important pupils of Eliphaz Lèvi, and the same afternoon embarked for Colombo on the M. M. Steamer "Irawaddy," thus ending my European tour of 1895.

H. S. OLCOTT.

"MAGIC, WHITE AND BLACK."

THE dictionary definition of the word Magic is, "The use of supernatural means to produce preternatural results." In Theosophy we cannot agree with that definition, because we hold that nothing is supernatural, and that however unusual or curious any phenomenon may be, it happens in obedience to the laws of nature. We perfectly recognise that as yet man knows very few of these laws, and that consequently many things may happen that he cannot explain; but, reasoning from analogy as well as from direct observation, we feel quite certain that the laws themselves are immutable, and that whenever anything to us inexplicable is produced, the inexplicability is due to our ignorance of the laws and not to any contravention of them. Our knowledge is as yet so very limited in so many ways, that it is not in the least remarkable that we should now and then come into contact with occurrences that we do not understand. We know only one small fraction of our world—just this lowest physical part of it; and even with that our acquaintance is in reality only very partial and superficial. But the average man is profoundly unconscious of the extent of his ignorance; and so he is shocked and surprised at any manifestation which transcends the boundaries of his infinitesimal experience.

With regard to this question of Magic many people will express exactly the same doubt as they do with regard to Telepathy, Mind-cure, Mesmerism, Apparitions, and Spiritualism; they will say, "Is there any such thing as magic?" There are always to be found those who deny the possibility of anything which is outside their own experience; "We have never seen these things," they say, "and consequently we know that all who have seen them are either fools or knaves, either fraudulent or deluded." It is useless to waste argument upon people whose minds are in so undeveloped a condition as that; it is better to leave them undisturbed to wallow in the self-satisfaction of their own invincible ignorance. They are in the position of the African [Indian] king who was indignant at the shame-

less mendacity of the traveller who asserted that in other lands water sometimes became solid. Ice was outside of his experience, and so he denied the possibility of its existence; and just at the same mental level are the people who ignorantly ridicule what they do not understand.

If we wish to try to improve upon the definition given in the dictionary, we may describe magic as the employment of forces as yet not recognised, to produce visible results. In very many cases it is the control of such forces by the human will. Once more there are persons who would deny that any forces can be directly controlled by the will, and once more it is simply a question of how much the person happens to know. The inexperienced but conceited man will deny anything and everything; the wiser man who has studied has learnt to be more cautious and so for idle assertion he substitutes inquiry and investigation. The adoption of this latter attitude with regard to the production of physical results by as yet unrecognised forces will very speedily show that there are many undoubted instances of this, and that they may be connected by very easy gradations with phenomena which are quite common and readily accepted.

If we accept some such definition of Magic as that suggested above there arises the further question, what is meant by the adjectives white and black? In this association they are simply synonymous with good and evil. The recognised forces of nature are no more good and evil in themselves than are the recognised forces of electricity, steam, or gunpowder. All of these things may be employed for good or ill according to the mental attitude of the man who employs them. Just as gunpowder may be usefully applied to clear away the rocks which obstruct the channel at the entrance of the harbour, or maliciously used by the evilly disposed person to destroy the house of his enemy, so may the unrecognised magical forces be employed by wicked men for selfish purposes, or by the good man for the helping and shielding of his fellows.

Let us see what some of these unrecognised forces are. When I was speaking to you about Mesmerism I mentioned the possession by every man of a certain amount of nerve ether and also of a vital fluid which flowed along with this nerve ether. Both of these, you will remember, can be projected under the direction of the human will; so in that way Mesmerism itself may claim to be a modified kind of magic, since in it these unseen forces are manipulated by the human will, and visible results are undoubtedly produced thereby. The condition of the subject may be affected to a very considerable extent; not only may all sorts of delusions be produced, but the limbs may be made rigid and insensible to pain and the man may be thrown into a deep trance. So that we may really claim these two forces of vitality and nerve ether as among these which can be employed and have been employed by Magic.

Another great force which is used perhaps more frequently than any other is that of the Elemental Essence. It will be impossible for me to turn aside from my subject in order to describe fully what Elemental Essence is, since that would require a whole lecture. I can therefore give but the slightest sketch of it now, and refer my hearers to the Theosophical Manuals and text books for fuller information. You will remember that when speaking to you on Reincarnation and on the various bodies of man, I explained how the ego when descending to a new birth drew round himself matter of the various planes, in order that later on he might build vehicles corresponding to each of these levels. It must be remembered that all this matter—like that which the ego draws to himself for his own use, and the great sea of matter which lies outside—is not dead, but instinct with life. This life is essentially divine, for there is no life which is not divine; but it is nevertheless at a very much earlier stage of evolution than the life which manifests in humanity or in the animal and vegetable kingdoms. We must then recognize that all this matter is charged with a kind of living essence; and the study of occultism enables us to distinguish between very many varieties of this strange living essence and to learn that the different kinds may be employed for different purposes in magic. The finer and more plastic matter of the astral and mental planes is very readily sensitive to the action of the human will; so that the living force contained in this essence is to a very great extent at the disposal of anyone who learns how to use it.

Sometimes we read in Theosophical literature of "Elementals." Properly speaking the word applies only to temporary creations built up by the action of the human will out of this living essence and the matter in which it inheres. Such entities are of course only temporary and are in no sense of the word evolving beings. That is to say, the essence of which they are composed has an evolution of its own as essence; but the entity temporarily built out of it has no evolution as an entity, and no power to reincarnate. It may be described indeed as consisting for the time of a body and a soul, for the matter and its living essence make a vehicle, which is energized by the thought which is thrown out; and the duration of this thought-form as a separate entity will depend entirely upon the strength of the thought-force which is its ensouling principle and holds it together. As soon as that force dies away, its body of astral or mental matter infused with elemental essence will disintegrate, and the essence and matter will simply return to the surrounding atmosphere from which they were drawn. These thought-forms, however, may be exceedingly capable and forceful while they last; and their employment by the will of the thinker is one of the commonest and yet one of the most effective of the acts of magic. An exceedingly useful and illuminative article on the subject of thought-forms, written by Mrs. Besant, will be found in *Lucifer* for

September 1896. I should strongly recommend it to the careful study of all who are interested in this matter, as the coloured illustrations which are there given will help the inquirer to a ready comprehension of the way in which such forces act.

We have also to consider another class of entities which are very frequently employed in magic ; and this time we are dealing with real and evolving beings—not merely with temporary creations. There is a whole kingdom of vivid life which does not belong to our human line of evolution at all, but seems to be running parallel with it, and yet to be utilizing this same world in which we live. This evolution contains all grades of intelligences, from entities at the level in that respect of our animal kingdom, to others who equal or even greatly surpass the highest intellectual power of man. This evolution does not appear normally to descend to the physical plane ; its members, at any rate, never take upon themselves dense physical bodies such as ours. The great majority of those with whom we have to deal possess only astral bodies, although certainly some types come down to the etheric part of the physical plane and clothe themselves with its matter, thus bringing themselves nearer to the limit of ordinary human sight. There are vast hosts of these beings, and an almost infinite number of types and classes and tribes among them. Broadly speaking, we may divide them into two great classes: (A) Nature Spirits or Fairies, and (B) Angels or, as they are called in the East, Devas. This second class begins at a level corresponding to the human but reaches up to heights far beyond any that humanity has as yet touched, so that its connection with magic is naturally of the slightest kind and belongs solely to one of the classes of which we shall speak presently. The Nature Spirits have been called by very many different names at different periods and in various countries. We read of them as Fairies, Elves, Pixies, Kobolds, Nats, Sylphs, Gnomes, Salamanders, Undines, Brownies, or "Good people," and traditions of their occasional appearances exist in every country under heaven. They have usually been supposed to be merely the creations of popular superstition, and it is no doubt true that very much has been said of them which would not bear scientific investigation. Nevertheless it is quite true that such an evolution does exist, and that its members occasionally, though rarely, manifest themselves to human vision. Normally they have no connection whatever with humanity or its evolution, and the majority of them rather shun than court the presence of man, since his ill-regulated emotions, passions, and desires are to them a source of much disturbance and acute discomfort. Nevertheless now and then exceptional circumstances have brought some of them into direct contact and even friendship with man.

Naturally they possess powers and methods of their own, and in many cases they can be either induced or compelled

to put these powers at the service of the student of occultism. Although they are not as yet individualized, and in that respect correspond rather to the animal kingdom than to humanity, yet their intelligence is in many cases quite equal to that of man. They seem, however, to have usually but little sense of responsibility, and the will is generally somewhat less developed with them than it is with the average man. They can therefore readily be dominated by the exercise of mesmeric powers, and can then be employed in very many ways to carry out the will of the magician. There are very many purposes for which they may be utilized, and so long as the tasks prescribed to them are within their power they will be faithfully and surely executed. All this will no doubt seem strange to many of you, but any student of the occult will confirm what I have said here as to the existence of these beings and the possibility that they can be used in very many ways by one who understands them. I have myself made a considerable study of this subject, and you must therefore pardon me if I appear to speak positively and as a matter of course with regard to many things that for the majority of you would seem questionable or beyond human knowledge. To give a full account of all the many classes of these Nature Spirits would be to write a kind of natural history of the astral plane, and in order to describe them all we should need many large volumes. Yet the man who wishes to deal fully and efficiently with what is called practical magic must not only be able to recognize immediately upon sight all these thousands of varieties but must also know which of them can most suitably be employed for any special piece of work that he may have in hand.

The forces to which I have referred are those most commonly employed in any question of magic; but in addition to them the occult student has at his command enormous reserves of power of various sorts not yet known to the scientific world. There is an etheric pressure, just as there is an atmospheric pressure; but the scientific man will never be able to use this force, or even to demonstrate its existence, until we can invent some substance which shall be impervious to ether, so that he can construct a chamber or vessel out of which ether can be pumped, precisely as the air is withdrawn from the reservoir of an air pump. There are methods known to occult science by which this can be done and so a tremendous etheric pressure can be reined in and utilized. Then there are also mighty electric and magnetic currents, which can be tapped and brought down to the physical plane by him who understands them; and an enormous amount of energy may be liberated by the mere process of transferring matter from one condition to another. So that along different lines there is much energy available in nature for the man who knows how to use it; and all of it is available for and readily

controllable by the developed human will. One other point that must not be forgotten is that all around us stand those whom we call the dead—those, that is to say, who have only recently put off their physical bodies and are still hovering close about us in their astral vehicles. They may also be influenced, either mesmerically or by persuasion, just as those still in the flesh could be ; and very many cases arise in which we have to take account of their action, and of the extent to which their control of the astral forces can be brought into play.

We may usefully divide the subject of Magic into two great parts, according to the methods which it employs ; and we may characterise these respectively as methods of Evocation and of Invocation—of command and of entreaty.

Let us consider the former first. Although it may act through many different channels, the one great force at the back of all magic of this first type is the human will. By this the vitality and the nerve ether can be directed ; by this all the varieties of elemental essence may be guided, selected and built into forms either simple or complex according to the work that they have to do. By this perfect magnetic control may be gained over any of the classes of Nature Spirits ; by this also the wills of others, whether living or dead, may be so dominated that they become practically but tools in the hands of the magicians. Indeed it is scarcely possible to fix the limits of the power of the human will when properly directed ; it is so much more far-reaching than the ordinary man ever supposes, that the results gained by its means appear to him astounding and supernatural. The study of this subject brings one gradually to the realization of what was meant by the remark that if faith were only sufficient it could remove mountains and cast them into the sea ; and even this oriental description seems scarcely exaggerated when one examines undoubted and authenticated instances of what has been achieved by this marvellous power.

But in order that this mighty engine of the will may work effectively, the magician must possess the most perfect confidence. This is gained in various ways, according to the type to which the mind of the magician belongs. Broadly speaking, we may classify the magicians under four heads, though of course in a detailed account we should have to take into consideration the various subdivisions and modifications of these.

First there is a type of man who possesses such iron determination and such entire confidence in himself and in his power to dominate nature by the mere force of his spirit that he gains his end by the mere determined insistence upon it. He realizes that his will is the true motive force and he neither knows nor cares through what intermediary agencies this will may work. He is careless and may even be quite ignorant as to methods ; he simply rides down all opposition, as it were, by brute force and

does that which he wishes simply through the tremendous force of his unalterable conviction that it can be done and shall be done. Such magicians are very few but they undoubtedly exist ; and if not benevolently inclined they may be exceedingly formidable. They do not need a method by which to gain confidence ; they appear to possess it in their very nature.

The second type of man gains the necessary confidence to command from his very thorough knowledge of the subject with which he is dealing and of the forces which he is employing. He may be called the scientific magician, for he has made a close study of astral and mental physics, he knows all about the different types of elemental essence and the various classes of Nature Spirits, so that in every case he is able to use exactly the most appropriate means to obtain the result which he desires with the least possible exertion or difficulty. His thorough familiarity with his subject makes him feel perfectly at home with it and perfectly capable of dealing with any possible emergencies which may arise. Many such men also make a great study of appropriate times and seasons as well as of appropriate forces ; they know exactly at what moment it will be easiest to produce a certain result, and so they gain what they need with the least possible expenditure. This whole question of times and seasons and of periodical influences which wax and wane, is one of extreme interest ; but it would take us too far from the main line of our subject if we were to plunge into that this evening ; for it would mean the opening up and the review of the whole question of Astrology. It is sufficient for us for the moment if we understand that there are times when, and conditions under which, certain efforts can much more easily be made, so that what can be done only with extreme difficulty, or perhaps even cannot be done at all, at one time, may be managed with comparative ease at another. This naturally implies the existence of influences, planetary or otherwise, which are acting upon and within our world ; and the exhaustive knowledge of all this and of their combinations would naturally be necessary for the worker in practical magic.

Another type of magician attains the confidence necessary to insure obedience to his commands by means of faith or devotion. He has so firm a faith in his leader or deity, that he is absolutely certain that any command pronounced in that name must be instantly obeyed. I am not speaking merely of results which may be produced upon the mental and upon the astral planes, but also of quite definite and visible physical effects. You have only to read ecclesiastical history to come across many kinds of exceedingly wonderful cures of physical diseases which have been produced through just such determined efforts of faith as those to which I have referred. The authenticated accounts of the cures at Lourdes in France and at Knock in Ireland undoubtedly show that a great many ills, even of purely physical type, will yield before determined faith.

Any man who has in this way obtained sufficient confidence will find his will so much strengthened thereby that he will be able to produce the most unexpected results. It should be remembered that it is his own will which brings the satisfactory result—not the intervention of the Greater One whose name he speaks. I know quite well that many most earnest Christians would attribute the healing directly to Christ, in whose name it was performed; but deeper study of the subject will show them that cures precisely similar and quite as astonishing have been performed by equally earnest men in the name of the Lord Buddha, or in the name of Krishna, or of any other of the great leaders and teachers of the world. It is the tremendous faith that gives the power; in what or in whom is the faith matters but little. The greater person whose name is invoked may not even be aware of the circumstances; although if he does know and does in any way interfere we may be sure that it will rather be by the strengthening of the faith and will of his follower than by any special effort of his own power.

Yet another class consists of those who believe in the efficacy of certain ceremonies, or of certain formulæ. For them and in their hands the formulæ or the ceremonies undoubtedly are effective; but in most cases it is not because of any inherent virtue which the forms possess, but because of the entire confidence of the magician that when he employs them the result must inevitably ensue. If you read any account of the working of mediæval alchemists, you will see that they certainly had very many of such ceremonies, and that the majority of them would have considered themselves incapable of obtaining their results without the surroundings to which they were accustomed. They wore robes of certain types, they used certain kabalistic figures, they waved round their heads swords magnetized for certain purposes; they burnt certain drugs or sprinkled certain essences. Now it is quite true that some of those things have a certain potency of their own, but in the vast majority of cases all that they do is to give perfect confidence to the performer and so to strengthen his will to the requisite point. He has been told by his teachers or his scriptures that all this paraphernalia is effective, and that in using it he will certainly succeed. The man by himself might possibly waver and feel frightened; but with the proper robes and signs and weapons he feels so certain of success that he goes straight through without hesitation.

A magician of any one of those types has at his disposal the forces of three levels—the mental, the astral, and the etheric physical. All of those can be directed by the human will, and in using any one of them a man will undoubtedly set in motion certain vibrations in the others also. The scientific magician will of course choose among those, and so will save himself much exertion. Along the other lines it is probable that the performer nearly always sets in motion very much more force and power, and very much

more energy than is at all necessary for the object in hand; nevertheless he also attains his results, though it may be at the expenditure of a great deal of superfluous disturbance and unnecessary fatigue to himself. Without going into details, it is not difficult to see how the man who understands would make choice of his materials. If he were dealing with a man of great intellectual development and keen receptivity on the mental plane, it would obviously be better to approach him on that level by means of definite thought, or through the services of the Nature Spirits abiding there. If, on the other hand, he were dealing with a man whose life was intensely emotional he would find it probably easier to approach him and to impress him along that line and consequently he would send thought-forms veiled in astral matter or would employ the services of the lower type of Nature Spirits whose bodies are built of the matter of that plane. Again if he were dealing with a man of grossly material type, one who had dipped very deeply into the physical plane, it might obviously be better to employ the forces and intelligences which clothe themselves most readily in physical matter. But in all these cases alike the motive power at the back is simply the indomitable will of the operator, through whatever channels he may find it best to work.

We find abundant traces of this magic of command in the ceremonies connected with almost every religion in the world. You may remember that in speaking of Buddhism I drew your attention to a manifestation of it which appears in the Pirit Ceremony; and you will see many signs of it in the accounts given to us of old Egyptian ceremonies. Indeed we have obvious relics of it much nearer to us than that, for you may see them appearing again and again in the ritual of the Christian church. It is well known to all students of practical occultism that of all substances water is one of the most easily influenced. It may very readily be induced to absorb influences of any particular type, and will retain them unimpaired for a long period of time. We see a close analogy to this on the physical plane, for we know that water which has stood uncovered in a bedroom during the night is totally unfit for drinking purposes, because it has eagerly absorbed into itself all the impurities cast off during the night from the physical bodies of the sleepers. It is found that it may equally readily be charged with magnetism of any type, either for good or evil purposes, as will be seen by the accounts of various mesmeric experiments in almost any of the books devoted to that subject. This fact seems to have been perfectly well known to those who established the ceremonies of the early Christian church. Even at the present day upon entering any Roman Catholic church we find at the door a stoup of holy water as it is called; and it will be observed that the faithful as they enter dip their fingers into this water and make with it the sign of the cross upon their foreheads or breasts. If interrogated as to the meaning of this, they will tell

us that it is in order to drive away from them evil thoughts or feelings and to purify them for the services in which they are about to take part. The ignorant and boastful Protestant probably regards this as an instance of degrading superstition; but, as usual, that shows only that he knows nothing whatever of the subject. Any student of occultism who will take the trouble to read in the Roman Prayer Book, the office for the making of holy water cannot fail to be struck with the fact that here is undoubtedly a definite magical ceremony. For the purpose of the consecration of holy water the priest is directed to take clean water and clean salt; and he commences operations by a process which is called the exorcising of the salt and the water. For this purpose he has to recite certain forms which, though by courtesy they are called prayers, are in reality adjurations of the strongest type. He adjures the salt and the water successively in the most determined language, commanding that all evil influences shall be driven out from them and that they shall be left perfectly clean and pure; and as he does this he is directed again and again to lay his hand upon the vessels containing the salt and the water. Evidently the whole ceremony is simply a mesmeric one, and the objectionable influence, if there be any, would be very thoroughly driven out by the time the priest had finished his devotions. Then having purified his elements—having removed from them anything that might be objectionable—he proceeds to magnetize them vigorously for a particular and definite purpose. Once more he recites the most determined adjuration and is directed again and again as he uses these powerful words to make over the elements, with his hand, the sign of the cross, holding strongly in mind the will to bless. This of course means that he is saturating both the salt and the water with his own magnetic influence specially charged and directed by his will for this certain purpose—that wherever this water shall be sprinkled, all evil thought or feeling shall be driven away before it. Then with one final effort he casts the salt into the water in the form of a cross, and the decoction is completed.

Now I have no doubt that there are many priests who simply go through all this ceremony as the merest matter of form, without putting any thought or strength into it. But I also know that there are many others to whom the ceremony is intensely real—men who do throw very much strength and force into their proceedings; and naturally in their case the water is heavily charged with powerful magnetism and a very decided magnetic result is produced. I myself have very frequently performed this little ceremony as a priest of what was called the Ritualistic Section of the church of England; and I can certainly testify that in my own case I believed vividly in the efficacy of the operation, and I have no doubt therefore that the water which I magnetized was really effective for the purposes intended. Any one who is psychically sensitive may

easily tell upon entering a Catholic church and just touching the holy water with the hand, whether or not the priest who consecrated it put real strength and thought into his work.

Consecrated water is employed in many other of the church's ceremonies. In baptism, for example, the water is carefully blessed before the ceremony commences; and even in the services of the Church of England you will still find traces of this, for the priest prays that the water shall be sanctified to the mystical washing away of sin, and as he utters these words it is usual for him to make the sign of the cross in the water which is to be employed. It will be remembered also that churches and burial grounds are specially consecrated or set apart for a holy purpose and there also a special effort is made to scatter good influences so that all who enter shall thereby be brought into a proper and devotional frame of mind. Almost every object utilized in the service of the church was originally consecrated in the same manner; the vessels of the altar, the vestments of the priest, the bells, the incense—all had their special services of blessing. In the case of the bells they were permeated with certain rates of vibration and a certain type of magnetism, the idea being that the thoughts and feelings which these suggested should be spread abroad wherever the sound of the bells travelled—a perfectly scientific idea from the point of view of the higher occult physics. In the same way the incense was especially blessed, in order that this blessing might be showered wherever its perfume penetrated, and that its scent might drive away all evil thoughts or influences from the church in which it is used. Mesmeric influence is again evident in the ceremony of the ordination of priests; for it will be remembered that not only does the bishop lay his hands upon the head of the candidate, but all the priests who are present also converge their forces upon him and lay their hands upon his head also. Undoubtedly when all present were thoroughly in earnest this would be no mere outward sign, but would pass on from one to the other an exceedingly strong influence of devotion and loyalty and would help to confirm within the mind of the newly ordained priest the confidence as to the powers which had been given to him. The student of occultism cannot but see that all these are manifestly survivals from a time when practical magic was thoroughly understood in the church. There is hardly a single ceremony among those used either in the Greek, Roman, or the Anglican churches which has not behind it some true occult significance, though in these days so many people go through them merely as a matter of form and never even think that there may be something real and weighty behind them. In those older days people were not only less sceptical but also less ignorant and those who arranged the ritual of the church knew very well what they were doing.

C. W. LEADBEATER.

(To be concluded.)

A THEOSOPHIST'S EXPERIENCES AMONG THE SPIRITS.

WHILE on a visit to some relatives (two sisters) in Manchester, I began discussing Theosophy with them. They had little knowledge of it except what they had derived from conversation with me and what I had written in a few letters; consequently their ideas on the subject were crude. They were indeed a jumble of Spiritualism and Theosophy, and required much unraveling. During one conversation the name of a Mrs. Peters was mentioned as a medium who had considerable "powers." I was shortly after this introduced to her, and although a stranger to me she at once began to tell me what she saw about me, and described what she called spirits around me but what were evidently in some cases thought-forms. She described Maori child-spirits who had been helped by me and who desired to show their love for me; she also described a beautiful female form which she said was my "guide." As I did not believe in spirit guides this did not impress me, and as I did not feel justified in rudely saying so, I listened politely to the description given: "Some one who had been near and dear to me in this life, but it was not my mother." I replied that I was like Thomas the doubting disciple, and wanted to put my finger in the print of the nails, and would like to see for myself. Mrs. Peters wrote my sister the following day that she had obtained tickets for a materialising seance, to be held on Sunday evening at a private house, that of Mr. S. Searle, of Hyde, some 8 miles from Manchester, and that two of us could go with her.

On reaching the house, we—my sister, a widow of two years standing, and myself—were introduced to Mr. Searle. He kindly allowed me to examine the room, which had solid walls, plastered and papered, and was in size about 14 x 16 feet. In one corner were two ordinary damask curtains hung across, leaving just room for a small chair to stand. The medium, a delicate looking lady of about 35 or more, was dressed in a light-stuff dress. There were twenty-four persons in the room. My sister and I sat at the corner opposite the cabinet formed by the curtains. I am sure that fraud was out of the question, as I examined the walls, ceiling and floor while the lights were shining brightly. When we were all seated there was a small space of about eight feet radius from the corner where the cabinet was. A lamp was placed near the opposite corner of the room. It was turned low, and a piece of orange-colored fabric, such as photographers use in the lighting of a dark room, placed over it. There was sufficient light for us to see the outline of the assemblage.

After singing several hymns, the medium announced that she saw a spirit building up in the cabinet and a few minutes

after, the curtain opened and a tall "presence," which I could not see very well, appeared. He was greeted by several—"Good evening, Geordie." The form thereupon answered in a strong, broad Scotch accent, "Good evening, friends, I am glad to see you here, and to once more be able to demonstrate to you the truth of an existence out of the physical body." He (or it) went on to say that although the medium was slightly out of health, the conditions seemed fairly good and he hoped those present would receive help and have confidence in the truth of what he and those helping him had come to demonstrate. This presence I will call "Geordie." Geordie then retired behind the curtain and in a second or two another presence came who was announced by Geordie, from inside the curtains, as Dr. Brittain who was recognised by several there. I personally could see nothing more than the white appearance, the shape of a very big man. This spirit (I will call them all spirits for want of a better name) spoke in a low, hoarse voice to several persons in the room. I do not remember the tenour of the remarks. Several other spirits manifested and were generally recognised by some one or other of the circle. About half-an-hour after the circle started I noticed a little black form about six feet or so from me. I also heard a rattling of the fire irons and saw this little black girl who was called "Cissy" carry the fire shovel from the fire place across in front of the curtains to Mr. Searle, the host of the evening. She let the shovel drop as she got to him and took a small packet of lollies from the hand of a lady and put one of them in her mouth. The lolly dropped on the floor, but not till I heard a sort of effort to bite it. She returned to the cabinet, and shortly came over to the fire place again, and again took the shovel which had been replaced, evidently (but I must confess to not having noticed this being done). Cissy then came to the side nearest where I was and I said: "Will you shake hands with me, Cissy?" She stretched over her little black hand till it was within an inch or two of mine. I was reaching over Mrs. Peters' chair as far as I possibly could, but unfortunately I could not touch her, but as I watched, Cissy slowly dematerialised through the floor, apparently!

During the evening many hymns had been sung and now when a request for more music came from Geordie, a lady suggested a Scotch song and began "Annie Laurie," singing the words—"I'll lay me doon and dee," as "doon and die." When all was over, Geordie said, "Thank ye kindly, for that; It's a fine song, but I dinna think varra much of the Scotch accent!" It sounded very quaint, and the more so as my sister and myself were the only two Scotch people in the room.

During the evening a figure of a fairly tall man came and announced himself as George H—, and said he was my brother. I said "I have not and never had a brother George; there must be some mistake." My sister whispered to me, "Don't you remember

little Georgie who died?" I whispered in a low tone, "But he was a baby." "Ay, and so were you. Do you not think that folk grow here as well as in the earth life?" replied Geordie, who had the most acute sense of hearing I have ever known of. One time he was speaking of a place in Scotland, Edinburgh, I think, and my sister whispered to me. "And a nice place it is too!" Geordie at once said, "Ay, its a real fine place."

This seance, although I am quite convinced that the manifestations were genuine, did not appeal to me in the manner that later seances have, and I was constrained to say to my sister in a low tone, "I would very much like to see the medium and Geordie together." Almost immediately, Geordie said to her. Come outside lassie, and stand beside me and let the folk see us thegither." "I can't I am so tired, Geordie," said the medium in a pleading voice. "C'way, C'way (come away) oot, they want to be sure that I'm no' you." Thereupon she came out and stood beside Geordie and as she did so he seemed to grow brighter and I distinctly saw his features and long gray beard.

After two hours seance, during which many appearances came, but none that I could recognise, we drove home.

I had much food for thought and determined to investigate further, I therefore, on my return to London, made inquiry of a well-known and much respected lady, Miss S. L. McCreadie, a trance lecturer, and she gave me Mr. Cecil Husk's address. She told me she had never herself been to see materialisations because she did not require to have spirits materialised to see them. She saw them at all times. This was on the Sunday evening after she had finished lecturing. At the close of the Inspirational lecture she described a beautiful female form exactly as Mrs. Peters had done, as hovering near me. This was before I spoke to her.

On the following morning I went to a Mr. Bournsell, a photographer, living at 15, Richmond Road, Uxbridge Road, London. I was told by two persons who had been to him that he took genuine spirit photographs. That they recognised the forms that had appeared on their photos. I was a complete stranger to Mr. Bournsell, and I told him I wished to remain incognito.

I will summarize the proceedings. I was given my choice of many unopened boxes of Imperial Rapid-dry plates. I held this packet in my hand five minutes. After examining the camera and double dark slides carefully, never letting the plates go out of my hand, I went up to the dark room, opened the packet, put in the plates and brought them down to the room (an ordinary front room), placed the slide where I could keep my eye on it, sat down and was focussed. Mr. Bournsell put the slide in and gave it, I should think, 30 seconds exposure. After sitting three times, I was asked to develop the pictures, but preferred to watch Mr. Bournsell doing so. The first negative showed the form of a man. The second, that

of a woman, and the third seemed to be fogged but in the centre of the fogging I thought I could detect a face. I could not in the negatives recognise any of these forms. I thought the female form was that of an old person, but it turned out that what I had thought gray hair was drapery.

On the following Thursday at 3-30 p.m., I presented myself at Mr. Cecil Husk's house, 29, South Grove, Peckham Rye. I was admitted and waited for some minutes amid a silent crowd of some 8 or 9 strangers. I sat silent, as only a few words passed, between three friends who discussed the probability of results, and evidently they had never before been to a materialising seance.

Mr. Husk then came in and asked us to come into the other room. This was an apartment about 16 ft. by 20, plastered and papered, and the walls were all sound. I had the opportunity of examining the place thoroughly and did so. Fourteen sat down round the table. I was on the right-hand side of the medium, who, by the way, is quite blind. A Mr. Sowerbutts, a great friend of the medium, sat next me. On the Medium's left was a commander of the Royal Navy. The room was, when we were all seated with hands joined, plunged in darkness, by the candle being blown out. We sang "Lead kindly light." In a few minutes, and while we were all engaged in general conversation, voices were heard, indistinctly at first, and then becoming more clear were incisive—no ventriloquial effort, but voices with a distinct character. Some one among the sitters said "Good day, Uncle." "Good day to you," Uncle replied, and then the same voice came round the table, and said close to each sitter, "Good day, Mr. (or Mrs.)—; I am glad to see you ;" adding a few remarks to some old friends. To me he added, "You have come a long way?" "Yes," I said. "New Zealand, I think?" he queried, "yes, yes, that's a long way off."

With him came "Ebenezer." Ebenezer also spoke to us. I should have mentioned that, on the table, which was a large, long dining table, stood a musical box, a zither, two luminous slates and a paper horn.

Ebenezer wound up the music-box and placed it behind me on the floor, where it seemed his duty to wind it up whenever it ran slowly, and it was very amusing to hear his remarks now and then, as he lazily wound the machine. It was stated that he had not a proper idea of his own strength at first, as he sometimes broke the spring by over-winding.

After a minute or two a gentle voice began reciting Latin prayers. This lasted for a minute or two and the voice came round and said "Benedicite!" to each person. The voice was quite close to each sitter spoken to, and at the same time a most lovely cross of light was shown about eighteen inches from each of the sitters in turn. The cross was luminous but gave out no light and appeared

to be the reproduction of one worn in life by this spirit who, I was told, had been a Cardinal.

The next voice was that of a spirit who, I was afterwards told, was a professional clown in this life. He took the zither in charge and played some lovely chords on it. It then circled round our heads and passed *through* the ceiling: still played upon, it went on apparently into a higher room still, and the faint sound of the instrument could just be heard in the distance. Then gradually it came back and the bang of its passing through the ceiling again came and it was placed on the table just in front of me.

Then there was a lull, and a little conversation went on about the marvellous passage of matter through matter, when suddenly a strong, loud voice said: "Good day, friends, all!"

This was John King. John had a few words with every one, and when he came to me he saluted me by name, and told me that friends of mine would show themselves to me. That His work was to prove the reality of a future state, and that I would now have the proof I had so long desired.

He then said there was a spirit in distress, who desired our prayers once more. That he had already benefited greatly by the prayers offered up at a previous sitting. A prayer was accordingly offered up, and there was a pause of several minutes and then a tall form appeared in the centre of the table about four feet from the medium, who seemed to be in a quite limp condition and shrunken up.

The loud voice again spoke: "Do you all see me?" Turning the luminous slate at various angles so that it might shine on his face.

I said, "No; I can't very distinctly."

"Very well; I will come closer." He then materialised within eighteen inches or so of me and said, "Do you see me now?"

"Yes thank you," I replied, as I saw him in such a manner that the most minute detail of his countenance was clearly visible. It was the very handsome, calm face of a man about middle age, with brownish-black beard, moustache and eyebrows, and deep brown eyes, a face never to be forgotten. He then showed himself close to several others who desired him to; speaking freely to all and answering many questions—refusing point blank as against his rules, to answer others.

Then a thing happened which more than astonished me; a face appeared close to me—"Good God! is that you, Jim?" I said.

The form smiled and bowed. "I *would* like to shake hands with you," I said.

The slate dropped and of course the figure became invisible, but I felt a large warm hand press my head.

This was the face of my brother-in-law who died very suddenly two years ago. I was not thinking of him at all, my thoughts ran

more on my mother, as the mother or father of more than one had been seen at the first seance I had attended.

After this perhaps a dozen different forms came to the other sitters. Then an idea came into my head; as a lady medium had said I had an Indian guide, now would be the chance to see if there were such things as Indian guides. I therefore said I would like to see my guide. Almost immediately a beautiful female face, strangely familiar to me, came. I tried to think who it was, but while thinking it disappeared. She only seemed to be able to hold form for about 15 or 20 seconds when materialising for the first time.

I said "I *would* like to see that face again, who was it?" John King answered: "If you cannot recognise the forms, that is your and their misfortune. We make it a rule now never to give names."

The face again came.

"Is that you Lottie?" I asked, more astonished than I can tell, when I recognised the face of a once loved woman, dead now for 22 years, and from whom I had parted in anger deep and bitter. The face smiled and bowed. "Do you forgive me?" I asked. But the slate had dropped on the table with a clatter. At the instant, however, I felt a soft little hand caress my brow with an unmistakable action, and the strong voice of John King said:

"This is the first time this spirit has materialized and she is unable to speak, but by *that* you will understand," and I did. Whether the spirit or the shell or whatever it was, the caress was unmistakable for anything else but one of forgiveness.

Another face, that of a woman, came twice, but I could not recognise it. There was a sadness in the face when it dropped the slate for the last time, and no intuition has made it positively sure who it was.

Again "Jim" came and this time stayed longer and when he went spoke in tones which though low and husky were undoubtedly the same I had heard in life.

He and Lottie both appeared bright, happy and intelligent.

To me they did not look like anything else than themselves, but more ethereal. I certainly saw nothing which would lead me for one moment to suspect they had made any progress on the Astral Plane, and for that reason I felt a certain doubt whether what I was doing was right, even although it was a great satisfaction. One very important point I omitted. I asked "Jim:"

"Will you come and be photographed at Mr. Boursnell's tomorrow?" "I—I don't know anything about it. But I'll be with you," he replied, "and will try."

"Ask Lottie to come."

"She has been, she went with you," was the reply.

The seance closed as it began. The zither was played and moved in the same manner as before. The Cardinal prayed and

showed the cross. The music-box was found on the floor just where I had heard it.

Mr. Husk showed me the iron ring which closely encircled his wrist. This he stated was put on by the spirits about 19 years ago. It seemed made of round iron about a quarter to one-third of an inch in diameter and was too small even now, although his arm is shrunk with age, to move more than an inch or so up and down the wrist. I also saw a picture of John King which was a very good likeness.

The following morning I went to Mr. Bournsell's, meeting my sisters who had come specially from Manchester for this purpose. On entering I received the copies of the three photos I had sat for. The first represented a stranger. Mr. B. said he gathered that this was the spirit of a man who was drowned in the S.S. "London" about 35 years ago.

The second was that of the young woman, Lottie, who had materialised the day before; and the third was a head in the midst of a cloud, and Mr. B. informed me he got the name of George and that he was a very near relation of mine, a brother he thought.

When my widowed sister was about to sit for her photo Mr. Bournsell said to me:

"There is a female spirit, the same as came before, who wishes you to sit down. She is anxious: sit down!"

"I don't intend sitting to-day, my sisters are going to sit."

"Oh, do sit once, she is begging you to do so."

I accordingly sat. The result was that Lottie again came on the plate and in a quite different attitude, and the drapery was differently arranged.

My sister sat next, expecting that her husband would appear, but on the first plate was the face of an old man, very like but still unlike our father. The third was another face in a cloud, just like the third one I got taken, and another view of my alleged brother George.

My sister was much disappointed.

On the Sunday evening my two sisters and myself, and Miss S. W. McCreadie, a well-known London medium, went to Mr. Husk's.

The same performance took place. The materialisations of course were different. Instead of going all through, I will just mention the leading circumstances. A few minutes before John King materialised, but after he had been speaking for some minutes, I heard him in conversation with some one.

"No you can't come in yet. What? Well, let him in." Then there was a pause and John King continued, this time speaking to us:

"There is a poor spirit in a state of deepest despair and darkness here; your earnest prayers are begged that he may be relieved."
"Is it a suicide, John?" some one asked.

"Yes, he was a clergyman of the Church of England, and in a state of great mental distress he has taken his life. His name is Hankins." A prayer was offered up for him.

"Let your prayers to God for this poor spirit he continued when you leave this circle. He feels relieved and hopes for light," said John. The following morning an account of this suicide appeared in the papers.

John King told me that his work was to teach a future life in spirit when we leave this earth life.

When Jim materialized he came first to me, touched me and spoke to me. I told him his wife was present. He said "Yes, I know, but I came to you. You give great power to me." He mentioned my leaving the following day for New Zealand. He then went over to his widow, passing my eldest sister on the way. He spoke several times to his widow. I did not hear what was said. My eldest sister said: "Oh Jim, are you not going to speak to me?"

She immediately felt a peculiar motion of the hand on her head and told me afterwards it was a way he had in life of touching her head as he passed her, when she sat in her chair, and was a clear proof of his identity even had she not seen him.

Lottie also materialised and this time after fondling my brow spoke to me:

"I am always with you. I am happy now. I teach the children here. I had none in earth life." She then mentioned my daughter by name, and spoke about being with her and guiding her, and spoke of my leaving for New Zealand.

She also materialised for my sisters and was recognised by them. One point seemed plain to me, both from those I saw and from what others at these seances said; and it is this: *All* those who materialised had either died suddenly in early or middle life or else had lost their lives by accident or self-destruction. In the case of the two I knew, both had died very suddenly.

Miss McCready, who is highly clairvoyant, described the astral appearance of the seance.

She said: Where the table was, there appeared to be an open circle of light. Outside this, tier upon tier of spirits of all descriptions were pressing forward, but unable, without permission, to get within this circle.

During the seance at intervals John King could be heard giving orders to his assistants: "Power to the right!" "Power to the left." These exclamations were to cause "power" to be brought to where the materialisations were being made. While a materialisation was present I have heard the voices of two spirits at different parts of the circle. Miss McCready said that only one or at most two were allowed past the band of assistants who guarded the circle. If the hands of the sitters were broken for even a second, the materiali-

sations faded out, or I should say rapidly dematerialised. It is not a pleasant thing to see dematerialisation at close quarters under the light of a luminous slate. The epidermis begins to be pitted and to disappear.

One thing I omitted to tell was that at the seances at Mr. Cecil Husk's, twice, during the time of sitting, that rich oriental scent permeated the atmosphere, and was wafted about, giving a refreshing sensation to all.

The day after, the first sitting I think it was, while I sat in my bedroom alone at my hotel in London, the same sweet scent floated by me.

I asked John King, at the second seance, if he had been there, but he replied, "No doubt one of my band was there."

The foregoing is not perhaps as concise as it might have been, but it is a plain statement of what actually occurred, and to my mind there is nothing which is not clearly explicable by the light of Theosophy, and I should much like the views of others on the subject.

F. D. HAMILTON.

THE OTHER SELF: A STUDY OF CONSCIOUSNESS.

[Concluded from p. 485.]

THEN, again, as to the cases where the mind appears to go on working at any problem unconsciously to the person concerned; and at some unexpected moment presents the explanation. The phenomenon is fully admitted by scientists; and to meet it and other similar cases Dr. Carpenter brought forward his theory of "Unconscious Cerebration." This hypothesis was thought to account, among other things, for a lot of spiritistic manifestations; but as such, it was laughed at by all who were conversant with the facts. As it refers to the particular case we are dealing with, this theory of Dr. Carpenter's merely amounts to giving the thing a name without adequately explaining the mode of its action; being simply one of those cases where science, having in the course of her investigations marched up to a dead wall which she cannot manage to pass, is content to scribble hard names upon it and so lead the uninitiated to infer that she has solved the difficulty. But in point of fact she has done no such thing; having only recognised the existence of the phenomena without having given any intelligent solution. But such recognition has this much value for the occultist—that it is a scientific admission of the fact that there *is* a mind of which we are not outwardly conscious, and which may be capable of solving problems presented to it, in a manner which does not come quite within the cognisance of the will and the intellect as we ordinarily know these things. And as *they* are, according to science, wholly dependent upon the physical brain, perhaps we may be per-

mitted to infer that the *other* mind, which does the "unconscious" working, is *not* quite so dependent, or may even act without the brain at all; seeing that its methods are inexplicable.

And here also, as in the case of the dual-brain theory and the incident of the knot-hole; * the "Unconscious Cerebration" hypothesis does not carry far enough; for whether it be held in any degree capable of explaining other cases of unconscious mental action, it certainly fails altogether as an elucidation of premonitions, pre-sentiments, and prophetic dreaming—supposing its originators had ever applied it to such occurrences. But they are among those which, until quite recently, science either loudly denied or coolly ignored—because she could not explain them. And as she still looks doubtfully at them, and for the most part endeavours to escape considering them, we need not enquire further of her concerning them. But when we come to deal with such cases as that of the sick girl who, being totally ignorant of any foreign language, was yet found repeating Greek, Hebrew and Latin prayers and quotations; and when we consider the feats of memory exhibited by drowning or dying people, we come upon at least one fact about which most western philosophic writers are agreed, namely, as to the existence of a *memory* which is not the one we are usually conscious of, and the extraordinary retentiveness it displays. Dr. de Courmelles, speaking of its appearance during hypnotic experiments, says: "The memory is therefore much more faithful than is generally supposed; it is only necessary, in order to revive it, to find the stimulants appropriate . . ." † Dr. Reynolds remarks that "The true record is that which is being silently, day by day, recorded within each one of us. Every act we perform, everything we see, all that we think, all that we feel, has its effect upon us, and tracings of that effect remain upon our consciousness. These tracings remain, never to be fully obliterated, and at any time may be reproduced . . . Thus memory, taking note of the acts of our lives, builds up within us an ineffaceable record, showing just what we are and just what we have been. Every act in all its moral bearings is recorded. If we did a good deed with a low motive, it is there recorded, and we shall see it hereafter if we wait; wrong intentionally, that is recorded; if we tried to do right and failed, that too is recorded, and if we intended to do right, and succeeded, that too is recorded. Apparently we forget many things, and yet these same forgotten things are continually recurring to us, years after they seem to be forgotten. In some cases of disease, when the mind is wandering, events which occurred years before will recur to the mind, although they had remained apparently forgotten for a long time. Sometimes things will be thus recalled, that certainly could not be recalled by any effort of the mind under ordinary circumstan-

* See first part of this article, in *May Theosophist*.

† De Courmelles, *Op. et loc. cit.*

ces." * "Dr. Maudsley, in his "Physiology of the Mind" says: "That which has existed with any completeness in consciousness, leaves behind, after its disappearance therefrom, in the mind or brain, a functional disposition to its reproduction or reappearance in consciousness at some future time. Of no mental act can we say that it is 'writ in water;' something remains from it whereby its recurrence is facilitated. Every impression of sense upon the brain, every current of molecular activity from one to another part of the brain, every cerebral action which passes into muscular movement, leaves behind it some modification of the nerve-elements concerned in its function, some after-effect or, so to speak, memory of itself in them, which renders its reproduction an easy matter, the more easy the more often it has been repeated, and makes it impossible to say that, however trivial, it shall not under some circumstances recur. Let the excitation take place in one of two nerve-cells lying side by side, and between which there was not any original difference, there will be ever afterward a difference between them. This physiological process, whatever be its nature, is the physical basis of memory; and it is the foundation of the development of all our mental functions." † Coleridge, in commenting upon the sick girl and her knowledge of Greek and Hebrew, says: "This authenticated case furnished both proof and witness that reliques of sensation may remain for an indefinite time in a latent state in the very same circles in which they were originally impressed, and contribute to make it even probable that all thoughts are in themselves imperishable; and that, if the intelligent faculty should be rendered more comprehensive, it will require only a different and apportioned organisation—the body *celestial* instead of the body *terrestrial*—to bring before every human soul the collective experience of his whole past existence, and this, perchance, is the dread Book of Judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, . . . it may be more probable that heaven and earth shall pass away than that a single act, a single thought, shall be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the . . . one only absolute *self* is co-existent and co-present." ‡

Nor is it necessary to take any long interval of time in order thus to bring the events of a life before the mind's eye, as Dr. Draper's statement concerning the memory of drowning persons will serve to show. But we have still other instances of this; for it happens also in dream. Cases have been cited where the whole of the circumstances of a dream, supposed to have dealt with a period of many years, or even whole lifetimes, have been gone through by the

* *Theosophist* Dec. 1884, already quoted.

† *Ib.*

‡ "Biographia Literaria," quoted in *Theosophist*, loc. cit.

dreamer in incredibly short spaces of time—as in one such, where the whole took place during the opening and shutting of a door; and similar incidents of equally brief duration.* Oriental stories, which are so often the reflections or veils of occult truths, are found utilising such phenomena; making their characters pass through whole lifetimes of adventure in only one minute.† From all these things it appears, then, that the mind not only retains indelibly the impressions of every instant, however trifling, but likewise can reproduce the totality of those memories at a moment's notice; that there is a faculty within us which has the power of instantly assimilating, or at any rate memorizing, what would take the outward intellectual memory years to acquire; and this seems not to be denied even by the best physicians of the West, while it is an Eastern belief of the very oldest standing ‡

But our physicians assume that the memory is totally dependent upon the mechanically uninjured existence of the brain; that with the destruction of the physical organ, all possibility of recovering the memories there assumed to be stored up, must necessarily be lost once for all. Such at least appears to be the corollary to the statement of Dr. Maudsley, when he says that memory depends upon modifications of the brain-cells, and its recovery upon subsequent molecular currents in that organ. So, likewise, it seems absurd to suppose the Doctor can mean anything less than that the brain does not manifest such memories except while life continues, whether in health or otherwise; so that there could be no such recollection after life had departed from the body—in other words, that we could not revive any memories from a *dead* brain. And yet Dr. Draper—one of the same school of thinkers—tells us that a wall, or any similar inanimate substance, has, in this respect, exactly the same properties as the brain possesses in life; that walls, or other dense bodies, retain indelible impressions of everything which happens in their vicinity; awaiting but the application of proper stimulants or developers to bring these impressions forth.§ Professors Buchanan and Denton go further, and assert that *each particle* of a stone, if it be broken into fragments, retains equally vivid impressions with every other piece, of all that occurred to the mass before its fracture—nay, that even if we burn the stone, and reduce it to impalpable powder, this will still retain the same impressions ¶—for not fire nor any similar means can destroy them, as every psychometer knows. If, then, the living brain in this respect differs so little from any inert substance, it follows that the brain, if it were burned to a powder,

* Cf. cases cited in *Theosophist*, Vol. V., p. 164; and *Notes and Queries*, already referred to.

† "Godwin's Lives of the Necromancers," p. 154.

‡ Cf. "Ocean of Theosophy," p. 76.

§ "Conflict of Religion and Science," p. 132.

¶ Cf. *Theosophist*, Vol. VI., p. 62, in reference to the views of Babbage and Balfour Stewart.

could still give out its memories under suitable conditions; and thus the views of those physicians who assume that life is essential to such manifestations are flatly contradicted by others of their own school and out of it; nor is the molecular-change hypothesis of Dr. Maudsley anything better than an undemonstrable theory which comes short of the whole conditions of the problem to be met. We are therefore not only without any safe hypothesis of these gentlemen on this subject, but are indebted to them for little or nothing beyond the recognition of the facts as they stand.

As regards the comparatively new phenomena—that is, new in regard to experimental treatment—which are characterised as changes of personality, either under mesmero-hypnotic conditions or without them—the cases are too well established to be set aside; and consequently they receive full recognition at the hands of science, under the name of “manifestations of the *subliminal* personality.”* This is not saying that the experimenters have demonstrated the existence of a secondary ego in their subjects; but that they have noted such anomalous conditions of the mind as that radically different phases of character can be laid bare under certain circumstances—and these may be of a nature so different from the normal characteristics as shall altogether eclipse the latter. In the meantime, beyond a recognition of such facts, scientists do not lay down any hard-and-fast theories in explanation; because the extensions of psychology dealing with them are of too recent adoption for any thorough understanding to be arrived at—even supposing such can be possible, in view of the possibility that their methods of research may not prove exhaustive of the subject. In reality, neither physiology nor psychology seem as yet, so far as the whole range of these phenomena is concerned, to have arrived at more than certain incomplete and frequently contradictory theories, which merely suggest some possible explanation, but do not offer undeniable conclusions. Little more than that can, however, be said for any science dealing with the problems of mind in its connection with matter; so here we may as well take leave of Western scientific theory, and try to see if the hypotheses of Eastern occultism, whether conclusive or otherwise, are not at least more comprehensive; and, from their apparent absence of contradictions, quite as much entitled to a hearing.

Indian occultism looks upon man, not as a mere physical body and the phenomena accompanying it, nor yet as that double form which the Christians call soul and body, or spirit, soul, and body, as Paul makes it. On the contrary, as is now so well known, occultism makes of man a seven-fold entity,† composed of four

* Cf. “Ocean of Theosophy,” pp. 67, 76.

† Swedenborg, cited in *Theosophist*, Vol. VI., p. 240, July 1885. Plato says the same, as see “Intellectual Dev. of Europe,” Vol. I., ch. V., p. 155.

lower and three higher elements. The four lower, or the Quaternary, are the temporary part, and disappear at death ; being what compose the personality, or lower man ; but the three higher parts, or the Triad,* are indestructible ; and it is they which form the permanent individuality—the Sutratma, the higher man, or the true ego. In the same manner the total consciousness of man—the Mind, or Manas—is sevenfold ; † but it appears, as do the others, divided into two, called the Higher and Lower Manas ; which we may call the Soul-and the brain-mind. ‡ Now the Soul-mind, when it manifests at all upon the plane of the lower senses, does so in the form of Intuition,§ or an instantaneous perception of the truth concerning any matter brought before it, and is not solely dependent upon the present senses for its data ; but the brain-mind manifests itself chiefly in Intellection, which may or may not always be identical with Reason, but in any case seems wholly dependent upon those senses. For Reason, which is the highest part of the Intellection, “ is justly defined as [the faculty] of deducing inferences from premises,” ¶ and so arriving at the seeming truth of things by induction—and does not build false theories if it can get sound data ; but Intellection will weave the most complex web of sophistry, just as it will aid in the building of a material fabric of any degree of complexity, without any particular regard to abstract principles of truth or falsehood, right or wrong, according to the lower interests of those who may be using it.

And as the consciousness or mind, broadly considered, presents this two-fold aspect—the outer, or apparent, and the inner, or true—so also there are two kinds of memory ; the internal or psychospiritual, and the external or physical. † The one is the Soul-memory and the other is the bodily one. This latter is so poor and weak a thing, that we cannot depend upon it for anything more than a superficial and incomplete record of passing events ; as any cross-examination of witnesses in a law-court, and everyone’s daily experience, must inevitably show ; nay it will not go even as far back as the earliest portion of our present life, for who of us can remember our babyhood, or even the majority of the less trivial events of childhood ? † How much less, then, can we expect to remember, with so poor an instrument, the events of our previous incarnations ? Surely, that which will not serve us faithfully over some fifty or more years, cannot in any case be expected to do so over many thousands, even if its brain-tool endured so long. But with the psychic or soul-memory it appears to be widely different ;

* Swedenborg makes a similar 4 and 3 division, as see all references in *Theosophist*, Vol. and page last cited.

† Cf. “ Secret Doctrine,” I., 78. n.e., and “ Night Side of Nature,” p. 53.

‡ See Dr. Wigan in ‘ N. S. of N.,’ p. 140. Swedenborg calls these the “ Internal ” and “ External ” minds—Cf. *Theosophist*, Vol. VI., p. 11, Oct. 1884.

§ Same journal, p. 60, Dec. 1884.

¶ “ Isis Unveiled,” Vol. I., p. 306.

† Cf. “ Key to Theosophy,” pp. 127, 132.

for *that* misses nothing whatever. *Its* record is infallible ; because, being an appanage of the permanent ego, whatever it receives through the lower mind *is never lost* ; although the lower mind, when its office of transmitter of impressions has thus been discharged, might after a time lose all trace of the things in which it had acted.

The lower mind may be compared to the camera which receives the temporary images of the external world, but the higher mind is the photograph which retains those images ; while the memory of the lower mind is the temporary depôt, and that of the higher the permanent storehouse, wherein they are laid away. And this great receptacle of all our impressions—what is it ? It is that portion of the Astral Light * with which our individuality has its special affinity—in one aspect the luminous Ether of space ; which also, like man's consciousness, is sevenfold. The mind of man, whether higher or lower, has access to the corresponding planes of this mysterious element, and the images there stored away ; but the lower mind can only recognise those which, owing to their near or remote connection with the physical form of which it is a part, it has been more immediately concerned with. But, through the nervous ether, it has, when developed to a certain degree, the power of cognising impressions connected with other forms of matter besides the brain it belongs to ; as for instance those received by inanimate objects, and this is the psychometric faculty—needing no special training of the body, and therefore no great suppression of the physical tendencies.

It must be evident that the consciousness of the higher ego, or true Individuality—the Soul-mind—with its inexhaustible series of impressions received through a series of lives, will, as compared with the consciousness of the lower personality or brain-mind, with its few brief years of imperfect recollection, be something practically omniscient, a veritable “god within,” beside which the most gigantic intellect will sink into absolute insignificance. We all know how immense is the difference between the trained memory of the well-educated man, with its instant command of all its knowledge, and consequently extended understanding of nature, and that of the ignorant or the ill-instructed, to whom creation seems but a jumble of inconsequent and disconnected incidents.† But if, in place of years of laborious learning, by aid of which, after endless repetitions, we are able to fix a certain amount of knowledge in the lower memory, we had a faculty that, like the photographer's plate, could instantly assimilate all that was put

* “The definition of Memory may be relegated to the domain of the Occultist who may briefly define it as the correlative vibration of the cerebral centre with the Astral Light. Within this correlation reside all the possibilities of consciousness from the horizon of Maya (illusion) to the zenith of pure ether or transcendental life.—*Theosophical Siftings*, Vol. III., No. 7, p. 24.

† Cf. Combe's “Constitution of Man.”

before it ; if, too, in place of a few years, we had the experience of many ages, cleared of all inconsistencies by the Devachanic assimilation of innumerable lives, then no possible acquisitions of a few brief years could bear any possible comparison with such a colossal attainment. For we may put out of sight the large part of each life which the physical organism and the brain-mind require before they reach such measure of perfection as they may be capable of—the grand sweep of the aeons of Time makes full allowance for all such unavoidable delays ; and what is left is all that is required to make up the quota which each lifetime donates to the common fund of increased experience and knowledge.

In the downward sweep of spirit towards its material manifestation, after the consciousness had begun to cognise its new plane of experience, it put forth gradually its tendrils to gather knowledge and a fuller consciousness ; just as a tree does its branches, leaves and roots to assimilate the air, sunshine, and other things which it needs. And among the things which consciousness gradually evolved—for the purpose of cognising a plane where, in the abstract, it was scarcely at home—were the present animal organism and its powers. Last of all these was the brain-mind, and its intellectual forces. And when we live wholly immersed in the things of matter, and the passions and desires which are the concomitants of that life, the true Self becomes more and more hidden from the perception of the lower mind. For as the ephemeral things of the world of matter, the temporary occupations of the intellect, and the vanishing things of time—the “Roaring Voice of the great Illusion”—* are the things furthest of all removed from the sublime quietude and sphinx-like impassiveness of the True Self, so it is only fitting that the mind wholly concerned with these things should also be totally unconscious of the existence of the ego with which it has so little concern.

But, in proportion as we suppress or transcend the mere appetites and desires, in proportion as we live the life of the mind instead of that of the body, by so much the more do we draw near to that True Self, which at length we begin to perceive somewhat of by its mysterious manifestations, and to have a dim consciousness of something more within than the lower mind can tell of. Hence it is that all mystics and true students of Occultism, whether they explicitly knew the fact of there being a higher ego or not, have by their experiences found it necessary to become masters of their physical tendencies if they would hear the “voice of angels,” the words of their Deity, or by whatever other name they denoted the “still, small, voice within.” † And therefore, whatever tends to lull into unconsciousness, or to render dormant the clamorous insistence of the physical organs—whether it be deep sleep, the

* “Voice of the Silence.”

† Cf. “Night-Side of Nature,” pp. 93, 136.

magic drugs of the orient * (and some used elsewhere) or the deprivation of that abundant nutriment which the purely animal frame in the plenitude of its powers requires—whatever tends to the deeper abstraction of the mind, and the shutting out of the clamorous incidents of daily life, by so much the more helps to break down the barriers between the higher and the lower mind, when not carried to injudicious excess and the permanent injury of the physical vehicle.

Let us now try to see how all this will tally with the various incidents we have been speaking of. In the first place, what has it to say as to our seeming momentary recollections of scenes and incidents; of conversations, faces, and subjects which we know are fresh to us, or have not before occurred so far as we can remember? It is evident such things will admit of at least two explanations: sometimes they may be sudden, partial recollections of former lives, as when feeling intuitively that an apparently new subject of study is not really new to us; or they may, on the other hand, be cases of actual prevision, but which the lower mind does not become conscious of knowing, until by the fact occurring, the recollection returns with it. The receipt of such impressions by the lower mind may be somewhat in this wise: The soul-mind, with its vast range of experience, no sooner perceives a thought pass through the brain-mind, or prompts such a thought, than, by its intuitive power and former knowledge of the course and results of such thoughts, it perceives all the incidents of the immediate future to which such thoughts, or the corresponding acts, will give rise. For nothing that happens is without its cause; and the ability to trace the course of the ensuing effect—the highest synthetic power—and to describe each incident of such future course, is one which is peculiarly attributable to the Intuitional Mind; perhaps the one of all others which we should be inclined to look for as the result of its long-stored powers. If the lower mind can, by its tortuous inductive methods, so often approximate to this, † how much more perfectly may the higher one perform it.

Then during the deepest sleep—that impenetrable *terra incognita* of the mind, when every sense is at rest, and no traceable dream passes through the sensorium, ‡ when every organ save those actually concerned in the continuance of life § becomes inert—then it is that the division between the higher and lower minds becomes less and less, and the chasm of sense-feeling is partially bridged; which is the practical extinction of the lower ego to perceptions of the physical plane. ¶ When the two sides of

* See my article in a former issue of this Journal, "Some Views on Thought and Matter."

† As illustrated in the tale of Duin's performance in Poe's "Tales of Mystery."

‡ "Secret Doctrine," Vol. I., p. 78, n.e.

§ Op. cit., II., 805, n.e.

¶ Op. cit., I., 463; II., 323, and "Night Side of Nature," pp. 31, 32, 47.

our consciousness come thus nearly into union, the lower catches a faint impression or reflection of what passes in the higher, especially if some previous dream-incident has led up thereto; but upon returning to the waking state, the bodily mind forgets all such impressions for the time being*—because, from its own nature, the sole condition of its remembrances is their conscious connection with waking incidents,† but when, in the fulness of time, the events which ensue upon the causes set in motion come to pass, the brain-memory being thus provided with the needed clue, in an instant recognises its prior sub-conscious familiarity with them, although necessarily, by the conditions of their receipt, being debarred from also recognising the *source* of that impression; because it was not received in the waking state. So there float, beneath the threshold of our waking consciousness, the bits and scraps of incidents that were or are to be, fragments of conversations, glimpses of faces, pictures of the scenes we pass through, all confusedly mixed, it may be, with the traces of our former lives, their circumstances and the places where we once have been. As event after event passes in our daily existence, we recognise for an instant that they are in some way impressed upon our memory; and the weird experience, coming we know not whence, produces a strange feeling in our thoughts. Sometimes, too, when in our ordinary dreams we touch upon certain events in our lives, the corresponding subjective impressions, otherwise not within the sphere of the waking consciousness, will impress themselves upon it through this necessary point of contact; and upon awaking we remember that particular dream because it has thus made an impress on the sense-organs, and its later coincidence with the thing, place, or the event prefigured, causes an endless surprise. For, when such things happen, the condition of the sensorium in a dream is much more favourable to the receipt of such impressions, which become clear and detailed accordingly.

So is it likewise with our mental problems, which for the time being we may happen to lay aside as insoluble. The concentration of mind which we may have brought to bear upon them is among the things which are essential for bringing the lower and higher minds into connection; and the effect of this lasts, and goes on acting, after the objective effort itself has ceased. Consequently the lower mind having thus, as it were, laid the matter before its higher side, receives thence, at some favourable but perhaps wholly unexpected moment, the solution required—though it may be years before that opportunity arises, and the brain-mind is able to grasp the solution thus more or less clearly presented to it. But this is not all; for the higher mind, according to its affinities, is able to attract to itself thoughts given off from other brains into the Astral

* Cf. *Op. cit.*, pp. 73, 81.

† For all which cf. Anderson's "Reincarnation," p. 106 (ed., 1894).

Light, as the lower is able sometimes to cognise thoughts from the less elevated planes of that ethereal medium; and thus the lower mind, through these things, may come into partial contact with a great reservoir of other men's thoughts and ideas; whence it may draw materials for building up knowledge in its own way. And, seeing that the brain-mind may thus be put in connection with the accomplishments of our past lives, or with the thoughts of others, what wonder if, during sleep and somnambulism, we sometimes perform feats we should be utterly incapable of without such aid*—which necessarily vanishes when we awake to our ordinary consciousness.

And a similar explanation may apply to the strange revivals of forgotten memories; for when, owing to the weakening of the physical system, and consequent laying bare to some extent of the Soul-mirror, the abnormally active brain-mind, flying confusedly from point to point, and not kept on its normal track by the concerted action of all its parts, receives disjointed impressions owing to the partial breaking down of its barriers, from the memory of its higher side †—that truly Unfailing Memory which misses nothing whatever; and which, karmically, is the Judgment Book of our lives—then it can reproduce, as does the reflection of a mirror, everything which has passed before it; though it cannot control or guide the order of their reproduction. In a similar way we can explain the apparent changes of personality; for if, owing to some inhibition of the nerve-centres, the brain-mind may lose its sense of identity regarding the normal self, or have such change suggested to it through mesmeric or other similar means, it may revert to the characteristics of some of its past lives; ‡ or if not of its own, it may seek out, from that perfect memory thus laid open to it, the very manner, voice, and all else belonging to some other man or woman with whom it has come in contact.

Our presentiments—those overpowering impressions of something about to happen, and quite distinct from mere nervous apprehension—by the same hypothesis arise when the Soul-mind is able intuitionally to impress the bodily mind with the sense of some impending event within its perceptions. If this occurs during sleep, we have sometimes a vivid dream; and then is not unfrequently produced that strange phenomenon of an allegorical or symbolic dream.§ But the language of symbolism and allegory was the oldest known to man; and through its means can often be conveyed to the mind, in a single flash, what could not be adequately expressed in many pages of writing, or thousands of words. ¶ It was the one

* "Night Side of Nature," pp. 33, 34.

† Cf. "Key to Theosophy," p. 133.

‡ Cf. Anderson, *Op. cit.*, p. 100.

§ "Night Side of Nature," p. 36.

¶ *Ib.*, pp. 49, 53, 54.

language common to all nationalities before their perceptions became blunted by too deep an immersion in the things of sense; and it is to-day the language which the most occult Initiates employ in conveying instructions to their pupils. Most appropriately, then, does the Higher Ego—that hoary Initiate of all the ages fled—make use of it in conveying its intimations to the “Open eye” * of the sleeping mind.

It remains to consider the last case we have employed in illustration—the almost instantaneous memories of the drowning, and the same phenomenon sometimes exhibited in dreams. From these phenomena we might see, if we did not already know it, that to the true ego there is no such thing as time in the manner the senses take cognisance of it; for in a dream one second may seem to have a duration of a thousand years, whilst many hours may pass in dreamless slumber, as if they were but so many seconds. It is only when the outward perceptions cease to keep watchful guard that the conditions of matter shall be fulfilled, that we are under the illusions of time; and when these perceptions make way for those of a different class, the illusions which belong to the former class disappear with them. And therefore, when sleep causes the daily experience to stand aside, quite other perceptions may come into play; and being no longer bound by the chain of the senses, we no longer pay heed to the conventional divisions of time with which the latter are bound up. Thus it will appear that the whole of the memories of a lifetime may be reproduced in a moment under circumstances where the bodily organs are rendered partially inert, as at the approach of death; and they will come before the mind's eye, not perhaps in their natural sequence, but in a retrograde order; because, as the senses still have some hold left when such a vision first begins, the memory may deal first with the immediately preceding circumstances; but as the senses lose their hold through the organs of the brain-mind becoming paralysed, the vision extends backward over the whole life; and if it were not that actual death, or the coming of that temporary oblivion which precedes the kama-lokic state, puts an end to the mental retrospect, it might extend back through many lives and their intervals. It may in some cases actually do so, where the detachment from the brain-mind is sufficiently wide to permit of other scenes being grasped, which did not immediately concern the latter.

And now, having attempted to explain these common but not less mysterious phenomena, and endeavoured to reach, through occult theory, some possible elucidations of them, and so enlarge our ideas as to the real Self, it may be appropriate to conclude with a few general views. When, in the course of our evolution, the point comes for us to reach a cognition of the memories stored up,

* Possibly the eye of Shiva', or *Daugma*, cf. “Secret Doctrine,” Vol. I., p. 77 note.

by the higher ego; that is, when the time comes that we shall have overcome the attractions of matter sufficiently to receive more or less of the direct light from that Soul-mind, we shall know truth intuitively, without having to grope for it intellectually; and under those circumstances we could not err in our judgments, notwithstanding all the sophisms suggested by present-day reasoning; for we shall, in the mystic sense of the word, be illuminated. Our higher ego—the shining Augoeides of the Platonists—*knows*, and hence all discussion and argument are to it useless.* It is the task of breaking down the impediments which separate the lower part of the consciousness from the higher, and thus reaching the state of that higher one, which constitutes the labour of the Occultist, mystically spoken of as overcoming the dragon, or taking heaven by violence—because it is the work of the Supreme Will overcoming all obstacles.† But those who, perhaps, with slow and painful efforts, are seeking to assimilate the occult teachings with the lower mind, in order to pass them on to others, even if they are apparently not meeting with much success, are all doing their quota of work towards the great result; and in time to come they may be the means of placing some in the forefront of the race, whence they may return to lend help to others toiling behind; and so, as all true theosophists will try to do, use their powers less for their own advance than for the progress of their fellows. Such may be some of the possible results of the search after the Other Self, and the Study of Consciousness.

S. STUART.

STRAY THOUGHTS ON MYSTICISM.

‘THE proper study of mankind is man,’ says the poet. Nothing can be more original and true than this simple saying of the poet who ‘lisped in numbers and numbers came;’ for this sentiment expresses exactly the object with which we have been sent into this vast school of the Universe. Some of us learn the lessons well without the aid of the schoolmaster’s cane in the shape of disappointments and adversities, while others, the majority of us, require such unpleasant reprimands from the hands of our Master, to study our lesson as we ought to. Nothing is more easy than for us to ask the question, ‘What is the end and aim of Life.’ Frederick Myers answers this question admirably well, when he says: ‘Life is the final aim of Life.’ The ultimate condition of every religion and philosophy is the union with this Higher Life, of our lower one, and the whole Universe strives its best towards its ultimate purpose by the prolongation of this Higher Life as abundantly as possible. Few of us who

* Cf. “Isis Unveiled,” Vol. I., p. 306.

† Cf. “Theosophical Siftings,” Vol. III., pp. 25, 26.

have read this greatest book of our century can fail to be struck with the great mass of scientific evidence collected by him to illustrate the proposition which, by the sheer wisdom of the Rishis has been axiomatically put in the Katha Upanishad that a Soul exists even after shuffling off its mortal coil. I don't mean to despise the great work done by Mr. Myers whose name will ever live green in the memories of future generations, for having proved in this materialistic century of ours that a Soul exists after death. It is exactly this kind of proof called experimental psychology that our Rishis lacked. They wrote the Upanishads not as they reasoned and experimented, like Mr. Myers who wrote his Upanishad on Personality, but as they realized and saw. They did not write for the materialist who is wholly imprisoned in appearances, who holds the eye to be the mirror of the Universe, and the world to be just what it appears to be; and who thinks that, in the investigation of objective phenomena by means of the crucible and retort is to be found the solution of the riddle of the Universe. The Rishis wrote from inspiration, for those who like themselves would turn their eyes inwards instead of believing in the second-hand testimony of the senses. The position of such a Rishi as compared with Frederick Myers reminds me of the story occurring somewhere in our Eastern legends, of two persons who competed with each other to cross the ocean, and of whom one thought he could swim its broad expanse by his physical hands and feet, while the other hit on the idea of constructing a small boat whereby he could cross it. Mr. Myers perhaps swam this ocean of Nature like the Englishman who swam the English Channel, while the Rishis constructed for themselves the small boat of inspiration or intuition or whatever you might call it. The exact reason why these seers were able to see and realize for themselves these visions of the unseen world while the ordinary materialistic scientist cannot hope to get even a dreamy glimpse of it is, that the former have developed or rather found in themselves the Cosmic consciousness necessary for such a ready view, while the latter are immersed in their own self-consciousness. What is called Cosmic consciousness or illumination will never appear as long as there is a personality in our consciousness, just as the stars do not appear when the sun is in the meridian. I would not say that there is even an imaginary conflict between religion and science, but I would have science first sublimed into philosophy as Mr. Myers has done, and 'then kindled by Religion into a burning flame.' Therefore every religion or philosophy must be a little mystical before the experiments of science are made to prove its rational basis. In fact any religion or philosophy in which mysticism does not necessarily take part must be said to be defective in its principles. Mysticism is the romance of Religion. It represents the secret and hidden knowledge enshrined in every Sacred Text which

cannot be understood by the uninitiated. In order to understand the philosophy of mysticism it seems to me very important to make a short prefatory statement about the different types of Consciousness, in as clear a language as possible, so as to open the door as it were into the region of mysticism in every religion.

The doctrine of evolution has traced for us the progress of Man from the mineral to the vegetable kingdom and again from the vegetable to the animal kingdom and from the animal kingdom to man. The late Prof. Huxley, Richard Owen and other eminent scientists of the last century tried to push their experiments further in finding out the missing link between Man and Higher Beings, but they did not succeed. Mr. Myers too belonged to this sect and he narrates in his book on Human Personality the circumstances under which the Psychical Research Society was founded in England to promote this object.

It was believed till very recently that in the mineral kingdom there was no life or consciousness. But now since the discovery by Prof. Bose of the response of metals to the other forms of life, the expression 'dead metal' seems to be a misnomer. The metal is by no means 'dead,' for by means of scientific experiments it was proved by him that they responded to external *stimuli* as much as any other living being. In our Sastras it is stated that wherever there is life or *sat* there is also *chit*, consciousness; *sat*, *chit* and *A'nanda* always co-exist together, although in some cases *chit* and *A'nanda* may be latent to our eyes. But still, as this fact has not been scientifically demonstrated, we may accept the scientific verdict that there is no consciousness in metals. Passing on to the vegetable kingdom we see that it possesses mere life and not consciousness. This again is purely a scientific verdict and not a positive fact for we find in several places in our Sastras, descriptions of trees such as the As'oka putting forth the blossoms only when a young maiden kicks at her trunk and the Maruvaka blossoming on the laughter of a maid! But still we may accept the verdict of the scientist that in the vegetable kingdom also there is no consciousness. Then in the animal kingdom we find the first trace of consciousness, which is possessed very largely by the upper half. But this consciousness is of the most elementary character, because they don't possess the 'I' faculty or self-consciousness as is possessed by Man. Man alone possesses this by virtue of which he is conscious of himself as a separate entity apart from the Universe, whereas it is as good as certain that animals don't possess it inasmuch as we see that none in the Animal Kingdom has constructed the superstructure of a language which is called the objective of which self-consciousness is the subjective. Even the rudest wild tribes of South Africa have possessed a language, however simple, to express their thoughts. Over and above these two forms of consciousness there is a third called the transcendental or cosmic or

subliminal consciousness. Those who have attained this consciousness are called the Rishis, Seers, Saints, Prophets, Mystics, Masters and by a thousand and one other names in every religion. They are those who have submerged their individuality in the supreme and realized the true nature of life and order of the Cosmos. Long before the patriarchs pitched their tents under Syrian skies, long before Moses saw the tables of stone on the Mount, long before the oldest Hebrew prophets were inspired to preach in the mountains of Judea, there were hosts of seers and sages called Rishis, who were singing forth their hymns on the fertile banks of the Ganges and the Indus.

India is the motherland of philosophy. Every Orientalist now declares that civilization and philosophy began here and veered northward to be crystallized into sparkling intellectuality by a colder climate, spreading itself over Europe thence westward in parallels to America, across the Pacific to Asia, and now settling back, laden with mental riches, to India again. All things move in circles. How appropriate then is the remark that religion is the life blood of the Indian nation, circulating from the heart which is India throughout the organism of the Universe!

ORIGIN OF MYSTICISM.

The endeavour of the human intellect is to explain the significance of the world and of ourselves. Religious and philosophical systems have successively flourished and died after having tried to find the solution of these problems. A critical examination of these systems reveals to us three fundamental principles the apparent distinctions between which seem to puzzle even the mightiest philosophical intellects. These are Man, God and Nature, or what in the Vedântic parlance is called Jiva, I's'vara and Jagat. These three form the crux of all systems of philosophy. In my opinion every system of philosophy can be labelled under one of the three heads Monistic, Semi-monistic and Dvaitic according to their capacity for reconciling the apparent conflict between these three principles. The Vedântic doctrine of Unity has practically reconciled the differences between these principles by making them the phases or Mûrtis of Brahman for the purpose of the Creation, Preservation and Destruction of the Universe. Thus Nature is personified as Brahmâ, the Creator of all beings. In other systems of philosophy Nature is the mother of creation. And again the Vedânta personifies Man as Vishnu the Preserver of the Universe. That is why Vishnu is called the Purushottama, the foremost of men. He also is said to be possessed of the power of incarnating among mortals when virtue fails and vice conquers in this world. And S'iva is personified as God. That is why he is called Mahâdeva, the greatest of Gods. He does not incarnate among men. He is the Arch Destroyer of Sin, the great Yogi and so on. Entombed among myths and buried

under the layers of inexplicable superstition lie so many truths in our Puranas that it is quite deplorable that none of the Orientalists have been able to perceive the beautiful gems of spiritual thought underlying them. For example, Brahmâ is said to be in the region of ether in Satya loka. Why? because he is the Author of all beings, creating by his mere wish. A'kâsa according to our cosmogony is generated from Desire. Therefore Brahmâ is said to be reigning in the region of A'kâsa or ether, Rajas or Desire. Vishnu is said to be floating on the milky ocean. This is the region of Life or Preservation. None can exist without *rasa*, therefore he is said to be floating on the ocean of life ready to incarnate in such a place where the Cosmic Life is not sufficiently recognised by mankind.

Siva is always said to dwell in burning grounds, mountain tracts and such other places where the Fire of Destruction is always likely to burn. These refined allegories are not at all understood by the Orientalists who merely translate the exoteric meaning of the texts without unravelling these mysteries! The Rishis were those respectable Beings, the veritable gods who walked on the soil of Hindustan, who, unfettered by traditions, saw the real truth underlying all things and in fact were the true worshippers of God. They revile not any other sect, and ask nothing of any one. They have planted along the road of wisdom, Puranas as fruit trees to furnish the weary traveller with refreshments. Many pilgrims along this road try to pluck these fruits and failing in their attempts, call them sour grapes!

The position and work of the Rishis in India has not been sufficiently recognised by us and that is why we are losing spirituality, our most sacred treasure.

No Orientalist, Eastern or Western, has as yet explored the unknown region of the Puranas to bring before the world the luscious fruits of truth for the benefit of humanity. Perhaps a solitary exception can be made of the great work of Purnenda Narayana Simha in respect of the Srimat Bhagavatam. The other Puranas abound with priceless treasures, and time permitting, I purpose to make a study of them with an introspective eye which like the Röntgen rays may serve to illumine the dark recesses of these unknown regions.

HARIHARA AIYAR.

(To be concluded.)

*NOTES ON THE ALTERNATE RHYTHMICAL ERECTILITY OF
THE NASAL MUCOUS MEMBRANE.**

EVERY observer who is in the habit of examining the naso-pharynx with the rhinoscopic mirror has noticed that the mucous membrane covering the turbinated bones becomes erectile at times. Dr. Mc Bride, in his valuable treatise on Diseases of the Nose, Throat and Ear, has written that—"Under the mucous membrane covering the turbinated bones, there is an erectile vascular tissue.".....†

"After a bath, or even after sponging the face and neck with cold water, there is usually an interval of freedom from the uncomfortable nasal stenosis, which illustrates the fact that the erection of the mucous membrane covering the inferior turbinated bones may be relieved by shock." (Dr. Mc Bride's work on Nose, Throat and Ear," page 235).

The following quotation is from Professor Louder Brunton's "Lecture on the action of Drugs," page 261 :—

"The mucous membrane is attached to the turbinated bones by a very loose connective tissue. Now you can readily see why it should be so. If the mucous membrane were attached to the turbinated bones by tight connective tissue, it would not be able, when the vessels were turgid and full of blood, to swell out, and this would mean that, when the external air was very cold, it would not get sufficiently warmed on its passage through the nose. But by its being very loosely attached to the turbinated bones, the mucous membrane in the nose becomes almost an erectile tissue, and allows the blood to course exceedingly freely through it, and thus on a cold day the air gets well warmed by passing through the nose."

The quotations are sufficient to prove that erectility of the nasal mucous membrane is known to scientific people. What I intend to bring to the notice of physiologists is the fact that in health the mucous membranes of both sides of the nasal cavity do not get erectile simultaneously. From Dr. Louder Brunton's statement, it appears that he thinks that simultaneous erectility of the mucous membrane of both sides of the nasal cavity is to warm a current of cold air taken in at the time of the inspiration.

I think Dr. Louder Brunton's explanation is not quite natural; for, certainly, simultaneous erectility of the nasal mucous membranes of both sides is sure to cause uncomfortable nasal stenosis. Is it possible that Nature has provided this mucous membrane, with erec-

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† This he compares with other erectile tissues.—Ed.

tile structures, to convert us into mouth-breathers in her attempt to prevent cold air from entering into the lungs? Even partial stenosis on both sides from erectility will also produce some uncomfortable sensation. Certainly it is not the object of Nature to make us uncomfortable with the structures with which she has provided us. I think the inhabitants of the tropics have better opportunities of studying alternate erectility of the nasal mucous membrane than the observers of cold and temperate countries. I use strong cocaine solution to determine whether any swelling of the nasal mucous membrane is really due to erectility or inflammatory change. Actual inflammation or polypoid growths do not disappear after application of cocaine. From personal experience gained by passing my tongue into the naso-pharynx, I take the liberty to assert that the mucous membrane of the nasal air passages becomes alternately turgid and relaxed. Every Hindu knows that air does not go with equal freedom through both the nasal air passages simultaneously, for this knowledge is intimately connected with some of their religious rites. In the natural state it blows through each nasal passage for an hour with clock-like regularity.

I know in Hindu Horary Astrology and in calculations with the aid of the five tattvas, the time is calculated from the rhythmic erectility of the nasal mucous membrane. Even the Hindu medical men used to take this guide on determining the nature and prognosis of a disease. Strict Hindus do not take food when air goes through the left nasal passage; they wait for the time when air blows through the right side. There are many books which deal with this subject, of which Pabana Bijaya Swarodaya is a very important one. Certainly these facts were not known to Professor Louder Brunton when he made the above quoted statements to his pupils. It would not be creditable to European and American physiologists if they do not mention this important physiological phenomenon of alternate rhythmical erectility of the nasal mucous membrane in their works on physiology.

I know many individuals who, like myself, can feel this alternate turgidity with the tongue. The mucous membrane of the erectile side is felt to be hotter and more swollen than that of the side through which air blows freely. From a physiological point of view, we can trace the phenomenon to the vasomotor influence presiding over the blood vessels of the mucous membrane.

The ancient Hindus used to take this as an indicator of the current which runs in the sympathetic nervous system.

The clock-like regularity with which the mucous membrane becomes turgid alternately in each side is a very remarkable phenomenon which we cannot explain at the present state of our knowledge.

It will not be out of place here to say a few words on the art of passing the tongue into the naso-pharynx.

When I showed some of the professors of the Medical College at Calcutta how my tongue goes into the naso-pharynx, they thought this power was peculiar to my family. This is, however, not so. It is an art which can be learnt by every man. There are many processes described in Sanskrit books, the best and the safest of which is the one I am going to describe.

The front of the dorsum of the tongue is fixed to the hard palate, and the lower jaw is lowered as far downward as practicable and raised alternately.

The exercise lengthens the fibres of the muscles of the tongue, and at last, when by practice the tongue becomes sufficiently long, it can easily be passed into the naso-pharynx.

The anatomical details, as felt by passing the tongue into the naso-pharynx, are as follows :—

The tip of the tongue can be made to rest on the under surface of the body of the sphenoid bone. This point, where the tip of the tongue can be made to rest, corresponds to the lowest part of a line drawn vertically downwards from the pineal gland touching the pituitary body. This line, if prolonged upwards, touches the bregma. The posterior border of the vomer can be distinctly felt in front, and if the tip of the tongue is made to enter through each of the posterior nares, the turgid mucous membrane of the obstructed side appears to be hot and swollen like an onion. The turgidity of the erectile side often yields to the slightest pressure of the tip of the tongue, but reappears, owing to its elastic nature, as soon as the pressure is removed. In that side through which air passes freely the mucous membrane does not feel so hot or swollen as in the erectile side. The inferior and middle meatuses can be distinctly made out in the side devoid of any erectility. The openings of the Eustachian tubes and other anatomical outlines are also clearly felt.

That the Hindus observed the phenomenon of alternate erectility as early as the Vedic period is corroborated by the names with which they used to describe the cycle of rhythmic erectility of the mucous membrane of each side of the nasal cavity. When a man breathes freely through the left nasal air passage, and the right nasal air passage remains completely or partially blocked, from erectility of the nasal mucous membrane of that side, the condition is designated to be the index of the prevalence of *Ida-nari*; so when air blows through the right nasal passage, and the left one remains blocked, the condition is designated to be the index of *Pingala-nari*.

When air goes in with perfect freedom through both the nasal air passages (this momentary condition obtains in the interval between the appearance of erectility on one side and its disappearance on the other) this condition is taken to indicate the prevalence of *Susumna-nari*.

From repeated observations, I have come to learn that the erectility of the nasal mucous membrane is of rhythmical character.

The mucous membrane of a particular side of the nasal cavity remains erectile for an hour. After this the mucous membrane of the opposite side gradually becomes erectile, and the mucous membrane of the previously erectile side gradually loses its erectility.

Owing to the temporary stenosis due to erectility, air cannot go in freely through the erectile side. Sometimes from partial stenosis a feeble current of air may go in with difficulty. The full current of inspired air goes in through the side in which the mucous membrane is in relaxed condition.

Naturally, when a tide of inspired air gets a free passage, it always tends to go through it.

I have observed that after meals, after sudden exposure to cold air after baths, &c., the air goes in freely through both nostrils. If a man lies on the left side, pressing his left axilla, he begins to breathe freely through his right nostril in a short time; and if he lies on his right side pressing his right axilla, he begins to breathe freely through his left nostril soon. If a man suffers from stenosis of the left side of the nasal cavity, from polypoid growths, naso-pharyngeal adenoids, &c., he is often noticed to suffer from biliousness and tachycardia; when from similar obstruction in the right side a man has to breathe through the left side of the nasal cavity, he is often noticed to suffer from repeated catarrhal inflammations of different mucous surfaces.

Every member of the medical profession knows that naso-pharyngeal adenoids are often associated with asthma. Recently it has been found out by European observers that the nasal mucous membrane is intimately in sympathy with the ovaries and the uterus. Pain in the ovary is often found associated with pain in a particular part of the nasal mucous membrane of that side. Application of cocaine solution on the tender spot in the nasal mucous membrane often removes pain in the ovary of that side. This subject of alternate erectility of the nasal mucous membrane is, according to the Hindus, the key to the study of the functions of the sympathetic nervous system and of the heat-regulating mechanism.

In conclusion I venture to hope that scientific men of better abilities than myself will take up this important subject and try to throw light on the causation and significance of this rhythmic alternate erectility of the nasal mucous membrane.

HEM CHANDRA SEN.

Theosophy in all Lands.

AUSTRALASIA.

The Tenth Annual Convention of the Australasian Section, T. S., was held in Sydney at the headquarters room on Good Friday, April 1st. Mr. N. A. Knox of Adelaide was elected Chairman. After the roll-call, the President delivered an interesting address, and dwelt upon the signs of the times in connection with the moulding of religious thought by Theosophy. The Annual Report, read by the General Secretary, Mr. W. G. John, showed that 68 new members had been added during the past year—more than double the number of the previous year. On the whole, a state of healthy activity is manifest, and the sale of Theosophical literature has largely increased. The outlook for the spread of our movement, in view of Miss Edger's lecturing tour this year and Mr. Leadbeater's expected visit next year, is quite cheering.

There was also a Post-Convention meeting, for discussing minor matters outside the limits of the regular business. The proceedings were brought to a close with a short address from Miss Edger, who offered some practical suggestions and alluded to the subject of music as an aid in promoting harmony in Branches. She did not approve of haste in getting people to become members of the T. S. "We should never *ask* people to join," but spread our literature and advertise our meetings, leaving it to the individual to use his judgment.

WHITE LOTUS DAY OF REMEMBRANCE.

A correspondent of *The Hindu* gives the following report of White Lotus Day at Adyar to which we add the substance of the remarks made by Messrs. Boissevain and Davidson:—

"The gathering this year at the Headquarters T. S. to celebrate 'White Lotus Day' was rather large compared with the attendance of members and sympathisers in previous years. This is to be attributed to the President-Founder's stay at the Headquarters which brought together a number of old and devoted Theosophists who mustered in good numbers in the early part of the day. At noon doles of raw rice and copper coins were made to some 700 fishermen of the Adyar River and other poor people of the adjacent villages. The platform to the south in the main hall, where the statue of Madame Blavatsky is placed, was decorated very artistically and tastefully with cocoanut palms and with a profusion of Lotus flowers. The whole credit of the arrangements is due to Mrs. Courtright who seems to have spared no pains to make the place delightful, charming and picturesque.

The proceedings commenced at 4 P.M. with Col. Olcott, President-Founder, in the chair, and among those present were, Mr. and Mrs. God-

win, Dr. and Miss English, Mrs. Leacocke, Mrs. Courtright, Dr. Harrison, Miss Weeks, Messrs. Boissevain, F. Davidson, Dorochevitch, R. A. Fanshawe, S. H. Parsons Smith, A. M. Miquhart, V. C. Seshachariar, P. Srinivasa Rao, T. Ramachandra Rao, S. Bhavanandam Pillay, S. E. Rangaswami Iyengar, W. A. Krishnamachariar, C. Sambiah, T. Sreenevasa Iyengar, and T. V. Charlu.

The Colonel observed that it was the time-honoured custom in all parts of the world where there were Theosophical Branches to celebrate the 8th of May as a day of grateful recollection of the very valuable services rendered by his co-founder to the cause of Theosophy. It was not a day of mourning, to them, because death was not appalling in any sense, but only implied a change in the condition of existence. The most interesting aspect of this day would be to recall the names of all good, earnest and devoted workers who had passed away from their midst, but who still continued the work which they had been carrying on in their earthly career.

He then called upon his Private Secretary, Miss Weeks, to read the Executive notice of the 27th March 1904 which was published in the April number of the *Theosophist* and which changed the anniversary into a Day of Remembrance in grateful recollection of all the best known workers who had helped H. P. B. and himself to build up the Society. After the notice was read, Mr. W. A. Krishnamachariar read from the English translation of the *Gîtâ*, the 15th Chapter, relating to the Purushottama Yoga. This was followed by a reading from the original Sanskrit by two of the Pandits of the Adyar Library and extracts from the Dutch translation of the *Gîtâ* by Mr. Boissevain. Dr. English, the Recording Secretary, next read the stirring speech which was made by Mr. G. R. S. Mead, Secretary of the European Section, at the cremation of Madame Blavatsky. It referred to the vast record of work left by her, and exhorted all fellow Theosophists to follow in her footsteps. One passage will bear repetition :—
“A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.”

This was followed by a reading from Sir Edwin Arnold's "Light of Asia," of the passage relating to the noble Eight-fold Path, by Mr. Rangaswami Aiyangar. Judge Srinivasa Rao then read a few extracts from the Sanskrit version of 'Light on the Path' and explained their meaning.

Mr. J. W. Boissevain, of Amsterdam, spoke as follows of the work in the Netherlands :

“In Holland the Theosophical Movement began about fourteen years ago. It is a small country but there has always been a strong spiritual force living in it. In former centuries the Dutch people were always very much interested in Religion, and had to fight a good deal for it ; though they were also tolerant, and many persons driven out from their own countries found there a refuge.

Now the Theosophical movement in Holland, as in so many places has been much forwarded by women. Others will speak to-day of the great soul who took the body of H. P. B., but in Holland it was Madame Meuleman who was most active in the spreading of spiritual thought. Her personality was that of a simple woman, so that even many members of the T. S. didn't understand that she knew much about occult matters and was such an advanced soul. But internally she had much love, heroism and patience, and when she surrounded herself with a group of workers she used all her best qualities to lead them and keep them together.

Another woman was Madame Obreen, she was also one of the first members and started the Dutch magazine, *Theosophia*, originally, chiefly to contain, monthly, a translation of the "Key to Theosophy." Besides it contained some other articles, and afterwards many translations of the most important pamphlets and books and also original articles. Some time after the starting, of course, other co-workers came and now many members are always willing to translate or write articles. Madame Obreen, who in the beginning also translated some pamphlets and manuals (she wrote always under the name "Afra") died seven years ago; she did much useful work by spreading Theosophy in certain circles.

In the meantime Madame Meuleman had hired, jointly with Mrs. Windust and Mr. Fricke, the General Secretary, a house which still is the Headquarters. During the first years, the Dutch lodges belonged to the British Section, but in 1897 they formed the Dutch Section. Gradually the number of lodges increased, and now there are nine, working most earnestly.

In our colonies also the Theosophical ideas have been planted and some devoted workers have formed branches, of which there are five now. And a very interesting fact is that in Java, Theosophy comes in contact with remnants of old Hindu and Buddhistic civilisation and also with Mahomedanism. Some earnest workers who are devoting much study to this matter are translating and publishing mystic Islâmic manuscripts.

In Dutch East India as in Holland some members are working zealously in a Publishing Company to spread translated and original Theosophical literature. Moreover this year we have the pleasant fact that at Amsterdam the Congress of the European Sections will be held.

So to-day when we are remembering the great leaders who have passed away in our Movement, the Dutch Section will think with gratitude of Madame Meuleman, who was for many years the mother of that Section and did more for the higher culture and spiritual civilisation than many who are known in history.

She went away a year and a half ago, and about 30 members followed the corpse, which was burned in Hamburg. But on this memorial day we do not grieve, for it is our great leaders themselves who, by the Theosophical light and love they brought us, gave us consolation and took away the sad thoughts otherwise connected with death."

Mr. Frank Davidson of New Zealand then read the following notes on state of our Movement in the Southern hemisphere :

"We have heard from the President-Founder of the great world movement that it is our privilege to take part in, and how it has spread

all over the globe; and I have to deal briefly with it as it has affected the newest countries in the world: the British Colonies in Australia and New Zealand. It is a somewhat extraordinary thing that in these Colonies, full of the exuberant spirits of youth and passing through what we may call their golden age of material prosperity and happiness, with the great majority of the people in the enjoyment of robust health and good worldly circumstances, there should yet be a comparatively large number of Theosophists. Until lately there was a greater proportionate membership in New Zealand than in any other country in the world; now I believe Holland has a greater. And I have often puzzled myself to account for it. For an interest in Theosophy means an interest in the greatest problems of existence, the meaning of life and death, the whence and the whither of humanity, the higher phases of science and philosophy and religion generally: questions that are usually of more interest to middle age and connected with the process of growing old; and as it is with individuals, so it is likely to be with nations.

But we are continually being reminded that children and youthful people think more of these momentous questions than is commonly supposed and have quiet times of brooding over them; so it must be with these young countries—the interest in these things is implanted in every human heart.

Again these new countries have in a measure broken away from the prejudices and beliefs and customs of the older races from which they have sprung; they are ready and willing to face life from a fresh standpoint, and with fresh life, fresh phases of thought and belief. And from that point of view we can see that there is more scope for a fresh presentment of vital questions in a new and unfettered country than in an old one.

It would seem that the old religious beliefs were confined to definite races and countries—but the spirit of progress, the spirit of humanity tends to reach out beyond old limitations; and with the advent of the Lord Buddha there came a new spirit in religion and we find evidence that the Hindu Buddhist teachers went over all the then known world (as a few Hindus are now teaching Vedānta) for relics of Buddhism are found in the most westerly land in Europe, in Ireland, and to-day Buddhism is finding disciples all the world over. Christianity loudly proclaims its right to gather its people from every land and every race, and put its girdle round the world. So we find Theosophy, starting in the really international country of the world, the United States, has also put its girdle round the world, and has Branches in the far north of Sweden, and also healthy activity in the most southerly town in the world—Invercargill, in New Zealand. For to-day you cannot separate one country from another.

Proportionately numerous, the number of New Zealand members is only two or three hundred. But they are very active; though there is plenty of Branch study and teaching too, the main interest is in public lectures and there is a growing number of good lecturers who not only work in the cities but go out into the smaller towns and country districts. To-day there are very few people in New Zealand who do not know something of Theosophy, and with interest, for there are not many who are actively opposed to it. So we find that the new countries are supplying workers in this great cause, and not only for the service of their own

immediate country, but also, in the international sense, for work in other lands as well. As for the most part the members are comparatively young, the Society has lost very few by death, and none of the prominent workers, so that as yet New Zealand has no place on the roll of the departed whom we are commemorating to-day. But I should like to mention one whose name will never be on that roll—who yet died, in her own quiet way, gloriously. A poor woman, not very well educated, attended the Sunday meetings of the Auckland Branch regularly. Her husband was sent to a trading station on a small island out in the Pacific, and she went with him. Before leaving she made up her mind to join the Society, to keep in touch with it, by correspondence and getting books and magazines. About eighteen months afterwards her husband wrote to say that she was dead. She had died strong in her belief in Theosophy which had enabled her to do her duty bravely while alive, and to die calmly and peacefully. He intended recording it on her tombstone, which was made in Auckland, and which I saw, as the sculptors had to come to us about the designs; and there, out on that far-off, lonely Pacific island, stands the gravestone, and on it the seal of the Society with its interlaced triangles and encircling serpent, with the motto, "There is no Religion Higher than Truth." It stands as a silent witness of faith and devotion; and as a pioneer, one may say, of Theosophy; an outpost out in the great wilderness of islands that are the remnant of an ancient Pacific continent, and may again some day be reformed and reunited into a continental mass, the home of new races advanced far beyond anything that exists to-day.

The President-Founder then referred in glowing terms to the names of all the departed Theosophists who helped the cause of Theosophy by their personal exertions, pecuniary assistance and active propaganda work, having regard to the spread of Theosophy in various countries. The list was a fairly long and representative one, containing the names of a great many men and women of different rank and social position. To the Hindus particularly the names of Messrs. T. Subba Rao, Tūkaram Tatyā, Aiyalu Naidu, Muthusawmy Chetty and V. Kūppūswami Aiyar, would stand out in bold relief as the pioneers of Theosophy each in his respective place. The speaker then referred to the incident of the disappearance of Damodar K. Mavalankar who was not dead but had gone to the Himālayan abode of his Teacher to continue the good work which he commenced under the direct auspices of H. P. B. Grouping them by countries there were to be remembered; in India 15; Holland 2; Russia 1; France 7; U. S. A. 7; Britain 5; Germany 2; Australia 2; Cuba 1; and Ceylon 6, and he gave very interesting sketches of them all. The Colonel then continued, with his usual eloquence, to dwell in feeling terms upon the great work which had been done by the Society for over a quarter of a century, from one end of the world, beginning with the Arctic circle in the North, to the other end, in the Southernmost town of New Zealand. He said that the band of Theosophical workers was composed of people of both sexes and various creeds and nationalities. Some of the large benefactions which were made to the Society were then enumerated and graceful compliments were paid to the benefactors. He continued that their Society was one of international comity which recognised no barrier of sex or nationality. It was a Society of independent thought, good feeling and mutual help,

and the motto which was emblazoned upon its banner was, "There is no Religion Higher than Truth." Truth was, then, their sublime landmark. There was but one truth which was expressed in different religions, like one diamond with several facets or one light with several prismatic hues. He then exhorted all present to send out their kind and loyal thoughts to the distinguished souls in that galaxy of glorious men and women who had left their names indelibly inscribed in the records of Theosophy. The meeting was then brought to a close with the distribution of lotus flowers, and leaflets on the "Chela's gift," sent by Mr. Jehangir Sorabji of Hyderabad.

Reviews.

THE SECOND GERMAN EDITION OF THE BUDDHIST CATECHISM.

Two years after its publication a copy of the Second German Edition of the Buddhist Catechism has been sent the author, and we are now in a position to give it the notice which its excellence deserves. In the *Theosophical Review* for December, 1902, Mr. Mead has a highly appreciative notice of the work, in which he says: "Col. Olcott is to be congratulated on having Dr. Erich Bischoff as the translator and useful annotator of the thirty-fifth (the Second German) Edition of his now famous "Buddhist Catechism," and he is to be further congratulated on the excellent way in which the firm of Griebens at Leipzig has printed it and turned it out. Indeed we have seen no better edition of the work in any other language." In these opinions we entirely concur, for the work of the publishers has been done in a fashion which leaves nothing to be desired, while the ripe scholarship of Dr. Bischoff introduces the Catechism to the German public in a way to command the attention of the critical German literary world, and make it take rank with the works of Schopenhauer and Edward von Hartmann, as a chief agency for introducing the Buddha Dharma to the notice of Continental scholars. Dr. Bischoff very properly observes, in his Preface, that a special importance is given to the Olcott Catechism by the fact that it is the first and only work of the kind, under the formal sanction of one of the greatest scholars and authorities of the Buddhistic body, the High Priest Hikkaduwe Suman-galā Pradhāna Nāyaka, who has recommended it for use as a text-book in Buddhist Schools. Mr. Mead, in his review notice, above cited, very kindly says that this compilation "may be said, without the faintest risk of contradiction, to have been the busiest instrument of Buddhist propaganda for many a day, in the annals of that long somnolent dharma, and this too without forgetting the great claims of that truly inspired gift to the Western world, "The Light of Asia." It is decidedly a feather in Col. Olcott's cap that he, a Westerner, has been able to draw up a simple statement of this great religion, that meets with the cordial endorsement of the officials of Sinhalese Buddhism and a great Pali scholar (in the oriental sense) like Sumangala. Mr. Mead, with the true scholarly instinct, expresses his "deep regret that more atten-

tion is not paid by our students, to the admirable Dharma of that truly Enlightened One." Col. Olcott offers his grateful thanks to Dr. Bischoff for having lent him the aid of his respected name and profound scholarship in bringing the Catechism for the second time to the notice of the German-speaking world.

THE SCROLL OF THE DISEMBODIED MAN.*

WRITTEN DOWN BY MABEL COLLINS AND HELEN BOURCHIER.

For a very long time, we are told, has this "Scroll" been ready on the Ethereal Plane, and seven persons between them bear the Karmic burden of transferring its message to the hearts of men. Omar, the mystic, sings of such efforts truly;—

"Why, if the Soul can fling the dust aside,
And naked on the air of Heaven ride,
Were't not a shame—were't not a shame for him,
In this clay carcase crippled to abide?

When you and I behind the veil are past,
Oh but the long, long while the world shall last,
Which of our coming and departure heeds—
As the sea's self should heed a pebble cast."

Here then is a pebble cast among us by one who, once touched by the power of Spirit, wrote down fragments of archaic mystery-teachings as the type-writer copies what the writer wills; and who then, under the guidance of a Divine Teacher-writer, gave to the world a text-word of infinite helping, in the form of what came to us as "Light on the Path." But the touch of the Spirit has vanished and of a truth the writers say, it comes from the "Ethereal planes"—and we should deem from the lower ones only. With the great force that has been generated for the upliftment of present humanity, of necessity there must be much of the cruder materials still manifested in attempting to portray the Real. For a man to rise consciously to the planes whereof even the best of us speak in hesitant whispers; when we re-translate the message given on those planes, it behoves us to do it so that some faint aroma of the mysteries of those realms clings to the message, and its hearers feel holier for its sounding in their ears. Yet very much that is mediocre in its spiritual calibre is scattered broadcast in the literary world of to-day, whether it be in the form of novels, poems or treatises, so it seems that the gem treasures are rare and hard to make manifest.

In the early childhood stage of Spiritual evolution, much can be obtained from such sources. It does help the infant soul to hear simple messages its mind can grasp, and to those who are but just at the threshold of the Path leading to the Porch of the Temple—spoken of by the writers-down of this "Scroll"—to such, there is in it very much of an earnest, helpful nature. Many well-attained thoughts are wafted through its pages, that grow upon us as we unfold the leaves of the message of the "Scroll." Holiness and purity are the sound-notes of the Scroll. Not that any mystic teaching is ever without

* Published by John M. Watkins, 21, Cecil Court, St. Martin's Lane, London, W. C. Price, 1s., or annas 12.

such, as paramount necessities, but they are lessons again and again to be impressed upon a child-humanity such as most of us are to-day. "The light that comes from the burning of purification is a light that never fades." And the writers who took down the message further say: "It is not by the pushing away of that which lies below, but by the reaching up to that which is above, that the neophyte is purified for the entering into the temple."

Thus have we all been taught; but I doubt if the following be written upon the Scroll of the good Law—not at any rate in aught we have most of us yet had access to:

"There comes a time in the life of every neophyte when he is able on these ethereal planes to meet all other souls with whom he desires communion." Thus far the Law holds good, but to "even prepare with them the place and the moment of their reincarnation, so that they may be able to return together to the next embodied life," seems to my blunt intelligence to absolutely contravene the Laws of Karma, and does away altogether with the functions of the mighty Lords who frame those Laws. Now, thus are *we* taught: When we have passed beyond the belt of earth's physical environment—sufficiently far, that is, to recognise not the me and thee within incarnate or ex-carnate moulds—that all limitation of mould and form have broken down the barriers we falsely wove round souls, and that instead of selective affinity towards a few scattered units, we have expanded our communion till none are beyond its reach.

If we more clearly understood the laws upon which successive rebirths are based we should recognise that the few entities with whom we establish communion for one short incarnation are only an infinitesimal portion of those with whom in past or future births we are connected. Such crass, selfish limitation of selecting one or more unit out of the limitless host would be utterly untenable; for, by the time the higher stages are reached we should have touched the Brotherhood of all the planes, and expanded beyond all petty interest of affiliation with this unit or another, though we would recognise that in the process of the ages, we meet and contact again and again with those in whom special harmonies are apparent—yet only so far as to expand rather than concentrate our affinity with the Divine Whole. However, the writers tune another note—one of that harmony of which we speak—when they say, "As the sea flowing on to the sands fills up every little separate pool, making it one with the ocean, so the life and the love of the eternal flow into the little pools of human individuality, which remain no longer separated but are flowed over and united and merged in the great flood of the *Whole*." This is the law of those who would study the teaching of the Scroll given by the Lords of Wisdom.

F. H.

EXTRACTS FROM THE "VĀHAN."

This is one of the most interesting and valuable compilations that have been presented to the Theosophical student. When one remembers the interest with which the *Vāhan* is received each month by readers all over the globe, because of the answers to questions it contains, it becomes evident that the organ of the European Section, now the British Section, is also a good deal more than that, and the answers

to which are attached all those well known initials, may be considered, not as being authoritative, but as being the best expression on the various subjects that could be obtained in regard to Modern Theosophy in all its phases.

The subjects dealt with are multifarious, but the ordinary rules of review do not apply in this case. The compiler is to be heartily thanked and congratulated, and these feelings we are sure will be general throughout the Theosophic world.

There is a good index. The book is published by the T. P. S.*

F. D.

RAYS OF TRUTH.†

BY BESSIE LEO.

We have before us an attractive and average sized volume, containing articles that have previously appeared in *Modern Astrology*, several issues of which are now out of print. As these papers were highly appreciated when they appeared in the magazine, it was thought advisable to compile them in the present more permanent and convenient form. The author has endeavoured to show how Astrology is related to the various problems of life and realms of philosophic and religious thought, with which we are all interested, and treats her themes in a manner that appeals to the hearts of her readers and at once convinces them of her sincerity and noble aims.

The book contains 38 chapters or articles on separate subjects (not *exclusively* Astrological), all of which are ably handled. We commend the work to every one who is interested in astrology, and even those who are not thus interested will find enough within its pages, relating to religion, ethics and philosophy, to repay them for its careful perusal.

E.

DOES LOVE CONQUER DEATH?

This pamphlet, written by 'an Indian,' and containing an Introduction by T. Ramakrishna Pillai, B.A., narrates in simple style and in good English, several short stories—among which are those of Damon and Pythias, and Sita and Savitri—which illustrate the power of a noble and unselfish love, showing that it enables its possessor to rise superior to death in its most hideous aspects. The work contains 90 pages and is well printed.

THE MISSION OF THEOSOPHY.

This pamphlet contains the substance of an interesting lecture delivered by Miss Lilian Edger, at the Musaeus School, Colombo, Ceylon, August 14th, 1903. The price is two annas only.

THE PRINCIPLES OF THEOSOPHY.

The article under the above title, by J. J. Vimadala, which recently appeared as a serial in *East and West*, and which is a very useful and remarkably able summary of Theosophic teachings, has been republished in pamphlet form and is sold at the low price of four annas. These two pamphlets should have a large circulation.

* Price, Rs. 5-10-0.

† Modern Astrology Office, 9 Lyncroft Gardens, West Hampstead, N. W., London, 1904. Price, Rs. 2-10-0.

MAGAZINES.

The Theosophical Review for May opens with an article on "Old Mother Hubbard," by Colin Sterne. It is offered as "a study in intuitive interpretation." This is a unique literary gem of the first water, and will no doubt be appreciated on reading, by all theosophists. Its richness baffles description. Mr. Bertram Keightley next presents some "New Points of View in Psychology," in connection with a recent work—"Outlines of Psychology," by Josiah Royce, Ph. D., L.L.D.* It is an interesting paper on what seems to be a very interesting book, and will command the attention of all who are engaged in the study of mind. Mr. Mead, in continuing his series of 'Stray Thoughts on Theosophy,' gives us an important paper, "Concerning the Mortification of the Flesh." It abounds in calm reasoning, with occasional touches of sarcasm befitting the occasion. The third paper of Mr. Dyne's instructive series on "Gunas, Caste and Temperament" (with plate) is continued. Michael Wood contributes a story on "The Land of Waiting." Miss Charlotte E. Woods' article on the "Forgiveness of Sins" will be read with interest by all students of Yoga. She says: "I am less concerned here with sin in the concrete than with the abstract condition which gives rise to concrete acts. While the sinful state is always the cause and predecessor of the sinful act, a man may yet be in a state of sin without necessarily committing any flagrant breach of the moral law." She then proceeds to consider sin under the aspect expressed by the Greek word, "*hamartia*," which may be defined as a "missing of the mark." This, she says, "exactly describes the state whence positive evil arises;" and further, we read: "the positive results known as sinful acts are in many cases less serious, less stubborn, less indicative of the true condition of a man, than the chill state of half-life from which his soul has gone forth into outer action. Not to have attained is, if we probe deeply enough, the ultimate cause of all so-called wrong-doing; and, under this wide generalisation must be included the non-attainment of the man who has tried and failed, as well as of him who has not yet arisen to effort." Forgiveness must follow a realisation of the union of the individual soul with the supreme soul. Following this are—"An Invocation and Vision of Horus," by M. W. Blackden (to be concluded); "No Continuing City," by Miss E. M. Green; "*In Re* 'Of Private Revelations,'" by O. Firth, with Note by A. A. W.; A Scotch Poet-Theosophist of the early Nineteenth Century," by W. F. K., and "Accidental Losses," by Richard Monthey.

Theosophy in Australasia (April) appears in a different style of cover and in double columns. It is mainly filled with the proceedings of the 10th Annual Convention, which was held in Sydney on Good Friday—further noticed under Theosophy in All Lands.

The N. Z. Theosophical Magazine contains a reprint of Mrs. Besant's valuable paper, "A Lodge of the Theosophical Society," which appeared several years ago; "Truths Unrecognised in Christian Doctrine," a valuable paper by Marian Judson; "Incarnation," by J. G.; together with Poetry, by M. G. T. Stempel, and other matters in the Children's Department, and the Student's Page. The latter is worthy of careful attention.

* London: Macmillan & Co., 1903.

Bulletin Théosophique. The issue for May opens with an account of the formation of a Group at Sousa, in Tunis. They appear to have begun their work very seriously, for they adopted a resolution to admit none into membership of the group who have not already become acquainted with Theosophical teachings and are convinced of their verity. Dr. Pascal gives a long list of lectures which have been or are to be given at the Sectional Headquarters and elsewhere. In a general note on lectures the General Secretary pertinently remarks, that "when a written lecture is to be presented to an audience, the lecturer must read it slowly and distinctly, if he wishes to make it agreeable and instructive to his audience. Ours is a new thought and few persons can take it in at a first hearing; if the lecturer hurries on, the hearer is liable to be wearied and confused, and the teachings almost entirely lost." We join with him in the hope that the hint may not be thrown away. Mrs. Besant was to have stopped in Paris from the first to the fourth of May, and our French colleagues were looking forward to the visit with joyous anticipations.

Revue Théosophique. The April number offers no striking feature that requires comment. The translations of the month are from the works of H. P. B., Mrs. Besant, Messrs. Leadbeater, Mead and Sinnett. In a critical notice of a recent work by M. G. Delanne, on *Inquiries into Mediumship*, "*Recherches sur la Médiumnité.*" Dr. Pascal expresses a favourable opinion on the value of the work that has been so patiently and for so long a time, carried on by the author.

Sophia. Señor Xifrè and his dear, devoted colleagues keep on doing their best to make Theosophical ideas understood and valued by the Spanish-speaking world. Perforce they are obliged, like the editors of all our foreign magazines, to depend mainly on translations from our English authors. But, as we have said before, this is all the better for their readers. At the same time, it increases the responsibility of those of us who write in English.

Buddhism, Vol. I., No. 3. After a long delay, due to increasing ill-health of its Editor, the third number of this great Buddhist quarterly has come to hand. We must say that it is nothing short of wonderful that so large, important, and acceptable a periodical should be produced in non-progressive Burma, and at such heavy cost. One would not have thought that in so short a time, a young Scotchman, turned monk of Buddha, could have gathered around him a devoted band of Burmese men and women, ready to make every sacrifice for the production of this quarterly in the English language, which, of necessity, would appeal to a very limited reading-public in their own country, but must be regarded as an agency of propaganda to carry the teachings of Buddhism to the chief countries of the world.

One cannot but admire the unselfishness which prompts the backers of Ananda Maitriya to lay copies of his expensive magazine upon the tables of the reading-rooms of some 500 of the chief libraries in Europe and America.

The wisdom of the plan is shown in the fact, as the Editor tells us, that "every mail brings an ever increasing number of letters of congratulation and inquiry, from those who have seen our journal in these Libraries."

There cannot be two opinions as to the intellectual brightness and

literary ability of Ananda Maitriya ; while one must admire the dauntless courage with which he undertook the very serious responsibility of starting an International Buddhist Society, and he deserves compliments and congratulations on the success which has, so far, rewarded him. The darkest cloud at present on his horizon is his enfeebled health, which, we are sorry to learn from him, is getting worse instead of better. His life is indispensable to the welfare of his Society, and we most heartily pray that he may be long spared to push on his useful work.

East and West keeps well up to the ideal of a high-class monthly. Its May issue contains contributions on "India in Egypt," "Abul Fazal," "The Psychology of the Will," "Co-operation in India," "Is Religious Education necessary in India?" "The Persian Cromwell," "Social Life for Women in India," "The Caucasian Origin of the Dravidians—" along with other articles, and Editorial matter.

The Teosofisk Tidskrift for April, contains an article on Charity, translated from the *Theosophist*; one of Michael Wood's stories—"The Saint and the Sinner," translated from *The Theosophical Review*; a notice of the coming "European Federation" at Amsterdam; and views of a Christian Missionary on the Central Hindu College at Benares; together with Literary Notes and Theosophical Activities.

The Dutch *Theosophia* for April contains the following articles:—"A Theosophical Congress," by the Editor; "Clairvoyance," by C. W. Leadbeater; "Studies in the Bhagavad Gitâ," by "The Dreamer;" "Emotion, intellect and spirituality," by Annie Besant; "Theosophy and Art," by I. D. Ros; "Theosophy and the Growth of the T. S.," by M. Reepmaker; "White-Lotus Day," by E. Windust; also, "The Theosophical Movement," and "Golden Thoughts."

The Lotus Journal is a most excellent magazine for children—especially those of Theosophic parents. It always contains valuable articles by talented writers. Its correspondence plan which we notice in "Cuttings and Comments," is an admirable one, and young people cannot fail to derive both pleasure and profit from it.

The Theosophic Gleaner for May opens with a short article on Sri Krishna, which is followed by very brief papers on "Cheerfulness," "On Truth" (extract from a lecture), and on "The Masters of Compassion." Mr. Vimadalal's excellent paper on "Theosophy and the Parsis" is republished from *Theosophy in India*, and a part of Mr. Leadbeater's article on "How Clairvoyance is Developed," is republished from *The Theosophist*; there are also various other short reprints.

Acknowledged with thanks:—*The Vâhan, The Theosophic Messenger, Theosophy in India, Central Hindu College Magazine, Dawn, Prabuddha Bharata, Maha-Bodhi Journal, The Buddhist, Light, Banner of Light, Health, Harbinger of Light, Indian Journal of Education, The Indian Review, Mind, L'Initiation, The Light of Reason, Upanishad Artha Dipika, No. VII.—Taittiriya Upanishad.*

CUTTINGS AND COMMENTS.

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

An Outline of the Amsterdam Art Exhibition. The proposed Art Exhibition to be held at Amsterdam in connection with the coming Theosophical Congress, will be quite an attractive feature, judging from the programme we have just received. The exhibits will include Architecture : Sculpture of various kinds—bas-reliefs, monuments, columns and busts : Painting—decorations, pictures : Ceramics—vessels, tiles : Textile weaving : Wood-work : Glass-work—including glass for buildings : Metal-work : Book-binding : Leather-work, etc.

With a view to showing his sympathy, the President-Founder sent to the Exhibition a large carved teakwood panel, the central figure in which is the familiar image of Sri Krishna trampling upon the head of a serpent. It had been prepared for the house of one of our most esteemed Dutch Colleagues.

* * *

Theosophist Vice-Chancellors. Our Society has again been honoured by the appointment of Mr. Justice Chatterji, of the High Court, Lahore, as Vice-Chancellor of the Punjab University, in succession to Sir Lewis Tupper who has resigned and gone home on furlough. Needless to say, since he is on the bench of the highest tribunal in the Province, Mr. Chatterji is a man of the highest character and most brilliant attainments. Like his illustrious colleague, the Hon'ble Sir S. Subramanier, of Madras, who has also received the same distinction of the Vice-Chancellorship (of Madras University), he has, for years, been an avowed and generous member of our Society. Under Indian Law, the Governor of a Province or Presidency is *ex-officio*, Chancellor of his local University ; the practical direction falling upon the Vice-Chancellor, who is always a man of unblemished record and high social standing. Thus, little by little, our Society is acquiring, by the advancement of its members, more and more influence in the conduct of public affairs.

* * *

Mrs. Besant neither Saint nor Idol. The following timely letter from Mrs. Besant appears in the *Theosophic Messenger* for April. Though it contains a much needed warning we fear that it will have little effect upon those idolators who carry their worship of Mrs. Besant to such ridiculous lengths as to imperil the eclectic character of our Society, and to degrade it, so far as lies within their power, into a wretched little sect. Mrs. Besant deserves our thanks for her candour.

BENARES CITY, February 17, 1904.

MY DEAR FRIENDS,

I am told, on what ought to be good authority, that there is a growing tendency in the T. S. in London to consider me as a "sacro-sanct personality, beyond and above criticism."

Frankly, I cannot believe that any claim so wild and preposterous is set up, or that many know me so little as to imagine that, if it were set up, I would meet it with anything but the uttermost condemnation. Even a few people, holding and acting on such a theory, would be a danger to the Society; if any considerable number held and acted on it the Society would perish. Liberty of opinion is the life-breath of the Society; the fullest freedom in expressing opinions, and the fullest freedom in criticising opinions are necessary for the preservation of the growth and evolution of the Society. A "commanding personality"—to use the cant of the day—may in many ways be of service to a movement, but in the Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought, and the Society would be far safer if it did not number such a personality among its members.

Over and over again I have emphasized this fact, and have urged free criticism of all opinions, my own among them. Like everybody else, I often make mistakes, and it is a poor service to me to confirm me in those mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts. All my life I have followed the practice of reading the harshest criticisms, with a view to utilize them, and I do not mean as I grow old, to help the growth of crystallization by evading the most rigorous criticism. Moreover, anything that has been done through me, not by me, for Theosophy, would be outbalanced immeasurably by making my crude knowledge a measure for the thinking in the movement, and by turning me into an obstacle of future progress.

So I pray you if you come across any such absurd ideas as are mentioned above, that you will resist them in your own person and repudiate them on my behalf. No greater disservice could be done to the Society, or to me, than by allowing them to spread.

It is further alleged that a policy of "Ostracism" is enforced against those who do not hold this view of me. I cannot insult any member of the Society by believing that he would initiate or endorse such a policy. It is obvious that this would be an intolerable tyranny, to which no self-respecting man would submit. I may say, in passing, that in all selections for office in the movement, the sole consideration should be the power of the candidate to serve the Society, and not his opinion of any person—Col. Olcott, Mr. Sinnett, Mr. Mead or myself. We do not want faction fights for party leaders, but a free choice of the best man.

Pardon me for troubling you with a formal repudiation of a view that seems too absurd to merit denial. But, as it is gravely put to me as a fact, I cannot ignore it. For the Society, to me, is the object of my deepest love and service, my life is given to it, it embodies my ideal of a physical plane movement. And I would rather make myself ridiculous by tilting at a windmill such as I believe this idea to be, than run the smallest chance of leaving to grow within the Society a form of personal idolatry which would be fatal to its usefulness to the world. In the T. S. there is no orthodoxy, there are no Popes. It is a band of students eager to learn the truth, and growing ever in the knowledge thereof, and its well-being rests on the maintenance of this ideal.

Ever your sincere friend,

ANNIE BESANT.

"Far and
Near"
Corres-
pondence.

The Lotus Journal, in its April issue, calls attention to a plan which is designed to promote the growing "international feeling" in the T.S., and merits our sympathy and co-operation. The plan is this:—Any reader of the *Journal* who would care to exchange a monthly letter with another reader residing in some foreign country should apply to the Secretary of the London Lotus Lodge, Miss Marguerite Sidley, 3, Nassington Road, Hampstead Heath, London, N. W., stating name, age and address, and if correspondence in some foreign language is desired the language should be mentioned. The most ordinary events in life, and things by which we are surrounded, our special pets, and other animals and birds, would, if described, prove of interest to one in a far-distant land. We think such an exchange of letters by the young people would prove to be a source of pleasure and instruction. Picture post cards and stamps could be exchanged and a friendly feeling established between correspondents, which would tend to become more general in course of time.

* * *

"A Relig-
ious
Meeting."

Says the *Bangalore Daily Post*:—"Sir P. N. Krishna Murti, K. C. I. E., recently called a second meeting of Pandits of three sects of Brahmans; to consider the question of re-admitting into caste Mr. Dadaji Krishnaji Kulkyrni, M.A., who, after a sojourn of 3½ years in Japan, has returned to India as a Mining Engineer. There was an interesting citation of texts from Dharmasastras (Hindu ethical codes) bearing on the subject, and all the Pandits *unanimously* expressed themselves in favour of the admittance of the gentleman into the Brahman fold, without any *prayaschittam*—expiatory purification. Before the meeting dispersed Sir Krishna Murti complimented the Pandits upon the broad views they had taken." Verily the world moves.

* * *

*The National
Indian Asso-
ciation and
Female Edu-
cation.*

At a meeting of the National Indian Association held in London on May 2nd, Mrs. Flora Annie Steele, the eminent novelist, presided and during the session made some very pertinent remarks, a few of which we quote as given by the *Madras Mail's* correspondent. After touching upon the unity of East and West, she gave expression to certain views concerning Female Education. Alluding to the frequent use of the words "progress" and "education," she said:—

"They were often used by those who had not the faintest conception as to what they desired education to do or to what goal progress should be directed,

That was the reason why it struck her very strongly just then that while we talked of the education of women in India we ought to be quite certain whither we wished her to go. She must confess that she was a little bit of a pessimist in regard to education. Only two days earlier she was speaking at a large meeting at which the question under discussion was, what we were to do with our English girls. Perhaps some present were not aware that in London alone we had over 14,000 women of the better class, cultured and well educated, who were striving as typists, or in other ways to support themselves upon less than 14s. a week. She-like others present, longed to make the life of Indian women more healthy and more cultured; but with this fact in mind they ought to pause to consider whether the education they proposed to give them was

absolutely and entirely the best for them. When a ship set sail from port, a very trifling variation in its compass would lead it to the antipodes of the place whither it was bound. And so in the promotion of female education in India she did earnestly hope that care would be taken at the very start, to avoid falling into the same mistakes as we had fallen into in England. We had allowed our girls to forget their primary work in life, and the situation was a dangerous one. She was one who had personally gone beyond the work that was usual to women; but, say what they would, woman from the beginning had always had as her proper sphere the work of the home to which her genius for domestic detail led her. The instruction we gave our girls in England, being devoid of domestic and hand labour, was unfitting them for that work. The finer qualities of women, qualities which had been represented in the symbolism of woman all over the world, were being destroyed, and the cry was for openings for woman. She was the threshold, the gate through which unborn generations of men passed on to the perfection of humanity. Woman had therefore inherently within herself the openings for her destiny. She trusted therefore that in talking over future efforts the Association would be careful first and foremost not to see that the Indian woman became a B.A. or M.A., but to see that education evolved and did not suppress her womanly qualities. (Hear, hear)."

She next spoke of the need of a "Holiday Home" for Indians in England, so that students "would have opportunities of coming into contact with the good, country-house life of this land." Alluding to "Social intercourse with Indian ladies." Mrs. Steele, said that "one great obstacle to the promotion of social intercourse between English and Indian ladies was the culpable negligence of the former to learn the vernaculars.

In drawing her remarks to a close she said—

"She had come to admire and adopt the Indian division of life, which provided a certain time for learning, a certain time for effort and achievement, and a certain time for reflection at the end of life. Her life had now come down to the reflective stage, and she asked them to excuse her in giving her reflections at such length. She also asked that in the carrying on of their work they should remember that in the matter of education and some other respects England was not perfect. They could scarcely overrate at the present moment the difficulties and dangers with which their system of education had left them, and this fact must be borne in mind in seeking the promotion of Indian education. (Cheers).