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THE THEOSOPHIST

A MAGAZINE OF

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

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 1. OCTOBER 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXVIII.

(Year 1896.)

THE year we are now entering is, of course, that of the majority of the Theosophical Society. The fact was to me so important that I sat up with my thoughts to see the old year out and gather strength to carry us through the coming twelvemonth.

On New Year's Day Mrs. Besant, with Mr. Keightley and Babu Upendranath, left for Poona, where she had a lecturing engagement. Our three American visitors, Clark, Grece and Scrogin, true to the national instinct, made themselves useful by taking the account of stock in the *Theosophist* Office, a job which lasted four days. I myself had all I could do in writing for the foreign mail and reading through large arrears of exchanges. On the 6th and 7th I wrote an Old Diary Leaf, and on the former day had the distinguished honour of a visit from that smooth talker and consummate humbug, “Prof. R. Guelph Norman,” who pretends to be a son of the ruling sovereign. He left his legitimate wife and children at Moulmein, and ruined the life of a highly respectable American lady at Boston by contracting with her a bigamous marriage. The man has, or had, strong healing power, which he exercised to the great profit of Countess Wachtmeister by rescuing her eyes from certain blindness; but he seems

* 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.

to be a thorough scamp in his financial dealings and his relations with the other sex. He is on the black list of the Burma Police.

On the 8th Mr. and Mrs. Grece left for Colombo, and Dr. English followed them on the 9th, as he had to get together and bring to Adyar the personal effects which he had left in the Musaeus School, his permanent connection with the *Theosophist* editorial department having been settled. On the same day Mr. Tokuzawa, the clever young Japanese student, had his order of recall. On the 16th he embarked on the Messageries steamer for Japan and I saw him on board, reluctant to lose him. This left in the house only two Europeans beside myself. On the following day Mr. Yoshitomi Hiraga, Director of the Commercial Museum at Osaka, Japan, brought letters of introduction to me and asked my assistance to collect information and specimens for the important Government department over which he presides. I met him at the station, brought him home to breakfast, and later introduced him to the leading commercial houses of Madras, who were glad to render him any assistance within their power. We had long talks together on the subject of the condition of his country, which gave me a still deeper impression as to the perfect system on which all its affairs were managed.

The foreign mail of the 18th, by the swift P. & O. SS. "Caledonia," brought me letters from New York on the 24th day after posting. Among other things which I learned was the fact that the first Treasurer of the Theosophical Society, Mr. H. J. Newton, a confirmed and obstinate Spiritualist, whose early interest in our Society had long since faded out and who had done everything within his power to discredit us, was killed by a cable car in New York City. Poor man! I felt sincerely sorry for his horrible death, the more so because he had died rejecting the truth which he had been taught about the after-death state. Mr. Newton was a wealthy man and particularly well known as the inventor of the dry-plate process of photography. It may be remembered that it was at his private gallery that the pretended power of Mlle. Pauline Libert to cause spirit photographs to come on an exposed plate by simply laying her hand on the camera, was thoroughly tested and disproved. Mr. Newton and I were both anxious to have her prove the truth of her claim, for its value as a scientific fact would have been great. The days of this week were fully occupied with going about with Mr. Hiraga and day and night correspondence and writing for the *Theosophist*. I was at that time connected with the Mahâbodhi Society as Honorary Adviser, and Dharmapala, being in a peck of trouble about the property at Gya, telegraphed me to come on to Calcutta. So I recalled Dr. English by telegraph, and on the 24th, in company with Mr. Hiraga, sailed for Calcutta in the "Eridan." We arrived on the 27th. Dr. Hübbe-Schleiden came aboard and took me to Dr. Salzer's house, where I had a nice welcome from his

wife and himself. At 6 P.M., on the same day, I presided at Mrs. Besant's first lecture of that season, on the subject of "Caste."

On the morning of the 28th I was confined to my bed by a passing illness. Dharmapala came to consult me about Mahâbodhi, the Zemindary which touches the enclosure about the great temple at one side, and which we were talking about buying. I sent him to arrange with Mrs. Besant for an important meeting on the following evening. Dr. Hübbe-Schleiden came up to town from Uttarpara to be with me. In the evening I presided at Mrs. Besant's second lecture on "Karma Yoga: Building of Character." On the next morning Dharmapala and Tookaram Tatya, who happened to be in Calcutta at the time, came to see me, the latter to consult me about the employment of his time henceforth, as he had the intention of retiring from business. I advised him to devote himself to the inspection of Branches in connection with the Indian Section. At 4-30 P.M., Mrs. Besant gave a splendid lecture on "Vivisection," in the Town Hall, which awakened great enthusiasm, especially among the Jains who are, as is well known, the foremost opponents of cruelty to animals. An enormous audience filled the building to overflowing. After the lecture Mrs. Besant and I met Tookaram, Dr. Hübbe, Upendranath Basu, Norendro Nath Sen, Dharmapala and his pleader, Babu Nunda Kissore Lall, of Gya, and after a full discussion of the points, *pro* and *con*, we decided that the Mahâbodhi Zemindary should not be purchased. We advised Dharmapala to buy a house in the town of Gya as a temporary residence for priests, and I attended to other business with him.

Mrs. Besant was giving lectures and holding conversation meetings daily, to the great edification of the Hindu public. Her final lecture on "Education," was given on the 1st February, and an hour later I put her into the train for Benares. The Secretary of the Calcutta Literary Society, profiting by my presence in Calcutta, persuaded me to give a course of three lectures before his Society. On the 2nd, at 3 P.M., I held a meeting of the Himâlayan Esoteric T. S. (of Simla) and admitted three members. By request I granted permission to the Branch to sit in Calcutta during the cold weather season, as the members were Government employees and were obliged to go up to and return from Simla yearly with the heads of their respective offices. My first lecture on "The Fate of Hindu Boys" was given at the rooms of the Patriotic Institution on Monday evening; my second on the two subjects of "Unselfishness" and "Mesmerism," the next day, with Dr. Hübbe-Schleiden in the chair. The third, on "Soul," at Ripon College, on the 5th. Day by day there was a good deal of discussion going on as to the whole Mahâbodhi business and I was receiving visitors and going about town pretty much all the time.

A grand Military Tournament was held at this time on the broad *maidan*, under the auspices of the Military authorities. It fully de-

served the success it earned, for the troops selected to take part in it were in good training and the exhibitions of drill, horsemanship and driving were very fine. There was also a sham assault upon an Indian Fort, ending with its capture, which was very blood-stirring. On the occasion of my second visit I had for companion Mr. W. Forbes-Mitchell, one of the historians of the Indian Mutiny, a very intelligent and interesting Scotchman, who had his mind filled with vivid pictures of the incidents of that fearful tragedy. My old friend, Mark Twain, then on his lecturing tour around the world, happened to be at Calcutta simultaneously with myself, and here is the note he sent me to ask me to come around and see him.

Friday.

“ MY DEAR OLCOTT,

“ I’m shut up here in the Continental Hotel with a brisk new cold in the head. Come and cheer me up!

Yours sincerely,

(Sd.) S. L. CLEMENS. ”

Now fancy that. The sober-sided President of the Theosophical Society invited to come to the bedside of Mark Twain and cheer him up, who, for more than a generation, has been cheering up the whole world of English readers. But I went, and a delightful meeting did we have; recalling old incidents of our association in the famous Lotos Club, New York, and our meetings at Boston, Hartford, Washington and elsewhere. We smoked our pipes and chatted and laughed, and almost forgot that we were in India, at the other side of the world from our former haunts. And his dear wife and daughter, how tenderly they ministered to him and what a deep impression their sweetness of character made upon me.* For no man of my acquaintance have I a greater respect than for this man, whose purity of character was so completely shown in his undertaking of this very world-round tour, to pay off the great burden of debt that had been cast upon him, as similarly happened to Sir Walter Scott, by the failure of the publishing house which had the publication of his works and in which, to his undoing, he had acquired a co-partnership interest. He was unable to lecture until after the lapse of three days, when he made his appearance at 5-30 P.M. before an immense audience. Needless to say, he kept them bubbling over with mirth and breaking out into applause throughout. I laughed to the shedding of tears at his comical descriptions of his struggles with the German language, and other good points. May blessings attend him to the close of his life. He will leave none but friends behind him.

* By a coincidence, on the very day when this was written a cablegram appeared in the Indian papers that Mrs. Clemens had died, and added that: She was a lady possessed of great grace, gentleness and intelligence. Poor, dear “Mark,” what a blow this must be for him!

On the 11th I lectured at the Saraswat Institution and had in the audience some of my oldest Calcutta friends, who brought back to me the recollection of my first visit to the city with H. P. B. My dear hostess, Mrs. Salzer, was stung that day by a wasp or a scorpion or some other beast of the kind and for a while suffered excruciating agony; her finger swelled up and she could get no relief from the pain until she consulted me. I thereupon tested and proved, for the hundredth time, the efficacy of that, as yet unexplained, remedy of writing on the patient's flesh above the wound and at the extreme point to which the pain has travelled along the nerve, the pentacle or five-pointed star. Within three or four minutes the pain had subsided and the swelling was reduced; after a half-hour or so nought remained but the little inflamed puncture to show that anything out of the way had happened. Though, as above stated, I have made numberless cures by this simple process, and the back volumes of the *Theosophist* (*vide Theosophist*, Vol. II, pp. 58, 92, 215 and 240, etc.) contain certificates from different people, both in India and the United States, of hundreds of cures, this one of Mrs. Salzer possessed great interest from the fact of my having been in the house at the time of the occurrence and been an eye-witness of her excruciating suffering. Somewhere in a back volume of this magazine is a statement from my beloved friend, the late Prince Harisinhji, that he had successfully tried the Pentacle remedy in a very large number of cases of scorpion sting and, I think, also of fever. In recording the cure of Mrs. Salzer's finger I had intended to let the incident go with the bare mention as being simply of the nature of cumulative proof of the healing efficacy of this ancient and mystic symbol. But on second thought it seems to me that the subject possesses enough intrinsic importance to be mentioned somewhat more at length. A search of our back numbers reveals the fact of the almost unfailing efficacy of the remedy in question; that is indisputable and, to judge from my own observations, the obtaining of the proof is within the reach of everybody, high or low, literate or illiterate, psychopath or ignoramus, who can sketch the symbol on a sufferer. True, scorpions are not plentiful outside the tropics, but spiders, bees, wasps, mosquitos and other stinging insects are ubiquitous: they follow the traveller even into the Arctic and Antarctic regions. Is it not worth while, therefore, to devote a little space in this narrative to a discussion of so simple and apparently so infallible a remedy as the one in question?

The correspondents of the *Theosophist* do not seem unanimous as to the explanation of the working of the five-pointed star; some, for instance H. P. B. (Vol. III, pp. 31, 32 and 33), ascribe the cure to the action of the will of the operator; a friend at Partabgarh says (Vol. III, p. 303) that the writing of the name "Allah" in Arabic characters in the palm of the left hand with the index finger of the right, then placing the same finger perpendicularly on the

spot and making a strong pressure, will give instantaneous relief; our old friend, Mr. C. H. Vanderlinden, writes from Jacksonville, Florida, about a sort of waking vision that he had of "a person in ancient garb, with a long, black, flowing beard, a peculiar head-dress with characters on it unknown to me; upon his forehead some figures or marks, etc., etc.," who told him that the use of the five-pointed star, when accompanied by the recitation of—well, a mantra—would be of wonderful curative efficacy, "when known generally would change the practice of medicine to a very great extent . . . Used in the right way, it would be a preventive against the most vehement diseases, epidemic or endemic; the bites of scorpions and poisonous animals would be made harmless by its applications; the diseased parts of the respiratory and other organs of man and animals would be cured by it; pain, no matter how excruciating, would be relieved by its application, which will also recuperate the diminished nervous power." This secret, the mysterious visitor was willing to impart to Mr. Vanderlinden on the condition that it should be used for the good of all, without distinction, but that the secret should never be revealed to any one outside the three members of his family. An ascetic to whom, in the year 1848, Mr. Stricke, an apothecary attached to the Madras Medical Department, did a favour, gave him in return the words of a charm with which he could destroy the pain of a scorpion-sting. The recipient did not believe in the least in its efficacy but, as he says, not liking to hurt the feelings of the *byragi*, wrote it down in his notebook. Disbeliever though he was, he did not fail to experiment with the remedy and, to his unbounded surprise, found it efficacious. At the same time that he was repeating the charm he had to make passes over the painful part of the patient's body with a twig, contriving that the wound should be touched during each pass. The treatment was followed up for years, both by Mr. Stricke and his friend, Mr. Brown, to whom he gave a copy of the mantram, and from whom the words were obtained by us for the benefit of our readers. They are as follows:

"Ong Parathmay Pâchâminyâ Sardhâmath Keetvas Sampardhâ Choo."

This reads like awful rubbish, for it is not taken, we should say, from any living language, but is probably a phonetic travesty of real words. However, this does not matter in the least, for the possessors of the charm, to say nothing about the wandering ascetic who had doubtless used it numberless times, effected the cures desired. One time, on the Coromandel Coast, I heard a person pronounce a mantram over the head of a boy, who was reading for us in a magic mirror, and it was a mixture of Arabic and Sanskrit and brought in the names of deities recognised by the Arabs and Hindus. One remembers that Tennyson's mantra was simply the repetition of his own name; so that, apparently, the form

employed does not matter so long as there can be some awakening of power in the individual who can bring himself momentarily into relation with the astral plane. As to H.P.B.'s theory that it is the will which works the wonder, that may be accepted after the first cures are made by the experimenter, but how one could say that his will (backed, of course, by belief and confidence) could effect the first or first sequence of cures, when their occurrence was an absolute surprise to the healer, is not clear to me. I know, for instance, that when I first used the five-pointed star I had not the least idea that anything would happen, nor had our learned and always respected colleague, Pandit Pran Nath, of Gwalior, who had received information about the sign from the Molvi Zahur-ul-Hassan, of Jodhpur, and who cured a number of persons in his presence. He writes us (Vol. II, p. 58), "obtaining his permission I accordingly did try it in his presence and, to my *surprise*, met with great success. Subsequently I saw the Molvi cure as many as thirty or forty persons." Pandit Pran Nath tells us that native sculptors (meaning, of course, Mussalmans), "when teaching their trade to their children, always cause them to use their chisel first in cutting this figure though they have no knowledge of the mystery behind it. They traditionally regard it as a good omen to begin teaching their children with it, just as the Hindus first teach the word 'Om' at the beginning of a course of instruction in Sanskrit." The Pandit gives us an account of a cure he effected at Eranpur on a man who was the servant of a friend of his. As the story circumstantially describes what happens while the cure is being made, I think it worth while to quote it :

"He had been bitten by a scorpion in the great toe. The pain gradually increasing and rising up in his body he had bandaged tightly his whole leg to try and check it. When brought before me he could not stand upon the leg. I bade him open the bandages, but, as he hesitated, I myself opened them with my own hand and drew the figure described several times. After waiting a moment I asked him where the pain was now. He said it had descended to the knee ; then I further unbound the bandage as far as the calf, drew the same figure as before and again asked him where the pain was. His reply was that now it extended no higher than the ankle. I then drew the figure on the foot, whereupon the pain was brought to the very point of the toe where he had been bitten, and, finding that it had become a mere trifle which he could easily bear, he declared himself cured and walked away after expressing his gratitude."

On page 92 of the same volume of our magazine is a communication on the subject of the five-pointed star by a surgeon who writes from Jaulnah that he had tried the remedy at first in joke, never imagining that it would do any good. He "marked the diagrams on the extreme end of the pain right over the shoulders of

two patients, who had been stung in the finger, and desired them to tap their palm on the ground. The pain instantly receded from the elbow. The next tracing of the diagram was near the elbow, with the same precautions, and the pain receded to the wrist; a third tracing on the wrist brought down the pain to the finger-ends where the sting took place." His third patient was a woman of the working class who had been stung in the toe and the pain had risen to her hip-joint. In this case, the doctor reports that he had the same success as in others. His former remedy in this complaint "was a saturated solution of alum dropped in each eye, which also often acted like a charm." It is a pity that the doctor has not enlightened us as to the *modus operandi* of the last named remedy, telling us what connection there is between a drop of alum solution in a patient's eye and a scorpion sting at the inferior extremity of the body. That it had no kinship with the writing of the star is evident, for he says that "the present remedy has equally surprised both myself and those who were present about me."

So many letters were received by us after the appearance of Pandit Pran Nath's communication that H. P. B. devoted to it a second article, full of erudition, of course, in which she explains the great importance which is given to this Pentagram in Kabalistic magic and among Western occultists of the ceremonial magical school in general. The article is well worth reading for any one who wishes to know the mystical meaning of this sign of power. The writer of the article "Magic," in the "New American Cyclopædia," says that the occult qualities of the symbol are due to the agency of elemental spirits. Before employing it ceremonially the magician must put it through a very solemn process. It "must be consecrated by the four elements, breathed upon, sprinkled with water, and dried in the smoke of precious perfumes, and then the names of great spirits, Gabriel, Raphael, Oriphael and the letters of the sacred tetragram, and other kabalistical words are whispered to it, and are inscribed upon it, etc."

With this, I think, we may close our chapter, for Mrs. Salzer's finger has been cured, and we have obtained at least some little explanation of the phenomenon, or, rather, abundant proof that the writing of the symbol on a stung and suffering patient will speedily drive away the pain.

H. S. OLCOTT.

HISTORIC THEOSOPHY.

[*Concluded from p. 758.*]

IN the foregoing extracts there are necessarily misconceptions and omissions; for it could scarcely be supposed that any exoteric works in existence prior to the last quarter of a century, would contain even in general outline more than a few of the matters so exhaustively dealt with in such works as Sinnett's "Esoteric Buddhism;" much less the "Secret Doctrine;" whose authors had so much more access to inner knowledge. And yet, how much there is with which we have become familiarised—and with what a meed of praise does Dr. Draper speak of that which too many later authors (without his breadth of view) have exhausted themselves in abusing! How differently, in short, was the whole subject handled, before prejudice had been awakened against its later exponents, and how favourably does the foregoing compare with such poor and weak effusions, such childish diatribes, as were published after Draper's time. Prior to the dates when odium was specially directed against the individual teachers of them, the great power and value of the Indian metaphysical works, all garbled and misunderstood though they may too often have been, would appear to have been more or less generally admitted; and this may be looked upon as a sufficiently heavy indictment against those later opponents of the theories which those works contain—whose judgments would appear to have been swamped in the mire of personal enmity, or lost and swallowed up in bowing servilely to the imperious dictates of a fashionable scepticism utterly unworthy of any liberal-minded thinker.

But, turning from all this, let us pass in view the general points which may be discovered in the above excerpts, that we may perceive the better how they agree with your own views. It appears, then, that what is above described as space and force, according to the prevailing views held by the physicists, is that which might be better described under the ideas of space and universal consciousness—the root-base, the First Cause, or that general informing spirit of nature which has been described as being the pantheistic view of Deity. From this emanates the human mind, as well as every other form of intelligence; which afterwards, passing through many forms and lives, is at last reunited with its source—but with the added experience of all its past existences, as well as the potentialities with which it set out. And in these successive existences it necessarily goes through experiences of both good and bad qualities; so that it starts causes and effects, which, as action and reaction are equal, have in their turn to be equilibrated—thus pointing to the

well-known theosophical teaching as to the law of Karma. Here also it appears that our own efforts are alone of value in securing any advance, because the progress of humanity in general is made up of that of its separate units—therefore no vicarious atonement on the part of others can suffice to remove the effects of error on our own part. Likewise there is also given the view now held as to the constant changes going on in all nature, which culminate on this plane in the rise and disappearance of continents races and sub-races—the whole being ruled by the great law of cyclic periodicity which the ancients in accordance with their astrological views, thought was measurable by the movements of the stars and celestial bodies. In short, we have a fair presentment of the primary views held by present-day theosophists as to emanation and absorption, the manvantaric period, reincarnation, karma, and other leading features, which are too well known to need further notice at present. Omitting, therefore, all reference to writers dealing especially with the thought of our own times, we will again look back into antiquity, and see a little of the views held by the Egyptian priesthood. These affirmed “that nothing is ever annihilated ; to die is therefore only to assume a new form.” They therefore implied that reincarnation is a necessity ; and this very brief glimpse into their arcana shows the existence of the same science as to the eternity of consciousness as that of India—especially when we further compare it with the statements of the priests to the Greeks as to the ignorance of the latter in regard to past time, and the exhibition of vast chronological data to Herodotus and others,* in which there were noted events going back many thousands of years prior to the dawn of European history, and mentioning the sinking of the Atlantean continent and other matters distinctly such as are now taught.

Moreover, there are in the Egyptian temples sculptured zodiacs and planispheres which by the positions they assign to the polar axis of the heavens and other particulars, indicate the same history of cosmic changes as those given in the latest theosophical works, as frequently referred to there in proof of their correctness. But as all theosophical students know, Egyptian history and remains are filled with the most voluminous materials for comment and research from our own point of view ; and to attempt to deal with more than a fraction of them at present is neither necessary nor desirable. We better appreciate the general bearing of these when we come to deal with the underlying principles of the philosophy of surrounding nations, who appeared to have borrowed their materials from this source among others.†

Of these neighbouring peoples, the Greeks whose history we are more fully provided with occupy a conspicuous place in regard to the matters we are dealing with, and much theosophical matter is

* *Ib.*, II., 365—8.

† *Cf. Isis Unveiled*, I., 515.

obtainable from their works. The Greeks were above all things speculative philosophers, and within certain limits they excelled in the prosecution of purely mental and metaphysical research. As so many of their leading and representative thinkers made a point of travelling far and wide in search of knowledge, it not infrequently happened that they gathered together a heterogeneous mass of information—which, lacking any sure criterion, might just as often contain much that was false, as of what was true and useful. In their travels they came across Egyptian hierophants, Chaldean and Persian Magi and followers of Zoroaster, Brahmanical and Buddhistic priests and philosophers; and from each and all of these they would obtain more or less of that which they were in search of. These gleanings it appears that they each went to work to incorporate into systems of philosophy more or less of their own devising; and it would naturally depend altogether upon the character of the men, and their antecedent Karma, as to what value the result might have. In those cases where, by the similar labours of previous lives, considerable powers of discernment had been reached, this result might not improbably be a large advance towards true Theosophy; but with others of a more material turn of mind there might result a corresponding development of physical science or materialistic philosophy, more or less incomplete. In addition to these, however, we find also that there were some who presented what would appear to be undoubted proofs of their having been initiated, not only into the mystic science of their own country, but also that of the far East*—in fact to have reached, by whatever means, a more or less thorough understanding of true occult knowledge. Nearly all, so far as we can judge, present undeniable traces, whether distinct or more obscure, of having come in contact with those who were in possession of the same knowledge which we are to-day studying under the name of Theosophy. And, as showing that the sources of these views of nature and man have been the same for the last three thousand years, it may be noted that the foregoing statements as to the Greeks and their travels are substantiated by such information as the following:—

“Anaxagoras of Clazomene, . . . like several of his predecessors, had visited Egypt.” “Of Pythagoras . . . if we were not expressly told so, we should recognise from his doctrines that he had been in Egypt and India. † Of Empedecles of Agrigentum it is said that “In the east he learned medicine and magic;” and Democritus of Abdera “passed into Egypt, Ethiopia, Persia, and India, gathering knowledge from all these sources.” So, likewise, in regard to Pyrrho, “it is said he had learned in India from the Brahmins, whither he had been in the expedition of Alexander”—

* *Ib.*, I., 305—6.

† *Ib.*, I., 35, 284, 300, and note to p. 346. Also Godwin's “Lives of the Necromancers,” pp. 48—50.

and the ideas put forward by Thales of Miletus "came into Asia Minor as a portion of the wisdom of Egypt." The obscure manner in which such authors as these generally refer to their doctrines, though perhaps often due (at least in part) to imperfect understanding of these matters, was in all probability quite as often the result of promises of secrecy, such as we are told were always exacted from those who entered upon such paths. So with Pythagoras; of whom it was said that "In correspondence with his principle of imparting to men only such knowledge as they were fitted to receive, he communicated to those who were less perfectly prepared, exoteric doctrines, reserving the esoteric for the privileged few." "There was then, as . . . there has been . . . since, a private as well as a public doctrine. Alexander upbraids the philosopher Aristotle for his indiscretion in revealing things that it is understood should be concealed." Of the Peripatetics, it is said that "these lectures were of two kinds, esoteric and exoteric, the former being delivered to the more advanced pupils only." * Naturally also, of those who had entered upon the path of occult enlightenment, some would go much further upon it than others, and we might (in cases where they permitted themselves to speak of such subjects) expect to find their advance would be correspondingly marked in its results—as we may decipher these from the symbolical or otherwise veiled expressions of such students. Again; in such early times as those we are discussing, the arts and sciences were perhaps not always marked off into their several departments with the rigorous precision they now are †—so that, for instance, the science which was known under the name of *Horoscopy* was made up of astronomy, astrology, and sometimes chronology; whilst that of Medicine was a mixture of magic, alchemy, surgery, chemistry, and botany—and perhaps hardly one of these would constitute a separate study except in certain cases, of which the Egyptians present an example. So, also, it is well known that the outer or exoteric knowledge was, by those who held the clue, considered to be merely the doorway to the inner or exoteric. Therefore, all things considered, if traces of theosophic thought are to be looked for, it might be expected that they would be far more numerous in the Greek philosophies than in those which pertain to periods of other European nations not exclusively modern.

Since that which we look upon as the First Cause must, of course, be regarded as the origin of all things, some comparison of the ideas which various philosophers have entertained upon the subject of Deity may not be out of place. Whatever value we may attach to such speculations as to the First Cause, certain it is that the greatest minds, both in ancient and modern days, have deemed

* Cf. "Isis Unveiled," I, 287, 307-8, 406, 407; cf. "Anacalypsis," I, 16 (Burns's Edition), and note.

† According to Sir G. C. Lewis, in his "Historical Survey of the Astronomy of the Ancients."

their efforts not ill-spent in such enquiries. The theosophists of the present day find it necessary to concede a pantheistic view as to the existence of a universal consciousness, in order to provide a hypothesis admitting the solution of problems not otherwise resolvable in a satisfactory manner.

The ancients seem to have used the expression "Soul of the World" very frequently, where we make use of the words Universal Consciousness; and therefore, in comparing their ideas concerning the Deity, this conception may enable us to perceive more clearly the identity of their views, and their approximation to our own.* If, then, we are to put this interpretation upon the expression "Soul of the World," we may more easily see how these ideas fit together, and also with the theosophical ideas concerning emanation and absorption, the nature of Matter, and other leading points. Thus of Thales of Miletus: "It has been affirmed that he attempted to concentrate all supernatural (?) powers into one; to reduce all possible agents to unity; in short, out of Polytheism to bring forth Monotheism; to determine the invariable in the variable." That is, he had concluded that all things emanate from one source, as in the end all return to it; and therefore that whatever is, must resolve itself at last into the One. When we come to examine the views of others, we find the same thing; for "There can be no doubt that in Heraclitus there is a strong tendency to the Doctrine" above referred to—while of Socrates we find: "It is not to be denied that there are plain indications in some of his sentiments, of a conviction that the Supreme Being is the Soul of the World." Similarly, "Zeno started from the position that only one thing really exists, and that all the others are only modifications or appearances of it. And in examining the philosophy of Parmenides, "His Pantheism appears in the declaration that the All is thought and intelligence; and this, indeed, constitutes the essential feature of his doctrine. So of Melissus of Samos, who likewise "founded his argument on the nature of Being, deducing from it Unity, Unchangeability, and Individuality." Xenophanes "Proclaimed God as an all-powerful Being, existing from eternity, and without any likeness to man. . . . This principle or power was to him the same as the universe; the substance of which, having existed from all eternity, must necessarily be identical with God; for, since it is impossible there should be two omnipresents, so also it is impossible there should be two eternal. It may therefore be said there is a tincture of Orientalism in his ideas, since it would scarcely be possible to offer a more succinct and luminous exposition of the Pantheism of India." He says that, "The vulgar belief which imputes to the Deity the sentiments, passions, and crimes of man, is blasphemous and accursed. He exposes the impiety of those who would figure the Great Supreme under the form of a man, telling them that

* Cf. "Secret Doctrine", I., 50.

if the ox or the lion could rise to a conception of the Deity, they might as well embody him under their own shape; that the negro represents him with a flat nose and black face, the Thracian with blue eyes and ruddy complexion. There is but one God, He has no resemblance to the bodily form of a man, nor are his thoughts like ours." In fine, when we compare all these philosophers one with another, we find their ideas are the same; and lead to the view that "The origin of all things is in God, of whom the world is only a visible manifestation. . . . it is an emanation of Him. On this point we may therefore accept as correct the general impression entertained by philosophers, Greek, Alexandrian, and Roman after the Christian Era, that, at the bottom, the Greek and Oriental philosophies are alike, not only as respects the questions they proposed for solution, but also in the decisions they arrived at. As we have said, this impression led to the belief that there must have been in the remote past a revelation common to both. . . . This doctrine of emanation, reposing on the assertion that the world existed eternally in God, that it came forth into visibility from Him, and will be hereafter absorbed into him, is one of the most striking features of Veda theology. It is developed with singular ability by the Indian philosophers as well as by the Greeks, and is illustrated by their poets."

And when we glance through the succeeding centuries, we find these imperishable teachings still found exponents, even in the darkest ages of persecution and intolerance; for in the IXth century it is said that "From Eastern sources John Erigena had learned the doctrines of . . . the creation, with which, indeed" he identified "the Deity himself. He was, therefore, a Pantheist; accepting the Oriental ideas of emanation and absorption not only as respects the soul of man, but likewise all material things. In his work 'On the Nature of Things' his doctrine is 'That, as all things were originally contained in God, and proceeded from Him into the different classes into which they are now distinguished, so shall they finally return to Him and be absorbed by the source from which they came; in other words, that as before the world was created there was no being but God, and the causes of all things were in Him, so, after the end of the world, there will be no being but God' ". This is much the same as if he had said that the Universe is composed of but one thing—that all is consciousness. And, to come down to the last two centuries, we have in this connection "a quotation from the General Scholium at the end of the Principia of Newton. 'The Supreme God exists necessarily, and by the same necessity He exists *always* and *everywhere*. Whence, also, He is all similar, all eye, all ear, all brain, all arm, all powers to understand, to perceive, and to act, but in a manner not at all human, not at all corporeal; in a manner utterly unknown to us. As a blind man has no idea of colours, so we have no idea of the manner by which the allwise God perceives

and understands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched, nor ought he to be worshipped under the form of any corporeal thing. We have ideas of his attributes, but what the real substance of anything is we know not.' "

From the being and nature of Deity we pass naturally to view the various conceptions as to the origin and destiny of the human ego or individuality more especially, which is commonly known under the somewhat indefinite name of soul. Heraclitus " regards the soul of man as a portion of fire migrated from heaven"—that is, a spark from the universal Consciousness or fire of life, and therefore an emanation of Deity ; which agrees with the views of the followers of Pythagoras. They " held that the soul of man is merely an efflux of the universal soul." Both of these might not inaptly be compared with the description given in Genesis.* " Plato . . . taught that the soul is immortal and imperishable . . . It will be understood that this psychological doctrine is essentially Indian." Plato's views of the immortality of the soul . . . recall, in many respects, the doctrines of India." ". . . as sparks issue forth from a flame, so . . . did the soul of man issue forth from the soul of the world". It is said of the Pythagoreans that " The doctrine of transmigrations which they had adopted . . . if it does not imply the absolute immortality of the soul, at least asserts its existence after the death of the body." Plato is represented as having taught " that, as to the condition of departed souls, they hover as shades round the graves, pining for restoration to their lifeless bodies ; " † but here he is doubtless speaking of what theosophists call the Elementary (especially while the entity is still attached to it); since, seeing what is supposed to have been the source of his knowledge, he must have understood the matter more fully. To the earth-bound entity and its astral form such things may happen ; but as to the true individuality " he holds that its existence is passed in migrating through various human . . . shapes." ‡ So that we here come upon the theory of Reincarnation ; which will also be found in other instances—and the reason of this long pilgrimage, according to Anaximander of Miletus, is that the ego may " undergo due penalties and expiations of wrongdoing." Naturally, therefore, we may find that where Reincarnation was postulated, the law of Karma was also accepted with it ; and they must have had a knowledge of the existence of the ego in Devachan between its periods of rebirth—as we may see from a remark concerning the Pythagoreans, to the effect that " They supposed souls can exist without the body, leading a kind of dream-life"—

* " Gen." 11, 7.

† Cf. " Isis Unveiled", I., 344.

‡ *Ib.*, I., 328, 401, 429, 432. By the word *soul* neither Democritus nor the older philosophers understood the *nous* or *pneuma*, the divine *immortal* soul, but the *psyche*, or astral body ; that which Plato always terms the second *mortal* soul,

which is very much what, according to theosophic teachings, is said to be the case.* The pupils of Pythagoras say that he taught in regard to this theory of Reincarnation, that "the disembodied spirit becomes incarnate again as soon as it finds a tenement which fits it." Empedocles talks of "the imperfection the soul has contracted, and for which it has been condemned to existence in this world, and even to transmigration from body to body." But the admission of Reincarnation as a fact in nature, and the further admission of human mental and psychic evolution as the only true theory of human development, carry with them the necessity for a pre-existence of the soul or immortal part of us †— that our present life is not the first and only one we have lived.

Seeing it has been claimed that the ancients had an almost universal belief in Reincarnation, it would be strange if we did not meet with many notices of it in some aspect or other, among the thinkers we are at present examining. Accordingly, we find that "Plato considered the soul as having already eternally existed, the present life being only a moment in our career; he looked forward with an undoubting faith to the changes through which we must hereafter pass." "Thus Plato's doctrine of the immortality of the soul implies a double immortality; the past eternity as well as that to come, falls within its scope." "His views of the ancient condition and former relations of the soul enabled Plato to introduce the celebrated doctrine of Reminiscences, and to account for what have otherwise been termed innate ideas." "Innate ideas and the sentiment of pre-existence indicate our past life." "They are the recollection of things with which the soul was once familiar. All knowledge is not attributable to our present senses. . . . but a very large portion, and by far the surest portion, is derived from the reminiscence of our former states." Thus, for these and other reasons, he concludes that what is known as the "sentiment of pre-existence proves the soul to have existed before the body." "For he says that there are souls which, in periods of many thousand years, have successively transmigrated through bodies of various kinds. Of these various conditions, they retain a recollection, more faintly or vividly, as the case may be. Ideas seeming to be implanted in the human mind, but certainly never communicated to us by the senses, are derived from these former states."

Exhibiting, as Plato does, so much knowledge in common with modern Theosophy, we need not be surprised to find that the human septenary division appears also to be referred to; since he enigmatically says that "of the soul there are two primitive component parts, a mortal and an immortal," ‡ by which he doubtless means to indicate the higher triad of Atma, Buddhi and Manas, and

* *Ib.*, I., 290, as to Pythagorean views.

† Aristotle, "De Anima", lib. I., cap. 3, quoted in "Isis Unveiled," I., 251.

‡ *Cf. Ib.*, I., 37.

the lower part, or quaternary ; one part of which is so often spoken of as a "ghost". Under these circumstances it is only to be expected we should find some reference to the Nirvânic condition also ; and we may possibly so translate his statement that "an unembodied life in God is reserved for the virtuous." The manner in which he conveys the imperishable individuality underlying all the changes of body, by means of natural similitudes, is thus shown : "Plato would say, there is contained in every acorn the ideal type of an oak, in accordance with which as soon as suitable circumstances occur, the acorn will develop itself into an oak, and into no other tree. In the act of development of such a seed into its final growth, there are, therefore, two things demanding attention, the intrinsic character of the seed, and the external forces acting upon it. The Platonic doctrine draws such a distinction emphatically ; its essential purpose is to assert the absolute existence and independence of the innate type and its imperishability. Though it requires the agency of external circumstances for its complete realisation, its being is altogether irrespective of them. There are, therefore, two elements concerned—an internal and an external."

We may next note a few ideas as to space and matter, for these are interesting from the present standpoint. If we hold that spirit with its opposite pole of primordial matter, constitute together the sole existing realities, and that all else is only a mode of their expression, it will follow that all the transitory forms which matter takes are illusive, having no real existence beyond mere appearances. And the prerequisite or groundwork for this metaphysical presentment of things, as seen from this plane, is the existence of Space—which, as it was the source of all the things of time, the ancients seem to have considered the Eternal Parent.* The first requisite for action, and indeed its passive principle, must first consist of the space wherein that action takes place.† It is to our senses the symbol and the only representative of infinitude, which has neither beginning nor end. The Egyptian Isis was supposed to say, "I am that which is, was, and always shall be," and had the female sex—possibly in the sense of illustrating one of its properties more particularly—that of passivity. Hence Isis was, in one of her aspects, the eternal and universal mother, Space.

But space as the groundwork of action supposes primordial matter ‡ as its co-ordinate—primordial and indestructible only because it is the opposite pole of spirit, and therefore co-eternal with it. And this matter occult science has recognised under its outward aspect, in what is entitled Ether or cosmic substance ; which may be conceived of as co-existent and co-extensive with space ; but that the mentality of our lower mind, being a thing very finite, is inca-

* Cf. "Sec. Doctrine", I, 35.

† *Ib.* I, 55, 342 ; and of "Isis Unv.", I, 206-7.

‡ Cf. "Secret Doctrine", I, 35, 41 ; & "Isis Unveiled," I, 28-9.

pable of apprehending infinitude. And the existence of space and its concomitant primordial substance, without reference to action, implies that repose or quiescence which has been spoken of as the "Night of Brahma," or the Pralaya state of the Cosmos.* This condition of things, though of immense duration, is not infinitely so; but, being limited, comes therefore to an end. This of necessity is followed by the opposite condition, or the state of activity, which likewise must have its limit; thus showing periodicity, or the alternate recurrence of the pairs of opposites. All states are in their nature transitory.

Since, then, we have space, or the sphere of action; matter, or the thing acted upon, and quiescence, the state prior to action, the commencement of the action itself implies that we have also an initial force, or the thing which acts. As this takes definite directions, there is consciousness behind the force. In this instance it is supposed to be the universal (or rather cosmic) consciousness, which most religious systems refer to under some similitude as the Divine Mind. In this sense, the whole may be considered analogous to the triune division of spirit (consciousness), soul (force) and body (matter) of Paul and the Christian mystics, and gives reality to the affirmation that "In Him we live, and move, and have our being," where, however, the masculine gender is used, in compliance with the Hebrew or Jehovistic idea of the Godhead.

Because of the alternation of action and reaction, motion and repose, as it seems to our senses, the mind gets the idea of time or succession—which therefore may be considered as of the same illusive nature as the apparent permanence of the material forms from which it takes its data, and the phases of things which give rise to it.

The foregoing digression may seem somewhat out of place, but it has been derived from well-known theosophic sources, and entered into because it may serve for the better understanding of certain references among ancient writers, who may thence be deemed to have been more or less familiar with theosophical teachings and ideas. It is said of the Greek philosophers of the Eleatic school, that they were very mystical; for "they asserted that time and motion . . . are phantasms of the imagination, or vain deceptions of the senses. "Parmenides . . . starting from the nature of Being, the uncreated and unchangeable, denied altogether the idea of . . . time . . . and pronounced change and motion, of whatever kind they may be, mere illusions of opinion." Democritus of Abdera was convinced that matter and space, on the physical plane, alone exist. †

The periodic or cyclic recurrence is a marked phase of

* Cf. "Secret Doctrine," I, 39, 63.

† Cf. "Isis Unveiled," I, 402-2.

things on this plane and Anaximander says that "the infinite being . . . the cause of generation, it was also the cause of destruction; things must all return whence they came, according to destiny." And Anaxagoras, speaking of time and matter or the essence of things transitive, says: "Wrongly do we Greeks suppose that aught begins or ceases to be, for nothing comes into being or is destroyed." Anaximander is doubtless speaking of things as they appear to us; Anaxagoras of their essence or real portions; but in such statements we cannot fail to note the coincidence of Greek and Hindu ideas. Heraclitus also "carries his ideas of the transitory nature of all phenomena to their last consequences, and illustrates the noble doctrine that all which appears to us to be permanent is only a regulated and self-moving recurrence of similar and opposite motions." These conclusions have been but little improved upon in the time which has passed since the days of Heraclitus; for the latest views go to show that "In such perpetually recurring cycles are the movements of material things accomplished, and all takes place under the dominion of invariable law." * "Not without difficulty do men perceive that there is nothing inconsistent between invariable law and endlessly varying phenomena; and that it is a more noble view of the government of this world to impute its order to a penetrating primitive wisdom, which could foresee consequences, throughout a future eternity, and provide for them in the original plan at the outset. . . ." All the elaborate resources of more than forty centuries have not done more than to substantiate some of the conclusions of the earliest mystic speculators; and Democritus might well appeal for support on behalf of his own theory to the works published during the last few years, when in them we find such passages as this:—"what we really can see is that throughout the whole of this enormous range of space and time law prevails; that, given the original atoms and energies with their original qualities, everything else follows in a regular and inevitable succession; and that the [whole material universe is a clock,] so perfectly constructed from the beginning as to require no outside interference during the time it has to run to keep it going with absolute correctness." † Truly, "History repeats itself," and if Heraclitus taught his audience in ancient Athens that the principle of life was "only an unceasing motion," ‡ so we, over and over again, have been told the same thing as the very latest conclusion of modern science—truly or not. And when, in the past and gone ages, the great occultist Pythagoras taught his disciples the values of numbers, § so that "To particular numbers they . . . imputed great significance,—asserting that 'there are seven chords or harmonies, seven pleiades,

* Cf. "Secret Doctrine", I, 62.

† Laing, "Mod. Sc. & Mod. Thought," p. 76.

‡ Cf. "Secret Doctrine", I, 2; & "Isis Unveiled", I, 408.

§ Cf. "Isis Unv.", I, xvi.

seven vowels, and that certain parts of animals change in the course of seven years,* this meant that an analogous comprehension of natural laws had been arrived at, to that which the laborious researches of modern chemists have conducted them; for these "know that there is nothing in their elements or formulæ to which numbers do not belong. . . . This doctrine may be illustrated by facts familiar to chemists, who, in like manner, attach significant numbers to the names of things. Taking hydrogen as unity, 6 belongs to carbon, 8 to oxygen, 16 to sulphur. Carrying these principles out, there is no substance, elementary or compound, inorganic, or organic, to which an expressive number does not belong. Nay, even an archetypal form as of man or any other such composite structure, may thus possess a typical number, the sum of the numbers of its constituent parts. † "And as to the particular value the Pythagoreans put upon the number seven, this is largely corroborated by many scientific facts in reference to animal life, disease, and the constitution of the human body. ‡

Democritus and others, in their speculations upon matter and motion, had reached the hypothesis that atoms are only as mathematical points, and ultimately regarded them as mere centres of force. " . . . since the units, or monads, as they were also called, are merely geometrical points, no number of them could produce a line." . . . "As to the interval thus existing between monads, some considered it as being mere aerial breath, . . ." or what we should now call vibratory rates of distinction. And the views thus promulgated from so ancient a source have again been brought forward by modern scientists with applause; for even Faraday seems to see "in the atoms and molecules, centres of force, and in the corresponding element, force, an entity by itself". §

It is well known that theosophists have always considered that what has been called the Astral Light—an aspect of the Ether of space—is the great storehouse for the images or simulacra of every object. ¶ That is, all things give off continually certain shadowy facsimiles or eidolons of themselves, which bear somewhat the same analogies to those objects which the picture upon a limelight screen does to its original prototype. But whereas the things may change and pass away, yet the astral images of them remain; and can be seen by those who have cultivated the proper faculties, such as psychometry and clairvoyance. As both this theory and the practices which arise from its acceptance, or are based upon its ascertained conditions, are very ancient in India and other traditional homes

* Cf. "Isis Unv.", I, 35.

† Cf. *ib.*, I, 38.

‡ Cf. "Sec. Doctr.", II, 90, 91, 622-3.

§ Cf. *ib.*, I, 506-7.

¶ Cf. *ib.*, I, 63; & "Isis Unv.", I, ¶ 178-9, 272, 284, 301, 395, 297. Also *Austral Theosophist* Vol. I, No. 2, where some very interesting experiments are noted,

of magic and occultism, we must expect those of the ancients who thence received their knowledge will express the same views, however obscurely. Thus Democritus "resorted to the hypothesis . . . that all things constantly throw off images of themselves, which are assimilated by the astral ether—from whence they may in turn enter the soul" or give rise to impressions in the mind of the person who has the faculty of perceiving them. These ideas as to the astral light have of late received a tardy and partial recognition at the hands of isolated scientists; and what scholars formerly looked upon as the wild fancies of the Greek speculators, are now well known to be otherwise.

Theosophists are aware that there have been in earlier times, great natural cataclysms, involving the destruction not only of cities, but of whole continents; such as the sinking of Atlantis, and of those lands which formerly existed where now are the Indian and Pacific oceans—and these stupendous phenomena are said to be, like everything else, periodic, and to run in cycles more or less well known to those who may be expert in such matters.* But these ideas, though often enough challenged not only by unthinking persons, but also by some men of science, and considered as only another of the extravagant theories upheld by modern theosophists, are all to be found in the writings of the ancients. Thus "Anaxagoras maintained that there have been grand epochs in the history of our globe, in which it has been successively modified by fire and water . . ."—and that, as we are now aware was held by others—there had been a great displacement of the polar axis. Pythagoras held that though the world is eternal (probably meaning the universe) the earth is transitory and liable to change. Plato is still more specific on this head, for in addition to describing the disappearance of the last island of Atlantis, he says that the world undergoes periodical revolutions by fire and water; which is re-stated with emphasis in theosophical works of the present day.

Comparatively few of the leading points in connection with the ancient history of philosophy and their resemblance to modern Theosophy are here commented upon, and only the most important names—but, did time and opportunity permit, many other of the less-known heads of our subjects of enquiry might be paralleled among the writings of former days. So, in like manner, if we care to pass from the study of books to those of less perishable things, such as monuments, and translate thence the meaning of the symbols they exhibit, many volumes might be found inadequate to contain more than a moiety of the evidence thence to be derived. And this refers as much to the architectural and other remains of the new world, as it does to the better-known relics of the old. If, as it is so often said, Theosophy is what lies at the roots of every religion

* Cf. "Isis Unv.," I, 294.

and science, this must be the case; and it is also the reason why so many people, when they hear isolated bits of the so-called "new" ideas, think the exponents of the same are just on the point of falling in with the religious views of their hearers—but they do not; for they have a synthetic philosophy which includes all the others, and hence the resemblances.

And thus, throughout every age and among many different nations, we might see that the same ideas have always prevailed as to the origin and the destiny of humanity, the cosmic processes and developments, and the nature of Deity. No matter what guise may have been given to them by the priests and devotees of transitory religions, or however variously they may have been presented in the ideas of philosophers and others, or may laboriously have been evolved from scientific observation, yet in their essence they appear to be unalterably the same. If, then, while nations arise and pass away—while "infallible" and other would-be everlasting religions come into existence, only to lapse into oblivion—nay, while the very face of nature itself forgets to wear the aspect it did of old, and puts on a new face—if, we say, while all these take place, we may yet trace throughout all these mutations of the rolling ages the one guiding light of that which for the present we call Theosophy, is it a safe conclusion that it has no higher origin than the dreams of enthusiasts—the imaginings of ascetics, and the reveries of poets? Or shall we not rather conclude that, like the human mind itself, it is the one true base of knowledge; and occupies in relation to the intellectual efforts of successive races, the same position which their achievements do to the efforts of any single individual? If so, then all must concede that it is the one thing most desirable to know. And though, in the eyes of the sceptic, the modern system they so much condemn may seem but a "mere *réchauffé* of ancient ideas,"* yet in the very nature of the thing every successive synthesis of it must so appear to the superficial enquirer who does not take the trouble to examine deeply into the realities of Historic Theosophy.

S. STUART.

* *Vide* Introd. to "Phantasms of the Living," by the Psychical Research Society.

THE SCIENCE OF FOOD.

[*Concluded from p. 733.*]

THE food taken from the vegetable kingdom supplies man's vitality body. Animal food furnishes supplies for the building of man's desire body (I will return to this point later). The life carries with it into the animal kingdom all it has acquired and builded into itself in its long journey, its power to organize along certain axes, to organize into centres, to govern, to discriminate; carries its habits, its affinities and aversions, and in the animal kingdom unfolds many more. That which was merely general power of irritability in the life of the plant, now evolving in the animal form, and no longer rooted to one spot, takes on definite expansion and moulds itself into particular vibrating centres. These separate centres, each presided over by a definite little intelligence or deva, become the five senses. Those of you who are familiar with the Hindu Upanishads * will remember the order of their unfolding.

The evolution of the senses by the utmost gratification of them constitutes the chief evolution of life in the animal kingdom. The sense centres become so acutely sensitive that the sight or sound or smell or taste or touch of the cause will produce the sensation instantly. This is the development of what is called instinct in the animal. It means that life has reached a higher, more responsive stage than in the vegetable kingdom.

As, in the automatic and unconscious responding to impacts in the vegetable kingdom lies the germ of the animal senses, so in the sense-instincts in animal life lies a germ of mind. The senses relate themselves to each other and establish a sort of relation between the sensation and its cause: so that when some particular sensation is frequently aroused in an animal it finally impresses its stamp on the whole animal. This is the beginning of the organizing of the life sensations into a higher centre. It is the beginning of character. The lower phases of emotion, such as likes and dislikes, terror, fear, anger, passion, selfishness, are being builded into the life unfolding in the animal form, and builded in as permanent emotions. Many of these desires and sensations are very subtle but they constitute a living world of lower astral elemental essence on this plane. If, for instance, a man should let himself be swept into an astral current of anger, the force of the animal desires on the astral plane which are of that nature, can rush through him and carry him quite out of his balance. The same is true of fear, or any lower emotion.

The centre toward which this evolving life in the animal form

* See Aitareyopanishad.

is now climbing and unfolding, is the plane of mind. With this development of organized sensations into primary concepts through impacts from without and vibrations from within upon the, until now, unawakened mental matter, evolution of the lower mind begins. The life now learns to transmit its vibrations inward in itself, to the subtle plane known as mind, and to respond to the impulse which comes from it. In all the most domestic animals this stage of centralising feelings and sensations into concepts has begun.

Notice that in animal food we have a very different condition to meet from what we found in the less evolved vegetable life. In every atom of animal flesh, in every particle of the flavor and odor which constitute a part of its astral body, we meet highly organized sense desire, and grouping of sensations into memory, which holds in it all the experiences of greed, fear, fierceness, passion, impulse, whatever belongs to animal nature. The student will see a little later what effect this has in the building of his bodies. This evolving life, with its highly organized animal sense centres, and its beginning of mental concepts, now becomes by processes too minute and intricate to detail in this paper, ready to wake into activity and join the higher mental plane matter in which it is to become the organized germ of a causal body, into which the Ego, himself at this stage but a germ, and from another line of evolution, enters and makes his home. He, the Ego, comes into this causal body house as ignorant of its long upward climbing process, as it is of his higher purpose in evolution. He is to become its master, but he has first to learn all about it, and how to master it. Meanwhile, the well organized intelligences of the sense centres of his astral body with their desire and their passion and their greed, quite overpower and rule him. In his ignorance he identifies himself with this lower evolution and builds up a great conception of "I am I" which means that he fully believes that he is his bodies. He carries this misconception through many incarnations until his own ignorant and mistaken thoughts desires and actions bring such dire kârmic results that the "I am I" state begins to pall upon him. It is at this stage that he finds that if he would expand his consciousness beyond his bodies he must bring these lesser lives under his control.

Let us now take the four kinds of food known to man : human, animal, vegetable and mineral. We have seen that as the life force evolves upward through higher and more responsive types of forms it takes on greater irritability, greater flexibility and responsiveness.

In man, the sensations and concepts have been very highly organized. So, reasoning from the basis that human beings need stimulating, highly vitalized food, the conclusion might be, that the flesh of human beings, in which every molecule is vibrating with living concepts and sensations and irritations, would be best adapted to the higher evolution of man. Certainly all these qualities in the food would become a part of the bodies of the eater. But what

results? The law (and this together with much else that I have said is capable of proof), the law of digestion, and by this I mean the law of the intelligent devas who rule over and administer the digestive process in the three bodies, their law of service binds them to see that the bodies partaking of the food, stamp their own vibrations upon it, and adjust it to the rhythm of their own life forces, before it can be assimilated. This being the case we see that unless there should be a perfect rhythm of vibrations between the eaten and the eater, there would be a conflict of vibrations upon all the three planes, mental, astral and physical. Those potentialities in human flesh food which correspond to mind matter, cannot be assimilated by the man into his mind body, unless he either overcomes them and stamps his own vibrations upon them, or yields his own vibrations to the food. For with the man in the savage stage, at the beginning of his evolution, his mind body being in a state of chaos and indefiniteness, such a condition as a mental battle with his food vibrations could scarcely exist; but the progressing man who is attempting to bring his mind body into an organized definiteness, and under his firm control, needs to have always at his command for this purpose, an enormous amount of energy. If the intelligences which are conducting the digestive process, have to use this energy to overcome the life energies of his food, it will readily be seen that the energies are diverted from the channels in which the man seeks to have them act. So that the selection of so highly organized a food as human beings, quite defeats his aim, and in addition the evolution of the Ego is disturbed.

In the animal cells the mental life is still latent and potential, and therefore does not break up into active energy in the assimilative process. Therefore these still infolded powers in the life have no definite effect in or upon the organized concepts of the man eating them. But what we do find in the animal is this—we find an enormous development of the sense centres. Every tissue of the animal body is alive with these animal passions and desires. The responsiveness to these sensations is an integral part of the unfolded life of each molecule. These passions and desires cannot be boiled or roasted out. They are as fixed as the taste and odor themselves. In fact the ESSENCE of the flavor and odor is a part of the astral body of the animal. When taken into the body of man, the animal passion nature joins with what is already there and all the senses receive additional passional desire impressions. For the man who seeks to become master of his sense centres, any food which builds them more firmly is to be avoided. Often we hear students say: "I have tried it, and I cannot get along without meat," not knowing that the more animal food they take in, the more they are binding themselves to future struggles in mind and sense control, by adding these animal desires to their own.

The stage of development of life in the food cells in this kingdom, has not been carried further than the active awakening of life in the matter of the vitality sheath. It has as yet no settled centres of vibration or irritation in its latent astral and mental matter. These potentialities therefore cannot break up in the human system as active energies to be battled with as is the case with flesh foods. But being as yet in a virgin or latent state, unimpressed with sensations and concepts, such food offers no resistance to the higher vibrations of the eater, and is thus harmoniously assimilated and dominated without effort.

The vitality sheath in man, corresponding to the highest life power in the vegetable, is in Man's bodies more definitely organized and more intensely vibrating than in the vegetable, and thus the food cells in the vegetable readily conform to the stronger human vibrations; the breaking up of its energy into gross and subtle matter energizes the man's bodies without exerting any influence on his sensations or his concepts.

In minerals the life is quite without developed organizing qualities in itself. The unfolding of the mental sense and vitality powers has not begun, and therefore it is incapable of responding to any of these qualities in the man who eats them. His energies must thus be called upon to sufficiently organize it that it may become a functioning cell in his body. Some minerals which serve as food are soluble, as salt. But the microscopist knows that salt largely passes through the body in its original form without assimilation. The salt found in organized vegetable life, in growing plants and roots, is more easily assimilated than when in the unorganized mineral form. In the mineral form the vitality of the eater, and the gods of the digestive process, must be used to awaken the latent life of the mineral, and build it up into tissue. Evidently the rule for the selection of food for the man who seeks mastery over his mind and senses is *not* nearness of composition in higher developed nervous material, nor nearness in stage of evolution to the mind and senses of human beings, but must be selected from matter which, while it readily assimilates with his vitality sheath, will not make his senses more animal-like nor fill his lower mind with animal-like concepts.

So far, this has been the study of food from its life side. But you will notice that we have as yet made only a selfish application of this study. That is, we have studied the effect of the life of the food upon the nature of the man eating it. But there is another life view from a, to us, less selfish standpoint, and that is, the effect of the man upon the food. The attempt has been made to indicate how we may select our food, each according to his own need and stage of evolution. But another equally vital point in evolution must be considered. What do *we owe* to the evolving lives which must gain some portion of their evolution through us?

The origin and purpose of asking a blessing at meals has been

almost lost to us in these days, and with it is being lost by men the interchange of beneficent services with the intelligences carrying on the food processes in men's bodies. The ingratitude of man to these little gods who have built and are building his bodies, is reacting upon them so that they are forced to withdraw early from such centres of selfishness. The result is that the infirmities of old age come on now at seventy, instead of at seven times seventy as in ancient times.

The asking a blessing before eating, as we now sometimes do, has degenerated into a selfish recognition of God and ourselves only, and ourselves chiefly. Man now fails to recognize the builders of his food and fails to perceive that taking the food without giving gratitude to the lives involved in it is in direct opposition to the law of righteous balance. This custom had its origin in the recognition of gratitude due to the lesser and greater lives by which man's bodies were sustained. And it had for its purpose, the carrying out of the will and law of the Logos, in the evolution of life and form. This law is that the Universe shall evolve into His image, and He uses the devas, the intelligences and the angels as His workers in maintaining balance in carrying out the divine-law of evolution.

In the early days of the Fifth race, in sitting down to food man made salutations of gratitude to these evolving lives. This was in itself a recognition of the law of sacrifice of lower to higher; and the mantram or blessing then also included the offering to, and the placing before those still higher than himself, and to the Supreme One, his own bodies to be used as channels of uplifting power to all below him in evolution. The atmosphere surrounding the food while being prepared was kept pure by mantras. Men were then taught that they were not isolated units, but parts of a larger whole, lives linked to all other lives both above and below them. They were taught that their bodies were being builded and supported by these lesser lives and that they thereby contracted a debt to them which they were *bound* to pay. Whether we now recognize it or not, the law of our own evolution, the law of all evolution, will hold us to the payment of this just debt. The law of our higher progress, the law of sacrifice, can only work perfectly by our becoming channels of giving *to* all evolving life as well as receiving *from* it. All the living matter of our bodies, all living matter in plants and minerals and animal forms, together with the organizing life that flows through and binds life into forms, is the expression of the Lord of the Universe Himself. "He is immanent in every atom, all-pervading, all-sustaining." In an ancient Scripture (Bhagavad Gîtâ, 3rd Discourse, V. 14 and 15), we find that: "From food creatures become; from rain is the production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action; know thou from Brahmâ action groweth, and Brahmâ from the imperish-

able cometh. Therefore Brahman, the all-permeating, is ever present in sacrifice." In the forms which grouped together, we call food, He is there the One Life also. Our unity in Him, and in all life gives us a responsibility towards these lesser lives, gives us a definite share in their evolution, makes us in a large measure responsible for our stewardship of even our food itself. Our attitude towards these lesser lives should be that of helpers of them. They sacrifice their forms to us, we owe them a higher sacrifice.

These little lives that we take into our bodies in myriads every day, throwing others out, these little lives that participate day by day in building and regulating the various organs of our bodies, take on themselves the stamp, the pure or foul coloring of our mental, desire and physical qualities, and as they receive these from us they pass away from us, and carry to others whatever they receive while in our charge. What we eat, what we drink, what we breathe, what we desire, what we feel, what we think, is not a matter of consideration for ourselves alone. We are responsible for the effect of our thoughts and desires built into these little lives which going out from us permeate the whole community of which we are a part. Unless we are pure, and self-restrained, and unselfish, and compassionate, we are a source of evil to all the little lives constituting our bodies and our atmosphere, and by that means we become a fountain for the distribution of physical and mental impurity in the place in which we live ; we make the mental and physical environment of our *brothers* more binding and difficult, and place obstructions in the way of *their* evolution. Let me close with the words of Sri Krishna (Bhagavad Gîtâ, 3rd Chapter, 10th verse) :—" Having in ancient times emanated mankind together with sacrifice, the Lord of emanation said : ' Be sacrifice to you the giver of desires : with sacrifice nourish ye the Shining Ones, and, may the Shining Ones nourish you ; thus nourishing one another ye shall reap the supremest good.' "

MARY WEEKS BURNETT.

RESOLVE.

Resolve to build thy character of gold ;
 Resolve to trust, and God thine hand will hold ;
 Resolve from darksome pathways quick to flee ;
 Resolve to face the light, and thou shalt see.
 Resolve to love, and thou shalt reap Love's fruit ;
 Resolve thy tongue to falsehood shall be mute ;
 Resolve the good to seek, the right to do ;
 Resolve that thou to all men wilt be true.
 Resolve to do, and thou thy goal shalt win ;
 Resolve to be, and thou shalt keep from sin ;
 Resolve to seek, and thou the truth shalt find ;
 Resolve—and Matter shall submit to Mind.

—JENNIE WILSON-HOWELL,

In *Banner of Light*.

THE RATIONALE OF MESMERISM.

THIS subject of mesmerism will be, I think, one of considerable interest to every one who understands at all what it includes. There is a great deal of misconception as to the signification of the word, so it is well to commence with some sort of definition. In these days we hear very little of mesmerism, but much of hypnotism, and the question at once arises are these two things the same? I believe myself that we may usefully make a distinction between them, though many people use them practically as synonyms. Hypnotism is derived from the Greek word *upnos*, sleep; so that hypnotism is the study of the art of putting to sleep. The word, however, has rather unfortunate associations, and a history behind it which is not very creditable. There is no question that originally the name of mesmerism was applied to all the phenomena which are now covered by the other, because Mesmer was, as far as Europe is concerned, the discoverer of the power which has been called after him. He was ridiculed and persecuted by the ignorant and prejudiced scientific men of his time, and the medical profession would have nothing to say to his experiments. They simply denied the facts, just as many people now think it intelligent to deny the facts of Spiritualism. Fifty years later a certain Mr. Braid, a surgeon of Manchester, published a little book approaching these facts from a new standpoint, and stating that they were all due to the fatigue of certain muscles in the eyelid. He called his book "Neurypnology," and there are still many who suppose him to be the first man to treat these subjects scientifically. This, however, by no means represents the facts, for his hypothesis leaves most of the phenomena unaccounted for; and it seems to have won official acceptance only because it offered a line of retreat from an untenable position. The phenomena which the profession had decided to ridicule and deny were constantly occurring; here was a method by which they could at least partially be admitted without having to make the humiliating confession that Mesmer had after all been right, and orthodox science wrong. So the theory was set up that this was in reality an entirely new discovery, and must be called by a distinct name. Along this line followed Charcot, Binet and Fèrè, and a number of recent writers—all taking a very partial view of the subject, all ignoring any facts which did not square with this partial view.

Mesmer himself, the real pioneer of this line of discovery, came much nearer to the facts in the opinions which he expressed. He held the existence of a subtle fluid which passed from the operator to the subject, and in this perfectly correct assumption he was

followed by the earlier French experimenters, the Marquis de Puységur, Deleuze, Baron du Potet and Baron von Reichenbach. The last mentioned patiently tried and recorded a long series of experiments with sensitives, and his works deserve careful study. His first discovery was that certain young people among his patients could, in a dark room, see flames issuing from the poles of a magnet; then a little later he found that similar flames were seen flowing from the tips of his fingers while he was engaged in making mesmeric passes. It was because of this similarity that he bestowed upon the fluid which is transferred from the operator to the patient in mesmerism, the name of "animal magnetism." He suspected its connection with the vital force poured forth from the sun, and confirmed his idea by a very ingenious experiment. He arranged a copper wire so that one end should be exposed to the sunlight out of doors, and the other be led into his dark room. He then found that if the outer end of the wire was kept in the shade, the sensitive in the room saw nothing; but if the wire was exposed to the sunlight, the patient was at once able to point out the end of the wire in the dark room, because a faint light began to issue from it. When a copper plate was attached to the outer end of the wire, so as to collect more of the sun's power, quite a brilliant light was discernible by the sensitive. Through all his earlier experiments he was under the impression that this magnetic sensitiveness was always a symptom of ill-health, and it seems to have been a great surprise to him when he found that one of his patients retained her power after her recovery. Further investigation led him to understand that its possession was not a question of health but of psychic faculty; and he conjectures, correctly enough, that all in reality have the power to a greater or less degree, but that in some it is only able to come to the surface when the ordinary physical faculties are weakened by sickness. It will at once be seen that these earlier writers were much nearer to the truth about such matters than many of their successors have been.

Even at the present day there are probably no better records of cases of surgical operations under mesmerism, and of curative mesmerism generally, than those contained in the books of Dr. Esdaile of Calcutta, and of Dr. Elliotson, who was working in North London. At about that period—in 1842, I think it was—considerable attention was attracted by an operation performed at St. Bartholomew's Hospital in London by a Mr. Ward, who amputated above the knee the leg of a patient who had been put into the mesmeric trance—as good a case as the most sceptical inquirer could desire. Yet when a report of this case was laid before the Royal Medical and Chirurgical Society of London, they utterly declined to listen to the testimony, on the ground that it was manifestly incredible and absurd, and that even if it were true it would be contrary to the will of Providence, since pain was intended to be

part of a surgical operation! It would seem impossible that any assemblage of educated and presumably scientific men could be so idiotic, but there is absolutely no doubt that this resolution was passed and still stands on record.

Things have improved since then, but there is still a good deal of foolish incredulity with regard to this subject—and, worse still, a great deal of utterly unfounded assertion on the part of the ignorant, to which it is difficult for the student to listen with patience. On this point Mr. Sinnett, our Vice-President, has well written:—“No one deserves blame for leaving altogether unstudied any subject that does not attract him. But in most cases people who are conscious of limited intellectual resources entertain a decent respect for others who are better furnished. A man may be nothing but a sportsman himself, and yet refrain from asserting that chemists and electricians must be impostors, and a chemist may know nothing of Italian art, and yet may refrain from declaring that Raphael never existed. But all through the commonplace world, people who are ignorant of psychic science encourage one another in the brainless and absurd denial of facts, whenever any of its phenomena come up for treatment. The average country grocer, the average newspaper reporter, the average student of physical science, are all steeped in the same dense incapacity to understand the propriety of respecting the knowledge of others, even if they do not share it themselves, whenever they brush up against any statement relating to the work of those who are engaged in any branch of psychic enquiry. From the occult point of view, indeed, one can understand why this should be so, for the incredulity of unspiritual mankind is Nature's own protection against those unfit as yet to use her higher spiritual gifts.”

The book from which that quotation is made is called “The Rationale of Mesmerism,” and it is one which no student of this subject should neglect to read, for it puts the Theosophical theory of the matter much more ably than I can, the author being a practical mesmerist of considerable power and experience. All that I can do is to give you an outline sketch; for the filling in I must refer you to Mr. Sinnett. It is impossible to understand mesmerism unless we take it as part of an orderly scheme of the universe, and explain it in accordance with the facts which are known about the constitution of man, and his relation to the world around him. Taken in that way, it at once becomes comprehensible, and no difficulty is found in classifying and accounting for its various manifestations. We must remember the Theosophical explanation of the different planes of nature and the corresponding bodies possessed by man; for since the fluid poured out in mesmerism is subtle and invisible to ordinary sight, it will obviously affect the subtler part of the body, and consequently it is to our study of that part that we must turn for a rational theory of its effects,

It is well always to remember that man is a being living simultaneously in two worlds—the seen and the unseen; existing simultaneously upon several of these planes of nature, and consciously or unconsciously receiving impressions from them all through his life.

When we fully realize this we are prepared to understand how exceedingly partial any merely physical view of man must be, and how easily we may miscalculate actions and happenings on this plane, if we are ignorant of their causes on higher levels. Mr. Sinnett, in the book just mentioned, compares our position in that respect to that of a fish which, swimming in the water, tries to understand the motions of the keel of a ship as it moves beside him. He will no doubt be able to comprehend the resistance offered by the water to the keel, its deflection from a perfectly straight course by currents, and so on; but there must frequently appear motions of the reason of which he can have no conception, because it belongs to another and a higher world. The slope given to the hull of the vessel by the setting of the sails this way or that would be to him a mysterious and unaccountable movement, and he would probably suppose it to be due to a living will residing in the creature. A flying fish might conceivably learn to understand something of the conditions both of the air and the sea, and so would come much nearer to a correct theory; and in this respect the clairvoyant student is like the flying fish; he is able to transcend his element to some extent, and so to enter a wider world, in which he learns many lessons. The thoughts and passions of the man are seen on the physical plane only by their effects, yet they are the motive power and must be taken into account if we wish to understand, just as our supposititious fish would have to know something about sails before he could know why his ship moved as it did.

We may approach this subject of mesmerism along one of two lines, just as was the case with those other subjects of which I have spoken to you. We may either commence to make practical experiments for ourselves, or we may take up the study of the experiments of others through the books which they have written. To any man who decides for the books, I should recommend Dr. Esdaile's as the best of all to begin with; for his subjects were all Orientals, and they are on the average far more sensitive to mesmeric influence than white men are. That does not mean that they are necessarily of weaker will; it is a question of the side of the man which is developed. You may remember how I have explained in previous lectures that the evolution of man is cyclical in its character, how it consists in a descent into matter and then a rising out of it again, bearing the results of the immersion, in experience gained and quality developed. There comes in the course of this cycle a lowest point, at which the man is most deeply buried in matter, and consequently least open to any influences from subtler forces and this

point of extreme materiality is often coincident with strong intellectual development. In this way we have the combination of a grossly material nature with a specially materialistic mental attitude; and just at that period the man would certainly not be a good subject mesmerically. I do not say that his resistance might not be overcome by a sufficiently strong will, but it would require more effort than it would be in the least likely to be worth while to make, and so we should call him a bad subject. Before that there would be a period when the psychic side of him could be much more readily reached, and again later in his evolution it would reappear, though at this second stage it would hardly be possible to control him mesmerically except with his own consent, for this is the truer psychism, in which the man possesses his powers in full consciousness, and can use them voluntarily and efficiently. But at the intermediate point it is not the amount of intellect that he possesses which saves him from mesmeric influence, as he often proudly thinks, but simply the materialism of his conceptions. It is because he is tied down to the merely physical plane that he resists any effort to impress him in that way from without.

When, however, an impression can be made, the effects are often of the most striking character. Not only may one person subjugate the will of another to almost any conceivable extent, but physical results may be produced, such as anæsthesia or rigidity, and many diseases may be readily cured. How is all this to be explained? We must remember, first of all, that the physical body contains a great deal of matter that is invisible to ordinary sight. Not only has it its solid and liquid constituents, but there is also much that is gaseous, and a great deal that is etheric. This latter constituent plays a very great part in the man's well-being, for the whole of his body is permeated by it, so that if it were possible to withdraw from him all the solid, liquid and gaseous particles, the form of his body would still be quite clearly marked out in etheric matter. This part of his body, which has sometimes been called the etheric double, is the vehicle of vitality in the man. We know that besides the system of veins and arteries, we have a system of nerves running all through the body; and just as arteries and veins have their circulation, whose centre is the heart, so have the nerves their circulation, whose centre is the brain. But it is a circulation not of blood but of the life-fluid; and it flows not so much along the nerves themselves as along a sort of coating of ether which surrounds each nerve. Many electricians have thought it probable that electricity does not flow along a wire at all, but along a coating of ether surrounding the wire; and if that be so, the phenomenon is exactly duplicated by this flowing of the vital force.

Normally in the healthy man two types of fluid are connected with this system of nervous circulation. First, there is the nerve-aura, which flows regularly and steadily round from the brain as a

centre ; and secondly, there is this vital fluid, which is absorbed from without, and carried round by the nerve-aura in the form of rose-coloured particles, which are easily visible to clairvoyant sight. Let us consider the nerve-aura first. It has been observed that upon the presence of this fluid depends the proper working of the nerve—a fact which can be demonstrated by various experiments. We know that it is possible by mesmeric passes to make a person's arm quite insensible to pain ; this is done simply by driving back this nerve-aura, so that over that part of the body the flow is no longer kept up, and consequently the nerve is unable to report to the brain what touches it, as it usually does. Without the specialized ether which normally surrounds it, the nerve is not able to communicate with the brain, and so it is precisely as though the nerve were not there for the time—or in other words, there is no feeling.

The vital fluid is also specialized, and in the healthy man it is present in great abundance. It is poured upon us originally from the Sun, which is the source of life in this inner sense as well as by means of its light and heat in the outer world. The earth's atmosphere is full of this force at all times, though it is in much greater activity and abundance in brilliant sunshine ; and it is only by absorbing it that our physical bodies are able to live. It is naturally invisible, like all other forces ; but as it exists around us in the atmosphere it clothes itself in millions of tiny particles which are colourless though intensely active. After it has been absorbed into the human body and thereby specialized, its particles take on the beautiful rose-colour already described, and are carried in a constant stream over and through the whole body along the nerves. The man in perfect health has plenty of this fluid to spare, and it is constantly radiating from his body in all directions, so that he is in truth shedding strength and vitality on those around him, even though quite unconsciously. On the other hand, a man who from weakness or other causes is unable to specialize for his own use a sufficient amount of the world's life-force, sometimes equally unconsciously acts as a sponge, and absorbs the already specialized vitality of any sensitive person with whom he comes into contact, to his own temporary benefit, no doubt, but often to the serious injury of his victim. Probably most persons have experienced this in a minor degree, and have found that there is some one among their acquaintances after whose visits they always feel a quite unaccountable weakness and languor.

Now you will begin to see what it is that the mesmerizer pours into his subject. It may be either nerve-ether or the vitality, or both. Supposing a patient to be seriously weakened or exhausted, so that he has lost power to specialize the life-fluid for himself, the mesmerizer may renew his stock by pouring some of his own upon the quivering nerves, and so produce an exceedingly rapid recovery. The process is precisely analogous to what is often done in the case

of food. When a person reaches a certain stage of weakness the stomach loses the power to digest, and so the body is not properly nourished, and the weakness is thereby increased. The remedy adopted in that case is to present to the stomach food already partially digested by means of pepsin or other similar preparations; this can probably be assimilated, and thus strength is gained. Just so, a man who is quite unable to specialize for himself may still absorb what has been already specialized by another, and so gains strength to make an effort to resume the normal action of the etheric organs. In many cases of weakness that is all that is needed.

There are other instances in which congestion of some kind has taken place, the vital fluid has not circulated properly, and the nerve-aura is sluggish and unhealthy. Then the obvious course of proceeding is to replace it by healthy nerve-aura from without; but there are several ways in which this may be done. Some magnetizers simply employ brute force, and steadily pour in resistless floods of their own force in the hope of washing away that which needs removal. Of course success may be attained along these lines, though with the expenditure of a good deal more force than is at all necessary. A more scientific method is that which goes to work somewhat more quietly, and first withdraws the congested or diseased matter, and then replaces it by healthier nerve-aura, thus gradually stimulating the sluggish current into activity. If the man has a headache, for example, there will almost certainly be a congestion of unhealthy aura about some part of his brain, and the first step is to draw that away.

How is this to be managed? Just in the same way as the out-pouring of strength is managed—by an exercise of the will. We must not forget that these finer sub-divisions of matter are readily moulded or affected by the action of the human will. The mesmerist may make passes, but they are at most nothing but the pointing of his gun in a certain direction, while his will is the powder that moves the ball and produces the result, the fluid being the shot sent out. A mesmerizer who understands his business can manage just as well without passes if he wishes; I have known one who never employed them, but simply looked at his subject. The only use of the hand is to concentrate the fluid, and perhaps to help the imagination of the operator; for to will strongly he must believe, and the action no doubt makes it easier for him to realize what he is doing. Just as a man may pour out magnetism by an effort of will, so may he draw it away by an effort of will, though in this case also he may very often use a gesture of the hands to help him. In dealing with the headache, he would probably lay his hands upon the forehead of the patient, and think of them as sponges steadily drawing out the unhealthy magnetism from the brain. That he is actually producing the result of which he thinks, he will probably very soon discover; for unless he takes precautions to cast off the bad magnet-

ism which he is absorbing, he will either himself feel the headache or begin to suffer from a pain in the arm and hand with which the operation is being performed. He is absolutely drawing into himself diseased matter, and it is necessary for his comfort and well-being that he should dispose of it before it obtains a permanent lodgment in his body.

He should therefore adopt some definite plan to get rid of it and the simplest is just to throw it away, to shake it from the hands as one would shake water. Although he does not see it, the matter which he has withdrawn is perfectly physical, and can be dealt with by physical means. It is therefore very necessary that he should not neglect these precautions, and that he should not forget to wash his hands carefully after curing a headache or any malady of that nature. Then, after he has removed the cause of the evil, he proceeds to pour in good strong healthy magnetism to take its place, and to protect the patient against the return of the disease. One can see that in the case of any nervous affection this method would have manifold advantages. In most of such cases what is wrong is an irregularity of the fluids which course along the nerves; either they are congested, or they are sluggish in their flow, or on the other hand they may be too rapid; they may be deficient in quantity, or poor in quality. Now if we administer drugs of any sort, at the best we can only act upon the physical nerve, and through it to some limited extent upon the fluids surrounding it; whereas mesmerism acts directly upon the fluids themselves, and so goes straight to the root of the evil.

In those other cases where trance is produced, or where the rigidity of certain muscles is one of the results, the will of the operator is also concerned, and force of some sort is always poured in. But the will is somewhat differently directed; instead of thinking of curing, or of withdrawing evil magnetism, the mesmerizer is thinking of dominating the will of the subject, or of replacing the man's nerve-aura either partially or entirely by his own. When this latter is the case, the subject's nerves no longer report to his brain, but an exceedingly close sympathy is created between the two persons concerned. This may be made to work in two ways . . . so that the operator feels instead of the subject, or that the subject feels everything that touches the operator. I have seen instances in which, while the subject was entranced, the operator stood with his hands behind him a few yards away; and if some third person pricked the hand of the operator (hidden behind his back, so that the sensitive could by no possibility see it in the ordinary way) the subject would immediately rub the corresponding hand, as though she had felt the prick instead of the mesmerizer. Presumably his nerve-aura was in connection with her brain instead of her own aura, and when she received from this aura the feeling that she would

have otherwise associated with a prick in her hand, she supposed it to come from its usual source, and acted accordingly.

This is after all only a phenomenon of precisely the same nature as that which we observe when a man has had his arm removed by an operation ; sometimes something will cause irritation to one of the nerves which were originally connected with the fingers, and his brain will refer this sensation to its accustomed cause, and the man will assert that he feels pain in the amputated limb. Another analogous experiment is made in optical study ; it is possible to produce a slight electrical discharge inside a person's head, thus affecting the optic nerve at an intermediate point, instead of through the retina of the eye. When this is done, the brain registers the flash as though it had come through the ordinary channel, and it seems to the man that he has seen a flash external to himself. The brain instinctively refers the impression which it receives to the source from which such impressions have always hitherto come. It is as though we should tap a telegraph wire at an intermediate point, and send a message thence ; the operator at each end would suppose that the message came from the operator at the other ; it would not occur to them that the signals which had always hitherto come from the other station were now caused at an intermediate point.

We now begin to glimpse the method in which mesmeric phenomena are produced. This nerve-aura or nerve-ether is the intermediary on the one hand between will and physical action, and on the other between the impressions received upon the physical plane and the mind which accepts and analyses them. So when the mesmerist substitutes his own nerve-aura for that of the subject he can control both the actions and sensations of his patient. The nerves which normally bear messages from the man's own brain now bring them from an entirely different brain ; but the muscles, receiving their message through the accustomed channel, obey it unhesitatingly, and so the man can be made to do all kinds of foolish and incongruous actions. On the other hand, since the reception and translation of all impressions from without depends upon this nerve-aura, when it is under foreign control any illusion may be conveyed to the undeveloped and therefore undiscerning ego.

I remember seeing a very good instance of that in Burma. Our President-Founder Colonel H. S. Olcott is a very good mesmerist, and I have seen him try many interesting experiments. I recollect that in one case he threw into this mesmeric condition a native servant who could not speak English. The man looked as usual, and was not in any obvious kind of trance, yet as to impressions he was absolutely under the control of the Colonel's will. Our President asked (in English) what illusion should be produced, and some one suggested that a line of fire should be seen in a certain part of the room. The Colonel made one strong pass in the direction indicated.

thereby creating a vigorous thought-form ; and then the servant was called up and told to walk round the room. He moved quite naturally until he reached the imaginary line, when he manifested symptoms of great surprise and terror, and cried out that there was fire in the way, and that he could not pass. In another case the Colonel drew an imaginary line on the ground and willed that the servant should be unable to pass over it—the man of course not being present. The servant was then called by his master, and came briskly as usual ; but when he reached the imaginary line he stumbled and almost fell, and as he recovered himself he declared that he must be bewitched, since something held his feet, so that he could not move. And though he made several efforts, he was evidently quite unable to cross that imaginary line, though he was much puzzled and frightened to find himself in such an incomprehensible dilemma.

I have seen many such instances as that, and I think they at once show us how dangerous this power might become in the hands of an unscrupulous man. This servant appeared absolutely normal, and no one could have supposed him to be in any unusual condition, and yet he was entirely under delusion, and therefore could easily have been led into foolish or even criminal action under the influence of an imposed delusion. Experiments have shown that in such cases action may be delayed—that a person may be impressed to do a certain thing, say, at three o'clock to-morrow and then awakened from the mesmeric influence. But at three o'clock to-morrow a sudden uncontrollable impulse will come over him to do that thing, and in the vast majority of cases he will at once proceed to do it. Uncontrollable is perhaps too strong a word, for no impulse is really that ; but this thought which will arise within the man is in no way distinguishable from a thought or impulse of his own, and most men do not greatly reason about their impulses, or make much effort to weigh and govern them. If the act ordered were an immoral one, a good and pure subject would be much horrified, and a struggle would arise, which might end in submission to the impulse or in victory over it. I am sorry to say that some very unscrupulous experiments of that sort have been tried in Paris—experiments which I should consider immoral and unjustifiable. Their results have shown that there are cases in which innate virtue is strong enough to triumph over even the most determined attempt to compel it to violate its conscience ; but in the majority of instances the temptation prevailed. You see therefore how absolutely necessary it is that every mesmerist should be good and pure, as he might very readily be tempted to misuse so terrible a power.

For this reason among others it is not well to dabble in mesmerism or to play with it. All psychic forces are distinctly edged tools for the inexperienced person, and all who take up the investigation of any of them will do well to prepare themselves by an ex,

haustive study of the results attained by their predecessors, for it is only when armed with knowledge and shielded by absolute purity that the neophyte can be certain of safety. All these things—mesmerism, spiritualism, telepathy, *et id genus omne*—should be taken up seriously and scientifically if they are taken up at all. As Mr. Stead remarks with regard to similar studies: "If you cannot or will not examine the subject seriously, you had a thousand times better leave it alone. It is unwise for a boy to go fooling round a buzz saw. Anybody with a smattering of chemistry can manufacture dynamite, but the promiscuous experimenting with high explosives is more likely to result in explosions than profit. And if you feel disposed to go in 'for the fun of the thing,' every serious investigator has only one word to say, and that is—*don't!*"

There is no need, however, for the peaceable member of the general public to go about in fear of having gruesome and uncanny currents of mesmeric influence poured upon him from unexpected directions. It is quite easy for any ordinary person to resist any effort on the part of another to act upon him in this way, and in all the terrible cases of which we hear, where some weak-willed victim is used as a tool in the hands of an unscrupulous villain, we may be sure that there has been a long series of previous experiments, to which the victim willingly lent himself, before that baneful control was so firmly established. It is only in novels that one glance from the eye of the bold, bad man reduces the unfortunate heroine to abject submission. In real life those who are pure and determined need have no fear.

In close connection with mesmerism is the study of the various types of clairvoyance which may be developed under its influence; but I have devoted several lectures recently to clairvoyance, so I am purposely omitting special reference to that subject now. The connection is simply that before the higher faculties can be employed the lower must be controlled, and as many persons have not yet learnt to do this for themselves, it is only when some external repression is applied that their inner senses have any opportunity of action. But in all cases it is infinitely better for the man to manage his own affairs, and wait for psychic powers until he can obtain them naturally in the course of his evolution, without needing the application of force from without to aid him in conquering his own lower nature. Steady natural development is always the safest and the best; and the character is in all cases the first point to which training should be applied. Let him educate his heart, that it shall be pure and true, and his intellect, that he may be balanced by common-sense and reason; so shall he be ready for psychic faculty and mesmeric power when they come to him, and they shall be to him a blessing and not a curse; for now, as of old, it still remains true—"Seek ye

first the kingdom of God and His righteousness, and all these things shall be added unto you."

C. W. LEADBEATER,

THE COURSE OF PHILOSOPHIC ENQUIRY.

SO long as the river of life runs smoothly, unimpeded by the obstacles of worldly miseries, no man is likely to think over and philosophise on the problem of life. Every man has his own private affairs to attend to, and the problem of life seems very irksome, and possibly ludicrous, when postulated by some queer philosopher. But when man once comes in contact with the difficulties of life, the same problem forces itself upon him and he gets bewildered when he tries to solve it. The first question that occurs to his mind is, "Is life worth living at all?" And in the course of trying to solve this problem, the next question, upon which the first one depends, appears before his mind, and that question is, "What is life, in the first place?" So then when he begins to think of life, he has taken the path of a philosopher, and in the course of thinking, he is forced to analyse his own life's experience. Let us suppose that he is looking at a mango fruit. That is an act of experience. In this experience, there is, first, the seer or the experiencer, the seen and the act of seeing. Now arise these questions, "What is the nature of the seer and that of the seen? Is there any identity between them?" In analysing the nature of the seen, *viz.*, the mango fruit, he finds that it is something which is yellow, sweet, round and so on. This something is the unity which binds, as it were, the several qualities of the object. In the same way the seen or consciousness, when analysed, is seen to be something whose characteristic quality is knowing, feeling, and so on. But this solution is not satisfactory. For he has arrived at an indefinite something, whose real nature and its relation to the qualities he is not able to understand. This "something" is the "something which I know not what," of Locke, the "Unknowable" of Herbert Spencer, and the "Thing-in-itself," of Kant. The fallacy of these people consists in saying that something exists and that it is unknowable. If it is unknowable, how is it possible at least to know that it exists? If its existence is known, what impossibility is there for knowing more of it fully and satisfactorily?

Since this dualistic position is quite unsatisfactory, a different step is to be sought which will explain the difficulties found in Dualism. And this step will be the Monistic step. According to Monism that which exists is one, and the seer and the seen are different aspects of the same unity. One and the same thing expresses itself as consciousness and matter. This Monism is also called Pantheism, Undoubtedly it removes the difficulties of Dualism

regarding the relation between the experiencer and the experienced. But it has also defects of its own.

THE DEFECTS OF PANTHEISM.

Monism or Pantheism is the same as the Advaitic Vedântism of the Hindus. There are different varieties of Pantheism; but the central idea is the same in all. The Pantheist declares that one and the same unity manifests itself in different forms. So these manifested forms are only phenomenal, *i.e.*, they appear as many, but in truth they are one. In this position we are forced to ask, "To *whom* does the one appear as many?" If the Pantheist says that the one appears as many, he is unconsciously giving up his Monistic position; for there must be some one to whom the one must appear as many and so there are two things, *i.e.*, the one which *appears* as many and the one to whom the appearance takes place.

The next objection to the Monistic theory is the necessity of explaining the means by which the one appears as many. First of all we said that the relation between a thing and its attributes is inexplicable. So the Monistic theory is sought and even this theory does not satisfactorily explain that relation. By saying that the attributes are only phenomenal, we have not become a bit wiser. The Advaitins say that it is through *Avidya*, or ignorance that the unity is hidden from us. Again there is another difficulty which stands in the way of this explanation. And that difficulty is "To whom is this ignorance?" The great Sankarâchârya, in his commentary on the 13th chapter of the Bhagavad Gîtâ, replies to this question, "By whomsoever it is seen." Then the opponent is supposed to ask, "By whom is it seen?" and Sankara's reply is, "As regards this we say: there is no use asking the question, 'By whom is *Avidya* seen?' For if *Avidya* is seen, you also see its possessor. When its possessor is perceived it is not proper to ask, 'Whose is it?' When the possessor of cows is seen, it is of no use asking, 'Whose are the cows?' So although Sankara does not definitely determine the possessor of *Avidya*, at least he admits that there is some being who possesses *Avidya*. Therefore he too has given up his Monistic position unconsciously; for there are two entities, *i.e.*, the one which appears as many, and the other who is possessed of *Avidya* and who perceives the distinctions owing to this *Avidya*. If that unity which appears as many and that to which the unity appears as many were really identical, then both must be possessed of *Avidya* or none of them should possess it. If both of them possess it there is no hope of release from it; for the unity is miserably caught in the net of ignorance. The Monistic position too falls to the ground on account of the existence of the two, *viz.*, the unity and the ignorance which binds it. If none of them possess it, then the appearance must be accounted for. Again if the one is possessed of *Avidya* and the other is not, we are forced to ask, "Why

should the unity break itself into two, the one possessing the Avidya and the other not possessing it?" Mr. M. S. Tripâthi tries to explain the nature of the appearance of the phenomenal world of distinctions in his "Sketch of the Vedânta Philosophy." He says: "This position is beautifully illustrated by adopting the Vivarthavada, *i.e.*, the Doctrine of Manifestation. In this Vivarta (turning away, illusory emanation) doctrine, there is always something on which Vivarta is at work. And that something is Brahman. According to the Vedânta the universe is not creation but emanation and evolution or rather Vivarta; that is to say, Brahman is not the material cause but only the substratum, the illusory material cause of the universe, which is superimposed on it. Brahman, being unchangeable, remains always the same, but through nescience we cannot see it in its true nature, but mistake it for the universe, just as one through darkness, mistakes a rope for a snake, but the rope remains all the time what it is. There would be no snake without the rope, and there would be no universe without Brahman; and yet the rope does not become the snake, nor does Brahman, the universe; they only appear so. It is only the darkness which makes us see the snake superimposed on the rope and frightens us and determines our actions. Analogously, it is only our subjective nescience (Avidya) which makes us see the phenomenal universe which is superimposed on Brahman. But all along, the rope and the snake as well as Brahman and the universe are one.

When the universe is said to be Brahman, it is meant that the reality of the universe is not its own, but Brahman's, or in the language of European Monists (who hold the doctrine of absolute identity) 'mind and matter are only phenomenal modifications of the same common substance (Brahman).

This (Vivarta) doctrine is properly understood by the advanced Vedântist, possessing deeper knowledge which enables him to reconcile seeming contradictions and explain paradoxes (!)" Now let us examine in detail this (Vivarta) doctrine which, in the opinion of Tripâthi, is the most difficult to understand. In the first place, Monists like Tripâthi, get confused between the why and the how of a particular phenomenon. We want to understand why the substratum (Brahman) appears different and also to whom it so appears. Tripâthi says 'through nescience we cannot see it in its true nature.' Any man of ordinary abilities can see that Monism cannot be maintained on this ground. For, as I have already pointed out, there are two existences, *viz.*, the Brahman and 'we' with nescience. If the 'we' and the Brahman are identical, then the conclusion is Brahman is possessed of nescience and we must be able to account for Brahman's nescience. The fact that Brahman cannot be veiled by nescience will be clearly shown later on. But the explanation of the Monists consists only in illustration which cannot pass for an argument. Any one can see that an illustration

is quite different from an argument. Even the illustration given by the Monists cannot suit our purpose. For in the illustration given, we have a real rope which is mistaken for a false serpent. Why is this? Because it is due to the defect of the eyes of the perceiver. But the perceiver does not mistake the rope for a tank or a pot or a lake or any other thing. He mistakes it only for a serpent. Why is this? Because there is some sort of resemblance between the rope and the serpent, and owing to this resemblance he mistakes the rope only for a serpent. So also in the same manner we perceive a world of distinctions in Brahman. Just like the case of a rope, Brahman is mistaken for the phenomenal world of distinctions. Now the question is "What is the resemblance between Brahman and the phenomenal world?" For unless there is some resemblance the mistake cannot be accounted for. And no Monist will venture to come forward and say that there is this resemblance and that, for without knowing the nature of Brahman it is not possible to find the resemblance if any. Again resemblance between Brahman and the phenomenal world is not at all possible. For Brahman, though its positive nature is not known, is said to be entirely different from the phenomenal world. What the world is, Brahman is not. So there can be no resemblance at all between the two, and when there is no resemblance, mistaking one for another is not possible. Experience is our test and we cannot go beyond experience. The Monist too has recourse to this experience when he refers to material illustrations. So in our experience we find that one thing is not mistaken for another unless there is some sort of resemblance between the two. Moreover experience tells us that anything like a rope is mistaken for a serpent only when we have previously experienced the nature of the serpent. If a man had not at all seen a serpent previously, how can he think that the rope is a serpent? or rather that what appears is a serpent? This experience that that which appears is a serpent is only possible when he has previous experience of the serpent. So in the case of Brahman, if Brahman is mistaken for a phenomenal world, this phenomenal world must have a separate existence like the serpent, and we must have had a previous experience of it. And having had this experience, we must ascribe this experience to Brahman. In so doing we admit three entities which are fatal to Monism, *i.e.*, Brahman, the souls veiled by ignorance, and the world.

P. V. RANGACHARYA.

[To be concluded].

THE TEMPERANCE MOVEMENT IN CEYLON.

COL. OLCOTT reports that the statements which we have published with respect to the temperance movement in Ceylon are much within the mark. Its history shows it to be one of the most extraordinary of sociological phenomena. In the month of March last a Sinhalese Buddhist of respectable family who had fallen into the habit of drinking arrack often to excess, suddenly realised that he was violating the positive injunction laid down by the Lord Buddha, to "abstain from all intoxicating liquors and stupefying drugs" (cf. the last of the Five Precepts taken by every lay Buddhist), was living in sin and bringing misery upon himself and family. By a striking exercise of his will, he not only gave up drinking, himself, but persuaded all his boon companions to do likewise. They formed a Temperance Society; the thing spread as though some watchful, unseen Power had prepared the conditions expressly; the idea spread to the adjacent villages, then throughout the Southern Province, then to the Western and North-Western. These village societies sprang up like mushrooms, and members inscribed their names by thousands. By the middle of September, that is to say, within six months from the time when Mr. P. A. de Silva, the individual in question, formed his little nucleus at

Malalagama 325 temperance societies had registered themselves at the Buddhist T. S. Headquarters in Colombo, and new names were pouring in daily up to the 19th ultimo, when Col. Olcott left the Island on his return journey to Adyar.

The most moderate estimate of the average membership of the whole 325 societies was 500, but some had 1,000, or 2,000 members; at Veyangoda the Colonel was told that 7,000 persons had enrolled themselves in that District. It is probable, therefore, that from 100,000 to 150,000 former arrack drinkers have signed the pledge. Far more important is the fact that they seem to be keeping it, for the sales of drink at village arrack taverns have fallen from Rs. 75 and Rs. 100 *per diem*, to Rs. 1½. A few days ago the renters, *i.e.*, the purchasers of the Government spirit revenues, of the Colombo Arrack District, made a desperate appeal to the Government for relief, on the ground that, whereas, they were obliged under their contract to pay Government Rs. 90,000 *per mensem*, their sales to the public through the arrack taverns had been getting smaller and smaller every month, until in August they had dropped to Rs. 30,000, with every prospect of their going down to almost zero. These figures tell their own story and are a most honorable record for the people of Ceylon, among whom this movement sprang up spontaneously, without the help of any foreign Christian or secular body. The Sons of Temperance have long been doing their best and Christian Missionaries have been putting forth all their energies during

the past half-century, but without avail, for the infernal drink-madness has gone on with constantly accelerated force, dragging the nation down the slope towards national ruin.

In justice to the Ceylon Governor it must be said that he has just issued a Manifesto declaring the entire sympathy of Government with the Temperance Movement so long as no coercion is attempted by zealots and accounts of money received from the public are published.

In his valuable work, "Fifty Years in Ceylon," the late Major Thomas Skinner, C. M. G., Director of Public Works in Ceylon, writing of the period from 1840 to 1850, expresses his horror that the Government was deriving an annual revenue of £60,000 from the arrack tax; but in 1903 the revenue from taxes on arrack and imported spirits had swollen to the huge sum of about Rs. 7,000,000!*

As the distiller sells his liquor to the arrack renter at Re. 1 per gallon, and as Government prohibits the renter to sell to the tavern-keeper—the retailer—for less than Rs. 4-8 per gallon, and as the retailer must make his profit out of the consumer, it follows that the drinking public of Ceylon spent last year 28 million rupees that the Government might make its profit of 7 millions on this immoral traffic. Inasmuch as the population of Ceylon, according to the last Census was but $3\frac{3}{4}$ millions, it will be seen that the money swallowed in drink averaged about $8\frac{1}{2}$ rupees each for every man, woman and child. At this rate of waste of the economic life-blood of the country the rapid degradation and ultimate extinction of the Sinhalese nation would have been speedily effected. But now, just when the evil was getting almost past remedy, this self-reclaimed arrack-drinker, Mr. P. A. de Silva, fulfilled the karma which awaited him in this present incarnation, and the reformatory movement which started in his village is sweeping throughout the Island like a fire through prairie-grass in a season of drouth.

A fact of the very gravest importance in this connection is that crime is diminishing in exact ratio with the onward sweep of the Temperance Movement. The latest criminal statistics from all sides, and especially those of the criminal court at Galle, show that the most serious classes of crimes, such as murder, stabbing affrays, assaults, burglaries, cattle-stealing, forgery, etc., have dropped to almost nothing, and the Police Magistrates who formerly had to sit from 9 A.M., often till midnight to dispose of pressing business, now do not have enough to keep them busy for three hours daily. This is not a statement of ours, but virtually an extract from the Court report just published.

Arrack drinking being stopped, and the arrack renters losing heavily, and with the virtual extinction of their business threatened,

[* There has been no opportunity as yet of verifying these estimates by comparison with the Ceylon Blue Books, but they are believed to be correct.—ED, T.]

the revenue of the Government from this source will cease when the present two-year monopoly of the renters terminates: it must then turn to other modes of taxation. Of course they will be found, and Government will then be far better off than now, because the cultivators, coolies and small traders, being no longer stupefied by drink, will cheerfully resume their former condition of industrious toilers; the cost of maintaining criminal courts and prisons will be largely reduced and, if the movement is pushed to the last extreme, the population will have in hand the 28 millions which now pour throughout the arrack shop into the treasure-chests of Government.

In presenting these startling figures to his audiences, in the twenty-three lectures and addresses given by him during his fortnight's tour in Ceylon, Col. Olcott suggested the following economic plan: Of the 28 millions saved, let one half—14 millions—be used for family living, repairs of house and furniture, improvement of lands, and purchase of superior seed for planting at the right season; one-fourth—7 millions—to be put in the P. O. Savings Bank against a rainy day. At present, there is less than 2 million rupees in the Postal Savings Bank, so that, out of the mere one-fourth of the savings that the people can make in one year, the Government could put to the credit of its account a sum equal to three-and-a-half times that which it now holds in trust for the public. The remaining one-fourth of the popular saving in a single year—7 millions—the Colonel suggested should be set aside as a solemn trust for religious and charitable purposes, the first place being given to the education of children: the Buddhists' putting all their school houses in thorough repair; clearing them and the three colleges, at Colombo, Galle and Kandy, of debt, securing the best available teachers, at enhanced salaries, supplying books and other school necessities to the poorer class of pupils, creating a science laboratory and elementary technical class in each of the Colleges and higher schools, and, generally, equipping all their educational establishments, so that they might hold their own against the rich, experienced and persistent opponents of their religion. After the educational would come the distinctly religious class of objects of charity, such as repair of Viharas and Pansalas and the relief of dyakyas in the small villages from the sometimes heavy burden of maintaining their local Bhikkus and keeping their dwellings and temples in repair.

The Colonel's reception by the Buddhist community of Ceylon was all that could have been hoped for. Invitations for visits crowded in upon him, even from Jaffna, at the northern end of the Island. At Galle the temperance societies of the District hailed his visit with enthusiasm, even going so far as to remove the horses from his carriage and drag it from Mahinda College building, through the Fort, to the open Esplanade where he had to address an audience estimated at 6,000: they also gave him an illuminated Address in a handsome porcupine-quill frame. At Colombo he spoke at the

Racquet Court to a multitude numbering about 20,000, which, later, resolved itself into a lantern procession two miles long; blessings were showered upon him wherever he went, and he was implored to arrange his engagements so that he might come at least once in every six months. In short, no tour previously made by him has been a more complete success than this of 1904.

W. A. E.

THE RELIGION OF SCIENCE.

INTRODUCTION.

EVERY age of the world and every people, the minds of whom have attained to any degree of cultivation, have tried to unravel the problems of their own existence and of the universe around them. An adequate knowledge of the universe is the aim of the highest scientific thought. Each science professes to give the last word that can, for the time, be said, not on the universe as a whole, but on that particular part of it with which it is concerned. If the several sciences give only the final deliverances that can be made for the time being, in their respective spheres, philosophy gives a comprehensive conception of the universe. A historian of philosophy says that Pantheism is the necessary consequence of all metaphysical inquiry, when pushed to its logical limits. Pantheism believes God and nature to be one and the same thing. It believes that a true knowledge of nature is in reality a true knowledge of God. If the various phases of nature be but various phenomena having, for their noumenon God, then an acquaintance with nature implies an acquaintance with God. Pantheism is strictly a religion for the few, not for the many. Pantheism never dies. It appears incongruously in different quarters of the globe, in widely intervening centuries and in the minds and hearts of men totally differing one from the other. Pantheism has one advantage over all other religions, it is never in antagonism to science. As much as science enlarges its boundaries, so much exactly does Pantheism increase in loftiness. Pantheism is too abstract and severe a religion for the majority of men. It does not satisfy their craving for personality. The history of Pantheism will now be briefly traced, as described by Plumptre in his "History of Pantheism," in 2 volumes published more than a quarter of a century ago.

ANCIENT PANTHEISM.

The antiquity of Pantheism is great, for it is prevalent in the oldest known civilization of the world. The civilization of *Egypt* goes so far back in the world's history that it is almost impossible to say when it began. In *Egypt* the religion of the higher classes was Pantheism, though that of the lower classes was a gross Polytheism.

Though the Hindu nation is not the oldest known civilization of the world, yet the *Vedas* are the oldest known literature. In the

Vedas we find not merely traces or indications of Pantheism, but Pantheism itself in its full growth and maturity.

The religion of the Vedas is not Polytheism. Still less is it what the majority would call Monotheism. It is the consciousness that all deities are but one and the same God, displaying Himself under different forms; that divinities and men and the entire works of nature are but transient phenomena of which the pervading principle, the one Reality is God. This is Pantheism. It believes God to be at the same time both the One and the all, the potter and the clay, the maker and the material. The native philosophy of India is the *Vedânta* based on the Upanishads, the philosophical treatises which are generally found at the end of the Vedas. There are two schools of Vedânta, the Monistic or Advaitic and the Dualistic or Visishtadvaitic and Dvaitic. The Advaita Vedânta * teaches that God is the Omniscient and Omnipotent cause of the universe. He is both the efficient and material cause of the world, Creator and Nature, framer and frame, doer and deed; matter and mind are both absorbed in the fathomless abyss of illimitable and absolute Being. At the time of manifestation, the elements, ether, air, fire, water and earth proceed in order from God and conversely they merge one into the other in the reverse order and are re-absorbed at the general dissolution of worlds previous to the renovation of all things. The soul is a portion of God, as a spark is of fire. The relation is not that of master and servant or ruler and ruled, but as that of whole and part. The soul is subject to transmigration. The future of the soul depends on its propensities and predispositions, the trace of which remains. But if the attainment of wisdom be complete, it at once passes into reunion with the Divine Essence.

N. K. RAMASAMI AIYAR.

(To be Continued.)

UNDERSTANDING.

If I knew you and you knew me,
 If both of us could clearly see,
 And with an inner sight divine
 The meaning of your heart and mine,
 I'm sure that we would differ less,
 And clasp our hands in friendliness;
 Our thoughts would pleasantly agree
 If I knew you and you knew me,

Anon.

* Annie Besant says—"Theosophy which reproduces on most points the Advaita Vedânta, so far from involving Dualism, is pantheistic and holds that God is All and All is God."

Theosophy in all Lands.

THE ITALIAN SECTION.

We have received—but too late for insertion in the September number—a very well printed and attractive looking report of the third Convention of the Italian Section T. S., held at Florence on the 17th and 18th April last. Representatives of sixteen Italian Branches were present. Professor Ballino Giuliano was elected President of the Convention and Seignor Decio Calvari officiated as General Secretary. On the 17th, Mrs. Scott received, socially, the delegates, and on the 18th there was a conversation meeting at the Society's rooms. The official returns show that we have now a membership of nearly 300 in Italy and that the movement is going on with all needed activity. Among the acts of the Convention was the sending of a brotherly letter of congratulation to the President-Founder, which was very gratifying to him and has been previously noticed. Official congratulatory letters to the Convention were received from the General Secretaries of the British, French and Dutch Sections. We heartily congratulate our Italian colleagues upon the encouraging prospects of our movement in their country.

SOUTH AFRICA.

Theosophy is steadily working its way in this country, and a Branch has recently been organized in Cape Town, with ten charter members. There are several centres which will develop into branches in the near future and we may reasonably count on the formation of a Section before the end of the coming year.

BURMA.

As illustrating the eclectic character of Theosophy in Burma we may state that an active Branch in Rangoon has on its membership roll, 5 Europeans, 7 Burmans, 7 Parsees, 19 Hindus, and 1 Mahomedan. There are branches in India that are quite similar to this one in point of eclecticism.

Reviews.

THE LOST LEMURIA.

BY W. SCOTT-ELLIOT.

The key-note to this work is found in the Foreword in which it is stated that "The object of this paper is not so much to bring forward new and startling information about the lost continent of Lemuria and its inhabitants, as to establish by the evidence obtainable from geology and from the study of the relative distribution of living and extinct animals and plants, as well as from the observed processes of evolution in the lower kingdoms, the facts stated in the "Secret Doctrine" and in other works with reference to these now submerged lands,"

Therefore the book has not the same general interest as the writer's "Story of Atlantis." As in that book, the work is provided with maps of the lost continent, obtained from the same source; and the copies of these maps are regarded as "further evidence" of the existence of the Lost Lemuria. The author was "privileged to obtain copies of two maps one representing Lemuria (and the adjoining lands) during the period, of that continent's greatest expansion, the other exhibiting its outlines after its dismemberment by great catastrophes, but long before its final destruction." To many readers these maps and the deductions drawn from them will be regarded as the most important evidence brought forward by the writer, and will prove of the most interest. But in all probability the chief value of the Lost Lemuria lies in the fact that it brings together all the available scientific evidence on the subject, and the student need not necessarily search the pages of the S. D. or of Haeckel or other writers in search of it. It is curious that there should be such a body of evidence, so much more than in the case of the more recent continent of Atlantis, and as a consequence there is much less general scepticism regarding Lemuria than in the case of the later continent. But one may say that the human interest of Lemuria will be much less than that of Atlantis, the inhabitants being much less evolved, and so, much less wicked—and we may presume less virtuous also, unless Atlantis was like Sodom and Gomorrah which contained no just persons. It must be noted that the Lodge of Initiation in Lemuria, it is stated, was not founded for the benefit of Lemurians, but for the sake of the divine Helpers who came voluntarily to the earth to aid humanity.

X.

VEGETARIAN SAVOURIES.

BY MARY POPE.

There is a certain amount of philosophy to be found in Miss Pope's new Cook-book, mostly in the preface; but even the body of the book seems to teem with good advice. A study of the "Contents" seems to raise a mixed feeling as of awakened and of satisfied appetite. The aim of the compiler is chiefly to meet the requirements of those who, being inclined to give up flesh-eating, are at a loss how to replace the savoury food to which they have been accustomed; and in that sense it is to a certain extent an indictment of ordinary vegetarian cookery.

To Europeans in India this book will be of use, for here, as elsewhere, there is a growing tendency to vegetarianism, in spite of the idea that meat is more necessary in a hot climate than in a cold one—which is entertained by many people.

X.

THE PROBLEM OF EXISTENCE.*

ITS MYSTERY, STRUGGLE AND COMFORT, IN THE LIGHT OF ARYAN WISDOM.

By Manmath C. Mallik.

When a man sets out to solve so deep a problem as that relating to existence he sets before himself no mean task. Few care to attack more than one side, and have even when selecting that particular side which seems to them to offer the easiest solution, often left much to be desired in their method of setting about it. Mr. Manmath C. Mallik was enabled to penetrate deeper into the problem of life when he called to his aid the light that Aryan wisdom sheds on all matters bearing upon the Law of Cause and Effect. First by a just appreciation of the exact force of Reincarnation and its concomitant, Karma; and secondly, because his knowledge of Eastern writings has enabled him to produce, in so concise a form, much that the writers of old stated as the basis on which all such problems could be worked. Whether the solution he offers will be acceptable to all ranks of thinkers is another matter. But he truly says "a right solution of the problem of life is possible only for the mind which subdues all passions and prejudices, by devoting sufficient time and attention to the attainment of the sublime object. In working out the initial scheme of the book he proposes "to draw attention to some of the forces which govern human existence, and upon the regulation of which depend individual, racial, national and human welfare." These he tabulates and enlarges upon throughout the book—the one aim apparently being to secure for each person their greatest concept of happiness. Mind he defines as being endowed with the illimitable faculty of conception, with the variously limited attribute of reasoning and with the power of decision. The organs and senses being merely its instruments to enable it to work and think; while it is also a product of the Soul—or Aryan A'TMAN (Self). He considers, that "if mind and matter can be made each to understand its own position, to feel that there is no antagonism between them, and to know that the good of the one, redounds to the benefit of the other, the point is reached when their joint efforts lead to the permanent well-being of the union." The subject matter of the book is divided into headings showing the various stages and modes of progression due to the vicissitudes of life from youth to age. All these are carefully argued out without any metaphysical complications such as any concept of the so-called mysteries of the problems of Life might lead us to expect—so that one by one the various characteristics are reviewed and commented upon. "Contentment," he tells us, "may be defined as the preservation of the equilibrium of the mind in face of danger or difficulty, prosperity or adversity, success or failure, loss or gain." While at the same time he states that it is neither inaction, lethargy, lassitude nor fatalism; but is, "that phase of the human mind which while doing its best to discharge its duties, in the circumstances in which it may be placed,

* T. Fisher Unwin, London,

is neither elated by success, nor dejected by failure, but preserves at all time its calm balance, shedding the same effulgent light around."

So, we are also in accord with the author when he argues that the mystery of life can be understood if the law of contrasts or dualism on which it is based is once perceived. From the purely ethical standpoint the book is full of short aphorismic sentences well calculated to impress the mind of the reader with the thought that, were its details followed in ordinary life we should certainly arrive at a condition of speedy perfection and so hasten the fulfilment of the Good Law.

Those great mysteries of Life would become unveiled before our eyes, and enable us to solve all such problems in the light of complete reunion with that eternal self which Aryan, Teuton, and Pagan alike turn to, as the unified goal of good.

The publishers have added their quota of clear print and tasteful finish to a work that thoughtful students will find of much value in setting forth those elements of radical morality, without which no race or nation can hope to obtain a standard of nobility that must in time become the sublimest solution to those vexed problems of existence which have been the basis of thought for many ages past.

FIO HARA.

THE SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

(*Tamil Translation in two Volumes*).

We have before us the beautiful and invaluable sayings of the great Guru of Gurus, 'Sri Ramakrishna Paramahansa Deva.' The teachings of this great Guru were originally written in Bengali, but they have been translated into English, German, French and almost all the vernaculars of India. Though the name of this Guru has found an entrance in every nook and corner of this Tamil land, his teachings were confined only to the English-knowing public. Now the efforts of Mahesa Kumara Sarma in translating these teachings into Tamil, must necessarily be very beneficial to those who are strangers to English, and other vernaculars of India. His translation is in keeping with the original, but if he takes some pains to correct the mistakes which are not cited in the *errata* column, his book will be the better.

P. V. R.

THE YOGI AND HIS MESSAGE.

Though we have not heard about the Swami Dharmananda Mahavarati till now, we are glad to appreciate his undoubted intellectual and spiritual merits through this small book, "The Yogi and his Message." His peculiarity consists in having a *true feeling* of universal religion. Men of impartial views should see his true spirituality in reading that 'the same divine spirit dwells in the temples of the Hindus, in the churches of the Christians and in the mosques of the Mahomedans.'

P. V. R.

PAMPHLETS.

THE GEOMETRY OF SCIENCE : DIAGRAMMATICALLY ILLUSTRATED by C. S. Wake of Chicago. Embodying much careful thought.

SPENCER'S ECONOMICS ; an Exposition, by Dr. Guglielmo Salvadori, with Portrait of Herbert Spencer, Price 4 annas.

MAITRIYA ; A VEDIC STORY in six chapters : by Pandit Sitanath Tattvabhushan, a reprint from the *Indian Review*. Price 8 annas.

THE SON-IN-LAW ABROAD, and other Indian Folk-Tales of fun, folly, cleverness and humour ; by P. Ramachandra Row, B.L. Price 9 annas.

RUDYARD KIPLING ; a Criticism, by John M. Robertson ; with portraits of Kipling and Robertson ; a reprint from the *Indian Review*, Price 2 annas. The four last mentioned are published by G. A. Natesan & Co., Esplanade, Madras.

REPORT OF THE ARCHÆOLOGICAL SURVEY, BENGAL, CIRCLE, for the year ending with April 1904.

REPORT OF THE XIXth INDIAN NATIONAL CONGRESS, held, at Madras, December 1903. G. A. Natesan & Co., Publishers.

MAGAZINES.

The Theosophical Review, September. Rev. George Currie's excellent article, "The Esoteric Meaning of the Lord's Prayer," is concluded, as is also Mr. Mead's article on "The Definitions of Asclepius unto King Ammon." Another of Michael Wood's stories—"The Lost Soul," appears in this issue. "Life and Form," by Powis Hault, is a very thoughtful paper which merits the careful attention of all Theosophists. "Three Questions" is a translation of a brief but highly instructive story by Leo Tolstoy. In the conclusion of Mrs. Besant's article on "The Nature of Memory," much light is thrown upon this obscure subject. "Gunas, Caste and Temperament," by George Dyne, is concluded. Following are brief notes on "The Revolutionary Radium," by A. de G. ; a helpful article on "Concentration," by Evan J. Cuthbertson ; "A Dream," by F. M. ; the first portion of "Emotion versus Reason," by H. Knight Eaton, and notes "From a Student's Easy Chair," by D. N. Dunlop.

Theosophy in Australasia has, in its August issue, some interesting items in 'The Outlook,' the chief articles following being the continuation of "Theosophy and Esoteric Astrology," by G. T. D. ; "Socialism and Theosophy," by L. E. ; and a report of the Amsterdam Congress.

The N. Z. Theosophical Magazine for August gives us the conclusion of the report of Mrs. Besant's lecture at Queen's Hall, last June, on "The Uses of the Theosophical Society ;" an excellent article on "Prayer," by Annie C. McQueen ; "Among the Norse Gods," by Eveline Lauder ; together with interesting matter for the children, the Students Page, poetry, etc.

The South African Theosophist for August contains the conclusion of Prof. Alexander Wilder's article on "The Resurrection," and various interesting reprints.

Mind,* one of the leading progressive magazines of America, devoted to science, philosophy, psychology, and metaphysics, comes to us each month well freighted with the advanced thought of the age. The August issue has the following rich table of contents: "Miracle and Law," "Growth and Accretion," "The New Thought and its Objects," "A Plea for Spiritual Development," "Sunrise at Oscawana," "The Ephemeral Nature of Evil," "The Ideal's Mode of Motion," "Man's Dominion," "The Law of Life," "Religion and Law," "Self-knowledge," "Brotherhood Versus Creed," "To a Star," "Character," "Alone with Good." These subjects are all dealt with by competent contributors. This periodical is ably edited by Charles Brodie Patterson, and the "Family Circle" department, so judiciously conducted by Florence Peltier, has sufficient matter to constitute a small magazine by itself, as the following table of contents for this issue will show: "The iron Hand," "A Child's Fancies," "Youth's Question," "Summertime," "Uncle Ben and the Boys," "Ducky's Mother," "A Handful of Clover and Trouble," "Minna and the Lily-Angel," "Funny and Wise," "Gertrude's Letter to the Boys and Girls," and "Little Lady Blue Eyes." There are 110 pages of reading matter in the magazine and as it is furnished at the low price of \$ 2.50, it should have an immense circulation.

Revue Théosophique. The August number opens with a selection from the "Golden Verses of Pythagoras," one of those precious legacies which we have inherited from the illuminated Teachers of the past ages. A brief biographical sketch precedes the famous versified aphorisms. Pythagoras was born at Samos in the sixth century before the Christian era, and the whole world, as then known, was filled with the renown of his wisdom. He seems to have visited all countries then accessible, and to have sought everywhere for the elements from which his own philosophy was to be constructed. With the Brahmins of India he studied the Gupta Vidya, with the Chaldeans and Egyptians, astronomy and astrology. He first taught the heliocentric system and, at the same time proved himself to be the greatest mathematician of his time. He was also equally eminent in metaphysics and, according to H. B. P. (Theosophical Glossary), taught the ideas of Reincarnation and Karma after the Hindu fashion. In a lecture given at Paris in the year 1900 Mr. Leadbeater declared that Pythagoras is at this time living on earth and is one of our recognised Masters. A reading of the verses which follow the biographical notice in question is well calculated to excite the reverential feeling of every theosophist for this most wise, benevolent, and spiritually developed philosopher. His teaching should be known to every adult theosophist and made the basis of his instructions to his children.

Sophia. Madrid. The selection of articles for translation into the August number of *Sophia* is very judicious. Mr. Gonzalez Blanco continues his treatise on "Hilozoism;" Mr. Antonio Ballesteros writes upon "A Forgotten People," a race founded by the alleged grandson of the supposititious Shem, son of Noah. It is rather amusing to see how people cling to the Noachian theory of the repopulation of the earth,

* Issued by the Alliance Publishing Co., 11, East 32nd St., New York City. The volume commences with the July issue.

creating by their speculations, mutual recriminations and contradictions and quarrels, so much bother—as Madame Blavatsky, in a moment of despair of ever untangling the knot, wrote in her "Isis,"—that it would have been a good thing if Shem, Ham and Japheth had been chucked overboard from the ark. Other original articles are those on "Thales" by Sr. Zabaleta ; and "Speech," by Sr. Raphael Urbano.

De Gulden Kelen. This useful periodical for children of theosophists and others has finished its first year, and sends out its Index and a suitable wrapper. It does one's heart good to see those publications in foreign languages bringing us, month by month, the positive proof of the spread of our teaching among people of the remotest parts of the earth ; as, for instance, in Dutch Java where this Dutch version of the *Golden Chain* teachings is printed.

The Lotus Journal. The September number which is before us, is of more than usual interest, and the two editors are succeeding admirably in sustaining their high ideal of what a magazine for the young should be. Mr. Leadbeater's article concerning "The Mormons and Their City" is accompanied by a charming photogravure of Temple Block, Salt Lake City, Utah. The story about the "Fortunes of Queen Silver-Star" is concluded, and there is an illustrated article on "The Nervous System." In the verbatim report of Mrs. Besant's lecture on "The New Psychology" (delivered in June last) she calls attention to the importance of studying the consciousness in sleeping and dreaming as well as in waking. It is also found that during the hypnotic trance the senses of seeing and hearing are far more acute than when the outer or physical organs are used. "The Three Fields," and "Our Little Brothers, the Wrens," will greatly interest the children.

The Theosophic Gleaner, for September, commences its fourteenth volume, and opens with an interesting article by D. Gostling, entitled, "The Bo-Tree—What is it ?" D.D. Writer contributes a paper on "The Operation of Theosophy in all lands ;" "Vegetarian *versus* Meat Diet" is continued, and there are some good reprints. Those who cannot afford more than two rupees for a T. S. magazine would do well to subscribe for this one.

Acknowledged with thanks :—*Theosophic Messenger, Theosophy in India, The Vâhan, Light, Brahmavâdin, Brahmachârin, Dawn, Prabuddha Bharata, Central Hindu College Magazine, Banner of Light, Harbinger of Light, Health, Upanishad Artha Deepika, The Naturopath, and Herald of Health, The Logos Magazine, The Lotus Journal, East and West, Indian Journal of Education, Indian Review, The Light of Reason, Practical Wisdom, L' Initiation, The Philistine, The Arena, Maha-Bodhi Journal, The Light of Reason, The New Thought, Transactions of the Asiatic Society of Japan.*

CUTTINGS AND COMMENTS.

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

The Canon City *Record*, of recent date, publishes *The little Red Men of the Gorge*, a weird narrative concerning the experiences of a railroad employee whose nightly duty was to inspect the roadbed and report if any masses of rock had fallen on the railroad track, from the rock-ribbed Gorge. The track-walker's story is this :

'As I pursue my lonely walk from Canon City up into the heart and centre of the Royal Gorge, I often hear grand music, both vocal and instrumental, but it is not the music that troubles me so much as the little red men that I encounter frequently. Sometimes in crossing the hanging bridge I can see a row of them lined up on a stone embankment which protects the roadbed from the encroachments of the river, or seated like brownies on the massive iron beams which support the structure.

These little red men are different from any race of people that I ever saw or heard of before, and while they do not molest me, they make me feel extremely uncomfortable, and I wish I was somewhere else. In stature they are about four feet high, and of a sturdy build, and seem to possess a grade of intelligence between a simian and the human species. Instead of fingers and toes they have bird-like claws, which enable them to clamber up the mountain side with a facility and ease impossible to any animal. I have seen thirty or forty of them at the hanging bridge at one time chatting together in a very amiable manner, as if holding some kind of a convention. They are invariably dressed in scarlet, and, as I have already stated, they have indicated no disposition to harm me, but they are not to my liking and I never enter that part of the gorge without much anxiety, for there is no knowing when these little demoniacal beings may attack me at any time. With the first rumbling of the train they scamper off into the darkness, and are out of sight in a jiffy, their footfalls being plainly heard as they run along the edges of the almost perpendicular cliffs. A man has to have nerves of steel to make a business of walking through the Gorge after night and as soon as I can get another job I am going to quit it, as it is too great a strain upon the mind for the pay a fellow gets for it.'

That the Royal Gorge is the habitat of a race of invisible, incorporeal, mysterious beings, this man firmly believes. He is no longer in the employ of the Denver & Rio Grande Company, having found employment more congenial to his nature than inspecting the track in the Royal Gorge at the hour of midnight when 'graveyards yawn' and the spirits and goblins of the nether world come forth as though released from Pandora's box.

* * *

Mr. Rider Haggard offers in *The Times* certain suggestions by way of explaining the case of his *Mr. Rider Haggard and his dog*, vision of the death of his favourite dog Bob. We shall not repeat the original story here, as our readers are probably familiar with it ; but as to the question whether dogs have souls, Mr. Haggard says :

"May we not still have much to learn as to the fundamental oneness of animal life, or, indeed, of all life? A flame set in a vase

of pure glass shows brightly; in a vase of porcelain, dimly; in a vase of rough clay, not at all, or only through its cracks and imperfections. Yet the flame may be identical—of the same heat, light, power, and size; it is but the surrounding material that varies."

Further on Mr. Haggard suggests the effect on man's mind of "the knowledge that those creatures which he talks of as the lower animals are, after all, his kith and kin; that as the matter is put in that extraordinary passage in Chapter III. of Ecclesiastes (it should be studied in the Revised Version, on account of the important difference of the rendering of verse 21), he 'hath no pre-eminence above the beasts'? If he could be sure of this, would he not, perhaps, treat them with more brotherly love and consideration than he does, in many ways?"

* * *

*Another
dream about
a dog.*

An exchange has the following:—The strange dream in which Mr. Rider Haggard saw the death of the retriever Bob has a parallel in the case of the late Mr. Michael Henry Williams, of Pencaleniek, near Truro. While in Germany on business he dreamt one night that the servant girl set out from the house to get water from the well his pet terrier and a large black retriever accompanying her. On the way she patted the terrier several times, and the retriever, apparently jealous of the attention paid to the smaller dog, suddenly pounced on the terrier and worried it to death. The first letter from home that Mr. Williams subsequently received recorded the death of the unlucky terrier just as he had dreamed it.

* * *

*An Unparal-
leled Phenom-
enon.*

One of our Indian exchanges says: The American Line steamer "Westmoreland," from Philadelphia, which arrived at Queenstown on Aug. 16, brings intelligence of a strange phenomenon experienced by the British ship "Mohican," in the Atlantic, on Aug. 1, while on a voyage to Philadelphia. A cloud of phosphoric appearance enveloped the vessel, magnetising everything on board. Capt. Urquhart says the vessel and crew had a fiery coating. When the sailors saw it they looked at the needle, and it was moving like an electric fan. He ordered several of the crew to move some iron chains lying on the deck; the sailors could not remove them; although they did not weigh more than 75 lbs. each, everything was magnetised, and chains, bolts, spikes, and bars adhered to the decks as if they had been riveted. The cloud was so dense that it was impossible for the vessel to proceed. He could not see beyond the decks, and everything appeared a mass of glowing fire. Suddenly the cloud lifted, the phosphorescence on the ship began to fade, and in a few minutes the cloud passed away and could be seen moving over the sea.

* * *

*Other strange
occurrences.*

A correspondent writes:—In the historic but lethargic town of Arcot, the people of the Kasba were awakened to a spirit of surprise and activity during the last fortnight by gentle showers of stones falling every evening between 7 and 9 P.M. The stones are very hot to the touch. They do not fall in an oblique line but just drop as if from Heaven; and the wonder of it is, they never hurt anybody walking in the street or sitting in the house, but just fall beside him whenever they happen to. The showers were perfectly impartial and

visited almost every house alike ; but one of these houses seems to have been specially gifted. The hot stones would enter even the rooms of this house when the doors and windows were closed. Occasionally, too, a ball of wet rag of the size of that used in cricket would appear to kiss the ground beside the chatting couple of the house and when unrolled would fume and burn, to their amazement. A cocoanut shell filled with red-hot splinters would be precipitated by some unknown hand from the roof inside the room. Researches were made with no result and the incident appears to baffle all attempts to find out the origin thereof. To make the problem all the more puzzling, the 'specially gifted' house caught fire one evening recently at 6 o'clock, at a place where it would be unreasonable to expect that combustibles would have been stored or unquenched cinders would have been indifferently or inadvertently left or thrown by the housewife ; and it was with not a little difficulty that the house was saved from destruction.—*Indian Mirror*.

An interesting case is reported in the New York
Photographic Lightning papers of August 7th. The story is as follows : —

Much public interest centres in a man named Abbott Parker, who was struck in the back by lightning on Friday afternoon in Morristown, New Jersey. Upon being removed to the Catholic Hospital, Parker was placed on a cot over which hung a large crucifix.

While the patient's back was being bathed with alcohol and water the physicians and nuns were astonished to see a picture of the crucifixion on the flesh, whereas a few minutes before no picture was there.

The nuns believed that it was a miracle, and the doctors were mystified, as they declared that the picture was not the result of tattooing. An expert tattooer, after an examination, also decided that the picture was not tattooed.

A theory which seems generally accepted is that Parker's skin had become sensitised by the effect of the lightning, and acted as a photographic plate for the crucifix hanging over his cot. The patient, who is recovering, says that he was never tattooed.—

In "Isis Unveiled" (Vol. I, pp. 394, 398) Mme. Blavatsky has some interesting notes on the subject. She tells of a boy who was killed by lightning, and on stripping his body there was "found imprinted upon his breast the faithful picture of a tree which grew near the window which he was facing at the time of the catastrophe, and which was also felled by the lightning." Two young ladies, in Poland, were standing by an open window in a storm ; a flash of lightning struck near them, and the gold necklace on the neck of one of them was melted. A proper image of it was impressed upon the skin, and remained throughout life." The other girl, appalled by the accident, fainted away. Little by little a copy of the image of the necklace developed on her own skin, remained visible several years, and then faded out.

Exorcism A dancing girl of Hassan town, in South Mysore,
extraordinary. was supposed to be possessed of a devil which certain
parties undertook to cast out. A correspondent,
(*Friend of India*) thus describes what happened :—

“ A sheep had to be sacrificed and a villager agreed to slaughter it, being informed at the same time that the demon would jump on somebody else. He cut the throat and the sheep struggled on one side while he fell down on the other. The general belief was that the devil had jumped on to him. Anyway, he died and when the Medical Officer examined he pronounced it an epileptic fit, from the effect of which he died! But the dancing girl since that, it is said, has not been troubled by the devil.”

* * *

Indian In an article based on a lecture given before
Evolution. the Historical Society of the Presidency College,
Madras, the *Friend of India* has the following interesting paragraph :—

“ Rejecting the traditional but artificial division of Indian History into the Hindu, Mahomedan, and English periods, he (the lecturer) suggests another which tries to follow some line of evolution by which progress may be traced and measured. His first period is the Formative, from the earliest times to the beginning of the Mahomedan invasions. During this time the peoples of India received the moulding and setting they have retained ever since, and acquired, or rather developed, those peculiar features which mark them off from the rest of mankind to-day. Externally it was the time of Aryan conquest and civilisation, internally the period of the development and supremacy of the Brahman hierarchy, the framework in which Hindu Society has ever since moved and had its being. In both cases the key-note to the movement was toleration, compromise and absorption, both in religion and in law, and these have remained the characteristics of all movement since. The second period is the Anarchical: from MAHMUD of Ghazni to the Queen's proclamation of 1858, a time of almost incessant struggle centred round the Moghul Empire in its rise and decline. This struggle was not organic. The whole series of conflicts extending almost without a break over eight centuries was fought over the heads of the people by hired troops of their own blood under alien conquerors. The third period is the Economic, beginning with the taking over of the Government of India by the crown. This means not merely that order and peace have taken the place of anarchy Its chief characteristic is the fact of development along material lines. Cutting across every caste and creed and nationality, a new division is being made, and men are taking their places in that division according as they answer the question: What is your value as an agent in organising or furthering the production and welfare of your country? Externally, too, India is slowly taking her place within the republic of the nations. She is learning the truth that no nation liveth to herself alone. She is now an economic entity with a growing community of interests among its peoples. Her progress is now upon modern lines, is to be measured by the same standards as are applied to her contemporaries. These periods, of course, run into each other to some extent, as all such divisions do, but they give us in three words the main types of development in Indian history. To study the subject from this point of view is to keep clear of the view that represents the History of India as a gradual falling-off from some imaginary halcyon time of peace, contentment, and happiness; and it is an incentive to the Indian student to do his work to the very best of his powers, not only as the heir of a great past, but also as the citizen of a great nation whose fulfilment is in the future.”

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After laying down "Nyria," the latest novel of Mrs. Campbell Praed, I mentally remarked, says Mr. Stead in the last *Review of Reviews*, that the authoress was perpetrating the most colossal hoax of the century, consciously or unconsciously, or she had made the greatest discovery of our time—or, indeed, of any time past, present, or to come. For this brilliant Australian novelist actually asserts that she knows at the present day a lady who, "not in entire forgetfulness," nor even "with visionary gleam," has, on her own showing, a clear, consecutive, and minute memory of all the details of a previous existence which she passed as a slave girl in the reign of Domitian! The claim seemed too stupendous. Every one has read Rudyard Kipling's "Greatest Story in the World," in which a Cockney youth recalls at intervals reminiscences of a previous existence when, among other things, he was a galley slave. But, despite all his efforts to the contrary, no one will take Rudyard Kipling quite seriously. So I journeyed westward, and found Mrs. Campbell Praed at 98, Oakwood Court, looking out from her lofty eyrie over the trees below.

"I want you to tell me," I said, "if the story of 'Nyria' is really true, and that the legend of your discovery of somebody now living who actually remembers all these details of Roman life in the reign of Domitian is not a mere ingenious literary myth, invented to give a quaint old-world setting to a modern novel."

Mrs. Campbell Praed met my enquiry with the utmost composure. "They all say that," she replied. "Hardly any of the reviewers will take it seriously."

"Then Nyria exists?"

"Certainly the teller of Nyria's story exists. Whether she is Nyria's reincarnated self I have no means of proving, beyond the fact that I have verified practically all the details of life in the first century which she describes as passing before her eyes. The phenomenon may be a case of tapping the Invisible Records, or, as Nyria herself phrased it, 'the Memory of the Great Whole.' It may be an instance of extension of consciousness, or even—though I find it difficult to reconcile this theory with facts—of reflex mind-action. I can make no assertion, but only state the experience, having thought it advisable to insert the preface which has occasioned question, because it did not seem to me quite honest to put forth as my own work what I had received in such a manner. Nyria, in her ordinary consciousness, was a pleasant, practical, and fairly educated young lady, very averse to dealing with her second personality. In the abnormal consciousness she affirmed that she was Nyria, a slave girl of Imperial Rome. At first her reminiscences were inconsecutive; as she advanced they became a narrative so minute in detail that I have been obliged to omit much of the matter transcribed *verbatim* during our talks."

"Then was the lady a medium?"

"Certainly not. She is a friend of mine in everyday life, who has no connection with mediumship."

"Your friend has never been to Rome?"

"In her present life, never. But as Nyria she talks as familiarly about its buildings, thoroughfares, and gardens as you might do of the Strand, Piccadilly, and Hyde Park. She has been there—is there I might say—for to her there is no old Rome, any more, than there is old London."

"It is then exactly as if one had risen from the dead after a sleep of eighteen centuries?"

"Very much like that. And what surprises me is that my critics treat this reproduction of Roman life as if I had got the whole thing out of books."

"Then the true creed runs, 'I believe in Nyria, born in the first century, who was flung to the wild beasts as a Christian martyr in the reign of Domitian, and who has been reincarnated again, without losing the memory of her antecedent existence?'"

"That I cannot say. Students of the period must judge of the verisimilitude of Nyria's tale. I can only declare that I have not invented it. Anybody can get up guide books and ancient history. But there are things in her reminiscences you find in no guide book or history. She tells what she saw and felt and realised, and without effort mentions incidentally the details of the environment where such things happened."

"I confess," I said, "her picture of Christian martyrs gives me a shudder."

"Poor things: you forget they were nearly starved to death. It is the real as against the ideal."

"As Gay the Russian painter's Crucifixion contrasts with the conventional symbol of Christendom. All the same it is very horrible."

"Apparently she was one of them," said Mrs. Campbell Praed.

Here I break off. Plato's "Phædrus," Wordsworth's "Ode on Immortality," Matthew Arnold's "Lines to a Gipsy Child," the teaching of the East, the beliefs of General Gordon and Robert Browning, and many others down to Rudyard Kipling's yarns—what are they but faint shadowings of a truth which, if Mrs. Campbell Praed is right, is being absolutely demonstrated here to-day? "Our birth is but a sleep and a forgetting," said Wordsworth, but Nyria, when reborn, did not, it seems, forget.

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We reproduce for the serious consideration of our readers, the subjoined article, from *The Signs of the Times* (dated June 22nd 1904), which depicts some of the horrible atrocities which are practised upon human beings in this 20th century, in the name of science:

The readers of this paper will remember that some time ago an article was published in these columns showing something of the terrible sufferings inflicted on animals by vivisectors. It was shown that many of these experiments were carried on for the simple curiosity of seeing how the animals would behave under the torture that was inflicted upon them; that these brutal exhibitions were attended by persons who could have no other object in view than the gratification of a morbid curiosity, a depraved desire to see the torture, hear the cries of the animals, and see their contortions under the demon acts of the pain-producers. That thousands of animals of different species are thus tortured to death under the most excruciating torment is a matter of general knowledge; but it has not been so generally known that human beings have been and are being put through a similar course of cruel and criminal experimentation. True, they are not strapped down and dissected while still living, as the animals are; but they are being inoculated with the most virulent diseases against their will, and generally without their knowledge, and all for no other purpose than to study the effect of the inoculation.

So prevalent has this practise become in the Old World, that doctors believing in human vivisection, or practising it, are not allowed on the medical staffs of childrens' hospitals lest the physicians turn these institutions into laboratories of human vivisection. Children's hospitals become rich pastures for the heartless vivisector when he is permitted to practise there.

That this work is not confined to the Old World, is shown by the report of Rev. Herbert Ward, before the committee of the Massachusetts Legislature, in which he describes experiments on forty pauper children, in the very language of the physician (misnamed) who performed them. This report was given in the effort to have a law passed to prevent the continuance of the practice. One medical man, who is professor of chemistry in the University of Wyoming, states the position of the human vivisectors in the following language:—

“The Humane Society seems to think that the aim of science is the cure of disease, the saving of human life. Quite the contrary; the aim of science is the advancement of human knowledge at any sacrifice of human life. If cats and guinea pigs can be put to any higher use than to advance science, we do not know what it is. We do not know of any higher use to put a man to.”

The study of science in the hands of such men is a dangerous business. We may be sure that those who consider science of more consequence than human life will not be slow to take human life for the advancement of science; and they will find ways of doing it so that they will not endanger their own lives in the process. The increase of this doctrine in the land may account for the large number of capital operations performed by science-loving surgeons. It is a fact that many diseases which were formerly treated by the simpler remedies, are now given over to the lancet and the scalpel; that surgeons, especially young surgeons, eager to make a record for themselves, find cases for operation which formerly were never touched by the knife. And this is but vivisection under another name, only in this case the patient pays dearly for the operation, and very likely continues to pay for it through all his life.

The heartlessness of those who admit the practise of human vivisection is well shown in the reports of some of these cruel experimenters, two of which we give, though we have many others on file. Dr. Jansen, of the Charity Hospital in Stockholm, in a lecture before the Medical Society of that city, reported as follows:—

“When I began my experiments with black small-pox pus, I should, perhaps, have chosen animals for the purpose; but the most fit subjects, calves, were obtainable only at considerable cost. There was, besides, the cost of their keep; so I concluded to make my experiments upon the children of the Foundlings' Home, and obtained kind permission to do so from the head physician, Professor Medin.

I selected fourteen children, who were inoculated day after day. Afterwards I discontinued them and used calves. I did not continue my experiments on calves long; once because I despaired of gaining my ends within a limited period, and again because the calves were so expensive. I intend, however, to go back to my experiments in the Foundling Asylum at some future time.”

A physician now resident in San Francisco, Cal., writing to the *New York Medical Journal*, reports as follows concerning work carried on by him in Honolulu:—

“I inoculated with the virus of syphilis the arms of six leper girls under twelve years of age. December 14, I repeated the experiment. This last time I inoculated fourteen lepers. . . . Since coming to San Francisco, I have tried on several occasions to get the opportunity (to inoculate a leper with syphilitic virus), but so far without success. While the twenty cases in which I inoculated syphilis on lepers are not absolutely conclusive, still it is a point worth consideration. It is to be hoped that this experiment should be tried by competent observers under more favourable circumstances.”

Surely the miseries of the leper are sufficiently terrible without being compelled to carry the virus of that disease in his system. In another case the experimenter tells plainly of his success in securing a healthy boy whom he inoculated with germ consumption. The patient, he said, was very susceptible to the poison, was seized with the most intense fever which lasted for four days, and certain glands of his body swelled up to many times their natural size. The vivisector says: "I cannot yet say whether the boy will be consumptive in consequence of my treatment." The treatment was given to see whether the boy would take consumption by inoculation. It was of no concern to the vivisector whether the boy died of that terrible disease or not, whether he made of himself a murderer or not, just so that he found an answer to his heartless inquisitiveness.

Another report tells of the torturing of insane patients in a public insane asylum in Voralberg, Austria. These patients were inoculated with various poisons simply to see what effect the inoculation would have. The irresponsible patients did not object materially to any of this work, except the inoculation with hyoscamine sulphate. The result of the inoculation with this poison was so terrible, the report states, that when the physicians attempted to repeat the experiment, the insane victims fought like wild men. Many also asked the doctors on their knees, to let them die rather than inoculate them with this terrible medicine. These pitiable subjects endured the results of the injection for weeks, breathing with great difficulty, barely able to swallow; mouth and throat so dry as to be a veritable torture, thirst unquenchable, sleep reduced to one or one and a half hours per day, loss of appetite, loss of flesh, and terrible pains during the night. Such torture seems more the work of demons than of men, especially when practised upon such victims as these.

Dr. K. Menge, of the University Hospital for Women, in Leipsic, Germany, tells in the German *Medical Weekly* of experiments performed upon thirty-five pauper women. These poor women were inoculated with germs from the most repulsive matter imaginable. The vivisector says, "All the bacteria planted were capable of taking root and flourishing." Of course they were. That is the business of disease, to propagate itself. But it is the business of physicians to prevent it.

Another physician tells of his experiments in inoculating three new-born babes with "very considerable quantities of staphylococci." Another tells of inoculating with purulent bacteria eighty-two pauper women who were awaiting confinement at a university clinic. Eighty cases are cited where children between the ages of eight and fifteen were inoculated with various contagious diseases for experimental purposes. A similar outrage was performed on a large number of women about to become mothers, whereby their innocent offspring were cursed with a terrible disease from the moment of their birth. Another physician took bacilli from the decomposing corpse of a patient who died from an infectious disease and injected them into thirty-five women and three new-born babes, who were taken into the experimenting chamber almost immediately after birth.

We have no desire to go further in relating the practise of this terrible business. We have no disposition to pander to morbid curiosity, nor to condemn physicians who are physicians indeed. We know there are such. But the statement of these terrible crimes against humanity, this terrible recklessness with human life, must certainly cause the thoughtful to stop and consider what kind of progress we have made in civilization; what kind of golden age this is upon which we are said to have entered; what the condition of the minds of such men must be; and what society has to expect from the increase of this insidious and frightful business. Does it tell us of the approach of the millennium? Or does it declare to us, in unmistakable language, what the Word of God is also telling us, that this age and this world are drawing near to the end of their history? The race is deteriorating in morals, in physique, in religion, in true culture of soul, in Christian life; and the facts above stated are but a small portion of the evidence that this is so,

Whether the editor's conclusions are right or wrong, the hideous transactions here narrated are enough to weaken one's faith in humanity unless that faith is sustained by the consolations which Theosophy affords.

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Mr. Edward Carpenter has been writing out his views on Vivisection and some of them are reproduced in *London Light*, from which we copy the following which are eminently wholesome and worth thinking over :—

As soon as you pass beyond the more obvious and outer machinery of the organism, into the *arcana* of the deep-lying centres and organs, the nerves, the spinal cord, the brain, and so forth, you come to a region of such extreme sensitiveness where all the parts are so intimately united with one another, that it is impossible to isolate one part for examination, or to injure one region without defeating the observations you are making in another region.

To sacrifice—in the thirst for some fresh details of information—whole hecatombs of living creatures, to carry on experiments so self-stultifying...is to blind ourselves to that greatest and most health-giving of all knowledge—the sense of our common life and unity with all creatures.

Let this feverish energy which now goes to Vivisection devote itself, in calmer, stronger fashion, to studying the best methods of health, of diet, of life, of light, of exercise, &c., in our bodies, and in spreading these methods among the mass populations. There is a grand and endless work, and only just begun.

The way of health is open to us—a lovely and glorious road for mankind to walk in. If we would pause but for a moment in the mad scramble which arises partly from our unworthy fears and terrors, and partly from our petty egotism and ambitions of distinction we should see that it is so. And it is one of the reasons—apart from the care of the animals themselves—why it is a joy to combat Vivisection, that by closing *that* door, we compel men into the road of sanity, and deliver them from wandering around in darkness, and losing their way in the endless labyrinth of a false trail.

In commenting on the foregoing, the Editor of *Light* says:—
“ We entirely agree. Even if we believed in the uses of Vivisection, our hatred of exploiting and crushing of the weak by the strong would keep us from taking advantage of it. It seems to belong to a Demon's world and its disorder, and not to a God's world and its order.”
