

"REGISTERED" M. 91.



THE THEOSOPHIST

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

CONDUCTED BY H. S. OLCOTT.

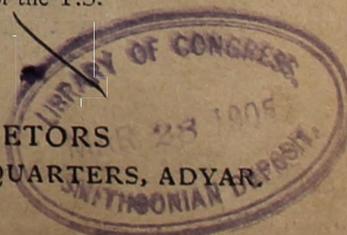
VOL. XXVI. No. 6.—MARCH, 1905.

	PAGE.
Old Diary Leaves, Sixth Series, III.....	H. S. OLCOTT..... 321
Early Christianity: its Relation to Jewish and Grecian Thought and Culture....	W. A. MAYERS..... 329
Ancient and Modern Buddhism.....	C. W. LEADBEATER..... 336
Philosophical Jainism viewed in the Light of Hinduism and Modern Science.....	KANNOO MAL..... 349
The Return of the Corporal.....	F. A. L..... 353
The Staff of Zoroaster.....	NASARVANJI M. DESAI..... 356
The Hindu Joint-Family.....	EDITOR, "INDIAN MIRROR"..... 360
Relation of Theosophy to Life.....	ANNIE BESANT..... 364
REVIEWS.....	369
Studies in the Bhagavad Gîtâ ; A New Era for Women ; Health without Drugs ; The True Science of Living ; The New Gospel of Health ; For People who Laugh ; Astrology for All ; The Golden Verses of Pythagoras ; The Crown of Asphodels ; Magazines.	
CUTTINGS AND COMMENTS.....	377
A New Member but an old friend—A Snail Telegraph—The "Unification of India"— From N-Rays to the Aura—Joint-stock purchase of the <i>Encyclopædia Britannica</i> — The Increase of the Practice of Cremation—The Old and the New—Discovery of Ancient Ruins in Mexico—Instruction in the "Olcott Panchama Free Schools"— More about the Panchama Schools—"Advice to Students."	
SUPPLEMENT.....	xviii—xxi
Executive Notices ; The Presidential Agent in South America ; Monthly Financial Statement ; Panchama Education Fund ; New Branches ; Recent Deaths of Buddhist Colleagues ; Mistakes in the French Section Report ; Manuscripts for the Adyar Library ; New Books for the Adyar Library ; Registration of the T.S.	

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

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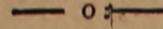
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On Saturday, the 27th, I called by invitation on Colonel De Rochas at his Laboratory at the École Polytechnique, to see him make, in the presence of a number of men of science, a lot of hypnotic experiments on two subjects, females. He showed us the different stages of Hypnosis defined by Charcot, and other phenomena, among them externalisation of sensitiveness and projection of the double. In this condition the bodies of the sensitives did not respond to any external influence; sight, hearing,

taste and feeling were all paralyzed, but the normal sensitiveness, abnormally intensified, existed outside the body in the enwrapping aura. If he thrust a pin into the air at a measured distance from the sleeper's body there would be an instantaneous cry of pain, and the sensitive would quickly carry her hand to that part of the body which seemed to be in auric communication with the punctured spot in space. Both sensitives being plunged in hypnotic sleep, the one could point out exactly where the double of the other, projected from the body, was located, and the Colonel by pinching or pricking that spot, would cause a reflex action in the body. This suggested to me an experiment. The Colonel had been proving the paralysis of the olfactory nerves by holding to the nose of the sleeper an uncorked vial of concentrated spirits of ammonia. I took him with me outside the room and, after closing the door, suggested that he should try the experiment of holding the pungent fluid to the point in space where the other clairvoyant should say that the nose of the subject under experiment, or rather of her double, was situated. If he could then get her to make the motion of inhaling, possibly we might find that there would be a reaction upon the physical olfactory nerves, which would be a new and interesting proof of the projection of the double. He declared that the idea was a capital one, returned to the room, and made the experiment, which to our gratification and the surprise of all present was entirely successful.

At that time there happened to be in Paris the Hon. Alexander Aksakof, State Councillor of H. M. the Emperor of Russia, whose name is known throughout the whole world of psychical research as one of the ablest and most honourable of investigators and advocates of Modern Spiritualism. My Eddy book, "People from the Other World," which appeared first with illustrations in the *N. Y. Daily Graphic*, attracted his attention to such an extent that he paid H. P. B. to translate it into Russian for him to bring out. This transaction led to a friendly correspondence between us, but I had never met him personally until now during my Paris visit. I found him rather unfriendly to my dear colleague, so I profited by the opportunity to use my best endeavours to remove from his mind some impressions which I felt sure were entirely unjust. For many years M. Aksakof edited and published (in Germany, for he could not bring it out in Russia) the extensively circulated magazine, *Psychische Studien*, and was the author of several books, almost the latest of which was one, "Partial De-materialisation of a Medium," an account by eye-witnesses of a wonderful phenomenon that occurred at Helsingfors, to Mrs. D'Esperance, the medium. If the reader can get the chance to go through it, it will be well worth his while, for the phenomenon described was one of the most astonishing, from the scientific point of view, in the history of spiritualistic wonders. Mrs. D'Esperance, seated on a chair in front of a screen, in a lighted

room and in the presence of several reputable witnesses, suddenly found that her lower limbs *had been completely de-materialised from the hips downward*, and her dress hung over the front edge of the chair-seat. This was the first intimation she had had of any change in her physical condition, although she was in possession of her full consciousness and the room was well lighted. Her fright lest she should have been crippled for life was perfectly natural, as was that of the company present, who were allowed to approach and satisfy themselves of the fact of the dissolution of the limbs. Before she had time to provoke a catastrophe by giving way to the impulse of terror, the limbs were restored to their normal condition and she was able to spring to her feet and walk about. M. Aksakof, in describing the seance, cites the account given in my Eddy book of the entire dissolution of the body of Mrs. Compton, an American medium, which, I believe, had been the first phenomenon of the kind on record; though as for this I will not venture to be positive. On the same day I met Père Bernard, the Dominican Friar of whom I have spoken elsewhere, and in the afternoon called again at M. Menant's where I met M. Blanc, the Central Asian explorer, and a very long and interesting discussion ensued between us two and our venerable host.

Among my numerous visitors on the following day was M. Aksakof, and I spent the afternoon most agreeably with M. Blanc. He took me to the Musée Guimet to show me some Parsi bronzes that he had found when excavating in Bactria, and I also saw the very fine collection of life-size and correctly-dressed Parsi figures which had been given to the Musée by Mlle. Menant, than whom the Parsis have no more enthusiastic friend. On the 30th I bade good-bye to Dr. Baraduc, wrote letters, and listened to a debate in the Corps Legislatif in which our theosophical colleague spoke on a Revenue Bill. This was my first experience in that historical Chamber, and I naturally made a mental comparison between the debate and what I had seen in our American legislative bodies. Things went on rather tamely, but now and again there was an outbreak of excitement showing what the Chamber might be when roused. I dined with the Rev. Dr. Mills that evening, and enjoyed myself much in talking about our common Alma Mater and the various people we knew. The next day I crossed over to London and found at the station to meet me, Leadbeater, Mead, Dr. Hübbe, Keightley and others. Keightley took me to his house and I had the agreeable opportunity of paying my respects to the venerable mother to whose heart he is as dear as the apple of her eye.

The next evening I presided at the Blavatsky Lodge where Mrs. Besant gave a superb lecture on "Evolution as seen by Occultists." There was a reception given at our headquarters on Friday, the 3rd (July), to delegates who had come to the Convention. The Convention met the next morning and everything passed off quietly, my

Address being delivered and the Agenda being all disposed of. A tricky letter from the Judge party was handed in but, seeing that it was but a thinly-veiled repetition of the attempt to put us in a false position, I simply laid it upon the table. In the evening there was a public meeting at Queen's Hall at which addresses were made by Messrs. Meade and Keightley, Mrs. Besant and myself. The Convention finished its business the next day, after suggesting certain revisions of the T. S. Rules. There was another reception to delegates at headquarters that afternoon and in the evening a public lecture by Mrs. Besant. There was a garden-party at headquarters on the afternoon of the 6th, and on the 8th I went with Mr. and Mrs. A. J. Faulding, whose guest I had now become, to a meeting of the London Lodge at Mr. Sinnett's house, at which he lectured on the subject of "Alchemy," showing us that there was a great deal more in the teachings and writings of the Alchemists than a mere search after the gold-making mystery. After the meeting he took us into his laboratory and showed us, in many cases for the first time, experiments with the Röntgen Rays.

A General Council meeting was held on the 9th at which the various suggestions from Sections, Branches and individuals for a revision of the Society's Rules were patiently examined and carefully considered in the light of their bearing on the peculiar circumstances of the whole Society. When several amendments touched the same clause, the various improvements were incorporated in the form finally adopted. Only one important recommendation was rejected—that of removing the President and Vice-President of the Society for cause shown. On mature consideration, and in view of the circumstances attending the Judge secession, it was decided that no Rule could be of use if such an emergency arose. If a majority, or even a strong minority, desired to dispossess one of these officers, while he retained the confidence of a large number of members, a split in the Society would result, let the Rule be what it might. It was therefore thought better to leave the Society free, under the powers vested in the General Council, to deal with any serious case if unfavourable circumstances should arise. At the meeting in question the following members were present, *viz.*, the President, the Vice-President, the General Secretaries of the European and Indian Sections, Mr. C. W. Leadbeater, as Proxy (under specific instructions) for the General Secretary of the Scandinavian Section, and Mrs. Besant as Proxy for the General Secretary of the American Section. The Australasian Section's views were represented in the official Report of the General Secretary, and the New Zealand Section had been so recently chartered that it had not had time to submit its wishes for the consideration of the General Council. In publishing, for the information of the members of the Society, the text of the revised Rules, in an Executive Notice of date, London, 9th July, 1896, I made the following explanatory remarks: "The undersigned takes

this opportunity of correcting the mistaken idea, which prevails in some quarters, that the T.S. Rules and the wording of its "Declared Objects" are substantially what they have been from the commencement and therefore entitled to some special immunity from change. So far is this from true, that the objects have been re-stated and the Rules altered several times, as the growth of society and its altered conditions rendered the same necessary. The version now adopted*

* RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are :

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of Nature and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules, and social observances. It is unsectarian, and demands no assent to any formula of belief as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant ; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary ; and a certificate of membership shall be issued to the member, bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary of the T. S., according as the applicant resides within a sectionalized or non-sectionalized territory.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the Trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Headquarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

is, apparently, the best and most comprehensive that we have had for years, and in the expression of the Objects, the line traced out in the minds of the Founders is strictly followed. The form given to the the second Object has been adopted to meet an almost general view that *all* religions, &c., deserve study, as being based on the same general principles. In this, in her "Isis Unveiled" Madame Blavatsky led the way, which is now traced out for all future students of Theosophy and sympathizers with our work." In practical working these Rules have proved to be good and no important modifications have been found necessary. In some minor matters the President-Founder has used the "discretionary powers in all

18. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the general rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President, annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire.

Administration.

21. The General control and administration of the Society is vested in a General Council, consisting of the President, Vice-President and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees, for the time being, of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th day of December, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follow: For Charter £1; for each Certificate of Membership 5s.; for the Annual Subscription of each member, 5s.; or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct, by qualified auditors appointed by the President.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The Rules of the Society remain in force until amended by the General Council. Official.

(True Copy)

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

C. W. LEADBEATER,

Secretary to the Meeting of Council.

matters not specifically provided for in these Rules," and in a few instances the votes of members of Council have been taken through the medium of circulars sent around to them from headquarters. This, however, is a very dilatory process, the time required for collecting the votes being ordinarily as much as six months, and even at the present writing all the General Secretaries have not yet voted upon some questions propounded by the General Secretary of the French Section a year ago.

The next few days were occupied with matters of minor importance, except that on the evening of the 9th, Swami Vivekananda lectured at the Blavatsky Lodge on the subject of "Bhakti," and Mrs. Besant spoke at the same place on the evening of the 12th on "Karma." It has always struck me as one of the most wonderful facts of our movement that the reading public of, we may say, the whole world, has been made acquainted with this profoundly important philosophical and ethical teaching. In my opinion it has done more to strengthen our movement and recommend it to thoughtful persons than anything else, for it is the enunciation of the grand truth that human experiences are the outcome of human actions, and that a law of universal and inflexible justice rules throughout the universe.

H. S. OLCOTT.

*EARLY CHRISTIANITY: ITS RELATION TO JEWISH AND
GRECIAN THOUGHT AND CULTURE.*

[*Concluded from page 279.*]

AMONG the many who were early attracted to the new Jewish-Christian sect was a young man possessing an acute, subtle and vigorous intellect, an arduous religious nature, with a mystic temperament, a Pharisee, and an educated and scholarly trained Rabbi, named Saul, afterwards known as Paul.

With St. Paul Christianity entered upon a new phase of development. Paul, while retaining many of the Rabbinical ideas and peculiarities of thought in which he had been carefully trained, by his own peculiar genius grafted upon and illumined them from his wider outlook on Grecian thought and philosophy. He first added to the simple elementary Christian teaching of the Judean or Ebionite school. It was from his Rabbinical lore, passed through the alembic of his intellectual consciousness, that those theological doctrines and dogmas, which are so well-known as Pauline, were chiefly developed.

There was no theology, no doctrinal presentment, in the ethical teaching of Jesus. Between His humanist and mystic thought, floating in an atmosphere of universal love, and the somewhat rigid and scholastic system of Paul, there is a broad line of severance almost reaching to a gulf. Paul laid the foundations of the pre-

vailing doctrinal system of the Roman and Protestant churches, and in the fifth century a celebrated theologian of a similar cast of mind and high spiritual attainments, the great St. Augustine, was the master builder who completed the structure. Both were mystics; both were men possessing high qualities of intellect and heart; both appear to have been doctrinaires of a rather rigid, and in the case of the latter, of narrow type; both unconsciously engaged in forging the bands of theological dogmas (if the epistle to Romans is really the work of Paul) wherein western Christendom was bound for many centuries. These shackles are not yet entirely swept away, but some of us are engaged with our tiny share of this useful and necessary work.

We have now to turn attention to the *third* aspect of our enquiry, namely, the development of Christian thought and practice through contact with Grecian culture, spiritual ideas and metaphysical speculation. In the early years of my study of Church history, I remember my puzzled wonderment at the variety and number of the early heretics, and at the complicated mazes of their supposed heresies. Of late years these elaborate systems of speculative thought have been elucidated by the patient labours of specialists in these departments of old-world literature. It has been found that their supposed heretical speculations were really, in many instances, descriptions in mystic symbols of the varied evolutionary processes of Nature in the macro-cosmic and micro-cosmic world of Being. Activities and processes of becoming are now being rapidly rediscovered by our modern evolutionists.

But let us take our flight from the banks of the Orontes across the eastern Mediterranean, to the great port and ancient capital of Egypt, Alexandria.

Alexandria ranked next to Rome as the second of the three capitals of the imperial Roman confederacy. Much already referred to regarding the character of the populace of Antioch will also apply to Alexandria. It also was a city of noble proportions, founded by the great Alexander as the capital of his world-empire. It contained magnificent palaces, public baths, Temples, Art galleries, Museums, and above all the most valuable and celebrated library ever collected. It was for some seven centuries the chief university city of the world; the chief seat of Grecian science and philosophy; the home of intellectual culture, and the abode of a great array of the chief ornaments of the learned and literary world, from the days of Euclid in the fourth century B.C., to the degenerate times of the maiden philosopher Hypatia, in the fifth century A.D.—the beautiful and pure Hypatia, who, *en-route* to her public lectures, was torn in pieces and the flesh scraped from her bones with shells, in the public streets of the city, by a fanatical rabble of Christian monks, with the connivance and almost under the eyes of the Archbishop, Cyril.

In Alexandria the Jewish element formed a large and influential section of the inhabitants. They were governed by their own laws. Here they built a Temple after the Jerusalem pattern; here their sacred books were translated into Greek, known as the Septuagint, and usually quoted in the New Testament. From the foundation of the city they formed a considerable section of its inhabitants.

In the first century A.D. there lived here a celebrated Jewish philosopher, Philo by name. He was a voluminous author, many of whose works have survived; they reveal a fine type of the cultured Jew; a man of a religious temperament, who while holding in substance the faith of his fathers, added thereto the wider Grecian thought of the Platonic school. Philo, in his extensive commentaries on the Pentateuch, &c, spiritualised away the crudities which abound in its historical parts. He does not appear to have contacted the new sect, but in an highly interesting work—long suspected to have been a forgery, invented to buttress the monastic system which flourished in early Christianity, but recently proved to be a genuine work of Philo—he gives a graphic picture of a colony, a monastic settlement of Therapeuts, or Healers, situate on the shores of Lake Mareotis some little distance South from Alexandria. Philo explains that having already treated of the Essenes, who assiduously practised the religious life of action in conjunction with the life of contemplation, he will now describe the Therapeuts of whom large numbers were found in every Egyptian province. We will give a brief extract or two in Philo's own words:—

“Now the purpose of our wisdom-lovers is immediately apparent from their name. They are called Therapeutae and Therapeutrides, men and women in the original sense of the word; either because they profess an art of healing superior to that in use in cities (for that only heals bodies, whereas this heals our souls as well, when laid hold of by difficult and scarcely curable diseases, which pleasure and desire, and grief and fear, selfishness and folly, and injustice, and the endless multitude of passions and vices, inflict upon them), or else because they have been schooled by Nature and the sacred laws to serve That which is better than the good and purer than the One and more ancient than the Monad..... Whenever then our wisdom-lovers take the steps of renouncing their goods, they are no longer enticed away by any one, but hurry on without once turning back, leaving behind them brethren, children, wives, parents, the multitudinous ties of relationship and bonds of friendship..... They make their abode in shut-in woods or enclosed lands, in pursuit of solitude, and this not to indulge in any churlish dislike to their fellowmen, but from a knowledge that continual contact with those of dispositions dissimilar to their own is unprofitable and harmful..... Thus they preserve unbroken memory of God, so that even in their dream consciousness nothing is presented

to their minds but the glories of the Divine virtues and powers. Hence many of them give out the rhythmic doctrines of the sacred wisdom, which they have obtained in the visions of dream life.

"Twice a day, at dawn and even, they are accustomed to offer up prayers; as the sun rises, praying for the sunshine, the real sunshine, that their minds may be filled with heavenly Light; and as it sets, praying that their soul, completely lightened of the lust of desires and sensations, may withdraw to its own congregation and council chamber, there to track out truth.

"The whole interval from dawn to sunset they devote to their exercises. Taking the sacred writings they spend their time in study (lit. philosophise), interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature which is made plain only by the under-meaning.

"They have also works of ancient authors who were once heads of their school and left behind them many monuments of the methods used in their allegorical works; taking these as patterns, as it were, they imitate the practice of their predecessors. They do not then spend their time in contemplation and nothing else, but they compose songs and hymns of God in all sorts of metres and melodies: &c."

Ere leaving Philo's deeply interesting and instructive narrative we will give a brief paragraph from his description of their periodical (every fiftieth) banqueting day. He continues:—

"I know that some of my readers will laugh at such a banquet as this: but such laughter will bring them weeping and sorrow.

"Nor is wine brought in on these occasions, but the clearest water, cold for the majority, and warm for those of the older men whose tastes are delicate. The table moreover contains nothing that has blood in it, for the food is bread with salt for seasoning, to which hyssop is added as an extra relish for gourmands. For just as right reason bids priests make offerings free from wine and blood, so does it bid these sages live. For wine is a drug that brings on madness, and costly seasonings rouse up desire, the most insatiable of beasts. So much then for the preliminaries of the banquet."

In support of this practical view of the conditions under which alone the higher life of the individual and purified social conditions can be realised, the following from the pen of the peerless 20th century old prophet, Count Leo Tolstoy, is worthy of deep meditation:—

"In our world, in which every serious attitude towards the attainment of righteous life has been lost so completely and so long ago that the very initial virtue—abstinence—without which others are impossible—is regarded as unnecessary; in this world of ours has also been lost the order of effort necessary for the attainment of this virtue, and fast is quite forgotten, and it is decided that fasting is a silly superstition and utterly unnecessary.

"Yet, even as a first condition of righteous life is abstinence, so the first condition of the abstinent life is fasting, and therefore the first step towards righteous life ever has been and is fasting.

"One can wish to be good—one can dream of goodness—without fasting, but to be good in reality, without fasting, is as impossible as it is to walk forward without first getting upon one's legs.

"Fasting is an indispensable condition of righteous life, while gluttony has been, and still is, the first sign of the contrary—of bad life—and unfortunately this symptom is present in the highest degree in the lives of most men of our time."

As there is, as shown by Philo, a close relationship between the Therapeuts and the Jewish Essenes (with whom—there are many reasons leading us to conclude—Jesus had intimate relations, if he were not actually a member their brotherhood), therefore the valuable and interesting descriptive account of these ancient recluses is of supreme importance, throwing as it does a vivid light on the inner spiritual side and practical trend of early Christianity, as it issued in pure streams of light and love from its fountain-head.

Doubtless, from its proximity to Judea, Christianity was early introduced to Alexandria. It is thought that the Epistle to the Hebrews was written by an Hellenist Jew of Alexandria, and Apollos is suggested as its author. Be this so or not, there is no doubt that Christian teaching was widely accepted in that city and soon largely coloured by the subtle spiritualistic philosophy of the Grecian schools abounding there. Of this we have evidence in the Gospel and epistles of St. John, which while probably issuing from Asia Minor, have close relation with the Alexandrian modes of philosophic thought. The well-known church fathers, St. Clement and Origen, were Alexandrians by education and in trend of thought and genius. It was in Alexandria that the great heretical sects known in church history as Gnostics, had their chief seats of learning: and here Neo-Platonism had its birth. The Gnostics enriched and universalised Christian ideas and ideals: incorporating with them the essential truths of the Platonic and other schools of Grecian thought.

But their ideals eventually proved to be beyond the intellectual and spiritual evolution of the age, or Christianity in their hands would have thus early become a universal religion. They failed for lack of a sufficiently evolved human material to work upon. The times were not yet auspicious, much preparatory work had to be accomplished ere the arrival of the era of a comprehensive and universal faith. Eighteen centuries must run their chequered course before our Western races were prepared by the slow evolutionary process, for the acceptance of a universal Gospel built upon the inner spiritual teachings and the simple ethical precepts of the Great Founder of the Christian Religion.

A valuable Gnostic treatise which, in its original, dates from the third century or earlier, was about 120 years ago purchased by the

trustees of the British Museum. It is a translation from Greek into Coptic, an old dialect of upper Egypt. It is named Pistis Sophia (Faith Wisdom), and lay untranslated until a few years since (See Mead's "Fragments of a Faith Forgotten," already laid under tribute above).

There are several early traditions that Jesus repeatedly appeared to His favoured inner circle of disciples during the space of twelve years after his death. The same statement appears in the following quotation from an introductory paragraph in the above named work:—

"It came to pass, therefore, in the twelfth year, that the disciples were assembled with the Master on the Mount of Olives, rejoicing that they had, as they thought, received all the fulness. It was the fifteenth day of the month Tybi, the day of the full moon. Jesus was sitting apart, when, at sunrise, they beheld a great light-stream pouring over Him, so that He became lost to view in the ineffable radiance which stretched from earth to heaven. The light was not one radiance but its rays were of every kind and type, and the Master, soared aloft into Heaven, leaving the disciples in great fear and confusion as they silently gazed after Him. From the third hour of the fifteenth day until the ninth hour of the morrow (thirty hours) the Master was absent, and during this time there was a shaking of all the regions and great confusion and fear, while songs of praise came forth from the interior of the interiors.

"On the ninth hour of the morrow they saw Jesus descending in infinite light, more brilliant far than when He ascended; the light was now of three degrees, glory transcending glory. The disciples were dismayed in great fear, but Jesus, the compassionate and merciful minded, spake unto them saying: 'Take courage, it is I, be not afraid.' At their prayer Jesus withdraws his great light unto Himself, and appears in His familiar form once more, and the disciples came to worship, and ask Him, saying, &c."

Then follows throughout the treatise the questionings of the disciples, and the mystic instructions given by Jesus; wherein the spiritual evolution of the soul, and the living powers and glories of the supersensual worlds are elaborated and unfolded.

This very ancient, deeply spiritual and instructive gnostic treatise transports us into the midst of Christianised Grecian philosophic thought; and who is competent to decide that it is not a direct reflection of the inner teachings of the Great Master, Christ Himself.

Let us note the form and mode in which this early Christian teaching was conveyed. We are already picking up the same threads and working on the same lines. The form is becoming familiar to us. We believe in the reality of the phenomena of Spiritualism: we believe that Spiritualism is a development of the science of the supernatural. There was no necessity for the physical body of Jesus to rise from the tomb: He could make Himself known to the disciples in His astral or heavenly body, as we have just seen indica-

ted. Who can imagine what wondrous times they may have enjoyed in His society during those years following the putting aside of the earth-body, with its necessary hindrance to the unfolding of the pure spiritual fires of the stainless, spiritual Ego, which had been veiled within its living tomb?

It will be well that we fix in our memory that we have in the the New Testament Scriptures a record of only a very small part of the facts which led to the triumph of Christianity. The world was not converted by a few unlearned fishermen. There were enlisted in its cause the wisdom, learning and scientific acumen of the Grecian and Roman civilisations. There followed the new phase of the Wisdom religion, the Divine teaching of Jesus, an outpouring of spiritual light and life, which spread far beyond the narrow limits of orthodox Christianity, and it found many channels through which it reached and blessed the ancient world.

There were the great Gnostic doctors, Basildes, Valentinus, Heracleon, Bardesanes and many others. Also, Marcion, the remarkable merchant philosopher and teacher, with his immense following. Then again, the Christian Fathers, Clement of Alexandria, Origen, Irenaeus, Tertullian, each representing a particular school of the Christian cult, and contributing their quota to the new thought-force which eventually led to the new world-faith.

A brief note is all that can be given on the present occasion regarding the final establishment of orthodox Christianity throughout the Roman empire.

Old Rome itself was destined to be the central foci and capital of the Western Christian, as it had been for centuries of the Greco-Roman world. The orthodox Roman Christian Church succeeded in capturing the Roman empire of the West. Its dominions and the eternal city itself became its possessions; and the tiara of the Cæsars was placed on the head of the Bishop of Rome. Roman law and discipline, and the ecclesiastical formularies and ritual of the old Roman religions were adjusted and adapted to the new faith, with great ingenuity and to a surprising extent.

I think it a mistake to complain of this, in some respects, downward course, or to reflect upon and blame the chief actors in the metamorphosis. I believe that the course adopted was the best suited for the age and the average mind of the times; that the Roman Catholic faith and practice was the fittest for the evolutionary growth and advancement of the Western nations at the stage of mental and spiritual evolution then reached by them; and we may venture to assert also, for many centuries after their incorporation with that system.

Although sixteen centuries have passed away since the political establishment of Christianity in the Roman world, it has made no advance worthy of itself outside of those peoples who accepted it at that remote period. Nor will it, until it divests itself of the shackles

of dogmas and above all, of its ignorant and puerile notion of superiority to the other great world-faiths.

There have been a select few in all the intervening centuries who stand out as beacon lights; who in intellectual and spiritual evolution have risen in advance of their times; by their instrumentality under the guidance of the Divine Wisdom, the lamp of spiritual and mystic truth has been kept burning, by which means multitudes have been graciously aided in the upward evolutionary pathway to the Heavenly kingdom of light and truth.

Born during the ebb-tide of the previous civilisation, the Greco-Roman Christianity has endured through the intervening period of comparative barbarism, the dreary night of the Middle Ages, till the tide of civilisation is again reaching its flood. The record of what it has accomplished demonstrates the advance our civilisation has made upon the last.

Christianity is the religion which has most impressed upon the minds of men the rights of their brother men, and their obligations toward them. One of the noblest achievements is, that under its influence slavery has been well-nigh abolished. Life also is more truly recognised as a sacred trust than in any other civilisation. Suicide is now regarded as a cowardice and a crime. Christianity also is the religion which has most dwelt on and exalted the ideas of love and self-sacrifice, and this constitutes its most glorious crown.

W. A. MAYERS.

ANCIENT AND MODERN BUDDHISM.

IT is obviously impossible to put before an audience in a lecture of an hour an adequate presentation of one of the great world-religions which is probably entirely new to many of those who are present. I do not propose therefore to give you the more formal detail or framework of the subject, which those who wish for it can after all obtain from any encyclopædia. My wish would be rather to endeavour to put before you something of the life of the religion—less to quote from its books than to tell you how it acts and works as a living force to-day upon those who hold it as their creed. In connection with the Theosophical Society I have worked for years among the Buddhists of Ceylon and of Burma, and I was myself admitted into the Southern Buddhist Church by its chief Abbot Hikkaduwe Sumangala. Though I must quote occasionally I will do so as little as possible, but shall try rather to give you my own impression of this great religion.

I must say a few words first as to the life of the Founder of Buddhism; then secondly I will outline its broad principles; and thirdly I will say something of its practical working.

The story of the life of the Founder is one of the most beautiful that has ever been told, but I must not take the time to give more than a slight sketch of it now. Those who wish to read it, told as it should be told, in glowing melodious poetry, should read "The Light of Asia," by Sir Edwin Arnold. Indeed, grandly poetical though it be, there is no statement of the principles of this great religion so beautiful as that which Sir Edwin Arnold has given in his matchless verse, and if it be my privilege to introduce any one to that book, who is present to-night, assuredly that reader will owe me a debt of gratitude.

Briefly, then, this mighty Founder was the Prince Siddartha Gautama, of Kapilavastu, a city about a hundred miles north-east of Benares, in India, within forty miles of the lower spurs of the Himâlaya Mountains. He was the son of Suddhâdana, king of the Sakyas, and his wife Queen Maya. He was born in the year 623 B.C., and his birth is surrounded with many beautiful legends, just as are the births of all the other great teachers. It is related that various portents took place—for example, that a wonderful star appeared, just as was afterwards told with regard to the birth of the Christ. His father the king, as was natural for an Indian monarch, had the child's horoscope cast immediately after his birth; and a very remarkable and transcendent destiny was predicted for him. It was foretold that he had before him a great choice, and that he might excel all men of his time along one of two lines, according to his preference. Either he might become a king of very much wider temporal power than his father—an Overlord or Emperor of the whole Indian Peninsula, such as has arisen only occasionally in history—or he might abandon entirely all the privileges of his princely birth and might become a homeless ascetic, vowed to perpetual poverty and chastity. But if he selected this latter destiny, he would also be the greatest religious teacher whom the world had ever seen, and the millions who would follow him in this rôle would be more numerous by far than the subjects of any earthly kingdom.

Perhaps we can hardly wonder that king Suddhâdana shrank somewhat from the idea of this mendicant life for his first born son, and wished rather that his royal line should be perpetuated and elevated. So he endeavoured from the first to direct the Prince's choice rather along temporal than spiritual lines; and since he knew that the acceptance of the spiritual life would be most likely to be determined by the sight of the woes and sorrows of the world, and the desire to remedy them, he resolved (so the story tells) to keep from the Prince's sight anything which could suggest these doleful topics. It is said that he resolved that the Prince should know nothing of decay or of death, and should be brought up in the midst of temporal pleasures and taught to devote himself to the glory and power of the royal house. The Prince was brought up in a noble palace surrounded by miles of beautiful gardens, in which he was

practically a prisoner, although he knew it not. He was surrounded by all that could minister to his delights in every possible way; only the young and the beautiful were allowed to approach him, and any one who was sick or suffering was sedulously kept out of his sight.

So he seems to have grown in this strange, confined, and yet delightful world. The boy grew up until he became of marriageable age, when he was betrothed to Yasôdhara, daughter of the king Suprabuddha. It seems to have been supposed that this new interest would entirely fill the Prince's life; and yet it is recorded that all the while at intervals remembrances of other lives would rise within his mind, and some faint presage of a mighty duty unfulfilled would trouble his repose. However, in due course he married and had one son Rahula. But soon after this his uneasiness began to increase, and he seems to have insisted upon passing into the outer world and seeing something of life other than his own. It is recorded how in this way for the first time he came in contact with old age, with sickness, and with death; and profoundly impressed with these states, so common to us, yet wholly new and unfamiliar to him, he sorrowed greatly over the sad destiny of his fellow-men. Seeing also one day a holy hermit, he was deeply impressed with the serenity and majesty of his appearance, and realized that here at least was one who rose superior to the otherwise universal ills of life. From that period his resolve to live the spiritual life grew stronger and stronger, until at last the time came when in his 29th year he definitely abandoned his princely rank, leaving all his wealth in the hands of his wife and son, and betook himself to the jungle as an ascetic.

Naturally at this time he, like his father and all other inhabitants of India, belonged to the great Hindu religion; and consequently it was to some of the leading ascetic Brahmans that he went for instruction and guidance in this new life. For six years he passed from one of these teachers to another, seeking to learn from them the true solution to the problem of life, and a remedy for the misery of the world, yet never finding fully that which he sought. Their teaching seems always to have been that only through the most rigid asceticism and the heaviest self-imposed penances could man hope to escape from the sorrow and suffering which were the heritage of all men; and he tried all their systems to the uttermost, one after the other, yet ever with an unsatisfied yearning for something greater, truer, and more real beyond. At last such persistent and rigorous asceticism told upon his health, and it is related that one day he fainted from hunger and lay almost at the point of death. He recovered from this and reasoned with himself that though this might certainly be a way *out* of the world, it was yet hardly the way in which life could be brought *into* the world; and he reasoned that to aid his fellow men he must at least live long enough to find the truth which should set them free. He seems to have taken from the very first the most altruistic

attitude. For himself he had had all that could make life happiest ; yet the dumb sorrow of the teeming millions appealed to him so strongly that while that existed unassuaged no happiness was possible for him. It was for them, not for himself, that he sought the way of escape from the misery of physical life. For them, not for himself, he felt the need of a higher life that could be lived by all. So, finding all the ascetic practices unavailing, he decided instead to try the training of the mind along the lines of the highest meditation; and presently he seated himself beneath the Bodhi tree, determined to attain by the power of his own spirit the knowledge of which he was in search. There he sat in meditation reviewing all these things, studying deeply into the heart and cause of life, and endeavouring to raise his consciousness to a higher level. At last by a mighty effort he succeeded, and then he saw unrolled before him the wondrous scheme of evolution and the true destiny of men. Thus he became the Buddha, the enlightened one ; and then he turned to share with his fellow men this wondrous knowledge that he had gained. He went forth to preach his new doctrine, commencing by the delivery of a sermon which is still preserved in the sacred books of his followers. In his own language, Pali (which is still for them the sacred language, just as Latin is the sacred language of the Catholic Church), this first sermon is known as the Dhammachakkappavattana Sutta, which has been interpreted to mean, "The setting in motion of the royal chariot wheels of the Kingdom of Righteousness."

In several of the books of our modern Orientalists you may find a literal translation of it ; but if you wish to catch the real spirit of what he said, then assuredly once more you will do well to turn to the Eighth Book of Sir Edwin Arnold's wonderful poem. Whether the poet gives us the literal meaning of each word as accurately as other Oriental scholars, I cannot pretend to say ; but this I do know, that he gives as no other has yet given in English, the spirit which permeates this mighty Oriental faith. I have lived among these people ; I have shared in their religious festivals and I know the feelings in their hearts ; and to read "The Light of Asia" brings the whole scene back before me vividly as I have seen it so many times ; whereas the wooden and pedantic accuracy of the Orientalist calls forth no echo of the mystic music of the East.

Briefly the Buddha set before his hearers what he called, "The Middle Path." He declared that extremes in either direction were equally foolish ; that on the one hand the life of the man of the world, wrapped up entirely in his business, pursuing dreams of wealth and power, was foolish and defective because it left out of account all that was really worthy of consideration. But he taught also that on the other hand the extreme asceticism which taught each man to turn his back upon the world altogether, and to devote

himself exclusively and selfishly to the endeavour to shut himself away from it and escape from it was also foolish. He held that the "middle path" of truth and of duty was the best and the safest, and that while certainly the life devoted entirely to spirituality might be lived by those who were ready for it, yet there was also a good and true and spiritual life possible for the man who yet held his place and did his work in the world. He based his doctrine absolutely on reason and on common sense; he asked no man to believe anything blindly, but rather told him to open his eyes and look round him. He declared that in spite of all the sorrow and the misery of the world, the great scheme of which man was a part was a scheme of eternal justice, and that law under which we were living was a good law, and needed only that we should understand it and adapt ourselves to it. He declared that man caused his own suffering by yielding himself perpetually to desire for that which he had not, and that happiness and contentment could be gained better by limiting desires than by increasing possessions. He preached this "middle Path" with the most wonderful success for forty-five years in all parts of India, and eventually he died at the age of eighty at the town of Kusinagara in the year 543 B.C.

The dates which I have given above are those of the Eastern records; and although European Orientalists at first declined to accept them and tried to prove that the life of the Buddha was very much nearer to the Christian era, further discovery has steadily forced them back until most of them now admit that the original records are reliable. The history and the edicts of the great Buddhist Emperor Asoka have done much to clear up this question of chronology; and the Mahavansa of Ceylon gives us a careful and detailed record which proves only the more clearly reliable the more it is investigated. So that now the dates connected with the life of the Buddha are fairly accepted. How far we may depend upon the details of that life as accurate it is difficult now to say. Probably the reverence and affection of his followers drew around his memory a certain mist or halo of legend, just as has been the case with all the other great religious teachers. Yet none can doubt that we have here a very beautiful story embodying the life of a most saintly man of splendid purity of life and wonderful clearness of spiritual vision. As Monsieur Barthelomy St. Hilaire says:—"His life is absolutely without stain. His constant heroism equals his conviction; he is the perfected example of all the virtues which he preaches; his abnegation, his charity, his unchanging sweetness never fail him for a single instant. . . . He prepares silently his doctrine through six years of labour and of meditation; he propagates it by the sole power of speech and of persuasion during more than half a century, and when he dies in the arms of his disciples, it is with the certainty of a sage who has practised the highest all his life, and who is assured of having found the truth."

Let us turn now to examine the great principles of his doctrine. He himself was once asked whether it was possible for him to embody it in one Sutta, or verse of four lines, and in reply he spoke what follows :—

“Sabbapapassa akaranam ;
Kusalassa upasampada ;
Sa chittapariyo dāṇam ;
Etam buddhana sasanam.”

This may perhaps best be translated :—

“Cease to do evil ;
Learn to do well ;
Cleanse your own heart ;
This is the religion of the Buddhas.”

It will be seen at once that this is a very fine and comprehensive definition. First of all the man is directed to give up all activity which is evil in any sense of the word ; but he is by no means to rest satisfied with that. He must take up activity in a fresh direction and “learn to do well.” Then having thus regulated his conduct with regard to the outer world, he is instructed to cleanse his own heart—a command so far reaching that there is little in the spiritual life which is not included within it. The whole foundation of his teaching was always common sense and justice. He based his claim to be heard upon the fact that his teachings were clear and understandable ; and he impressed this attitude very strongly upon the minds of his followers—so much so that at an Œcumenical Council of the Buddhist monks held at Vaisali, when the question arose as to whether certain doctrines had really been part of the Buddha’s teaching, a resolution was unanimously passed to the effect that, “That only can pass as the teaching of the Buddha which is not in contradiction to sound reason.” (Schlagintweit’s “Buddhism in Thibet,” p. 21). One cannot but wish that the Œcumenical Councils of the Christian Church had made a similar resolution ; for in that case the absurdities which have encrusted the true faith could never have been permitted to grow into the gigantic but baseless structure of the orthodox Theology of the present day. This decision of the Council agrees also with what the Buddha himself had said to the people of the village of Kâlâma when they came to him and asked him what, amidst all the varied doctrines of the world, they ought to believe. His answer was :—“Do not believe in a thing said merely because it is said ; nor in traditions because they have been handed down from antiquity ; nor in rumours as such ; nor in writings by sages, merely because sages wrote them ; nor in fancies that you may suspect to have been inspired in you by a Deva (that is, in presumed spiritual inspiration) ; nor in inferences drawn from some haphazard assumption you may have made ; nor because of what seems an analogical necessity ; nor on the mere authority of your own teachers or Masters. But believe when the writing, doctrine, or saying is corroborated by your own reason and consciousness. For thus I have taught you, not to believe merely because you have heard ;

but when you believe of your own consciousness, then to act accordingly and abundantly." These words will be found in the Kâlâma Sutta of the Anguttara Nikâya; and assuredly the attitude which they represent is a very fine one for a religious teacher to take.

Buddhism therefore has no creed; it simply requires that a man shall recognize the facts which surround him. The Buddhist is one who follows the teachings of the Buddha and lives the life which he has prescribed; so that truly there may be very many among us who according to that test could be described as Buddhists even though we may never have read a word of his wonderful utterances. His teaching also recognizes the different types of men and the need of some for deeper and fuller knowledge than would be comprehensible to others. I had occasion to emphasize this point in speaking to you last week, of Christianity, and exactly the same thing is true of Buddhism. The Buddha himself is represented in the "Parinibbana Sutta" as declaring that he does not give with closed fist as do some teachers who keep some things back; yet though he evidently meant that he taught everything freely, it is equally certain that the real basis of the great Law can only be understood by those who have perfected their powers of comprehension. We see that he spoke parables and recited stories for the unenlightened masses, just as the Christ did; but he also preached the "Sutta Pitaka" for the more advanced, while he gives the "Vinâya Pitaka" for the government of the monks of his order, and he perfected the "Abhidhamma Pitaka," or philosophical and psychological teaching for the highest class of minds. While he insisted so strongly upon the possibility and the duty of living a holy life while yet engaged in the world, he also taught, as every great teacher has done, that the highest of all lives was that devoted entirely to spiritual advancement and to the helping of humanity. For that purpose he founded the great Monastic order called the Sangha, to which I shall have to refer later.

One very interesting feature of the Buddha's teaching is the way in which he tabulates everything, arranging it under various heads for mnemonic purposes. In his first sermon he commences by the recital of his four noble truths. These represent four links in a chain of reasoning, and each one of them is associated with a detailed explanation; but the whole thing is so arranged that a single word at once calls up to the mind of any student the whole argument, and it would scarcely be possible for even the least intelligent who had once learnt the chain of reasoning to forget any one of its links. His four truths are:

- 1st—Sorrow.
- 2nd—The cause of sorrow.
- 3rd—The ceasing of sorrow.
- 4th—The path to the ceasing of sorrow.

The first truth he explained in this way. All the life of the man of the world is a life which is either full of sorrow or at any moment liable to sorrow. Constantly the man is striving to attain something

which he does not possess and sorrowing because he does not get it ; or, on the other hand, he is in constant fear of being dispossessed of something which he has already. The man suffers because he loses those whom he loves, or that to which he is strongly attached ; he suffers sometimes because he desires affection which is not given to him, or because that which he loves is passing away from him. He suffers from a fear of death, either for himself or for those whom he loves. So, all the way through, the life of the ordinary man in the world is a life of more or less disturbance and sorrow. Then he passes on to the second of his truths and proceeds to inquire what is the cause of this sorrow ; and after careful analysis he comes to the conclusion that the cause of all sorrow is the lower desire. If a man has no desire for riches or for fame then he will remain serene and unruffled whether these come to him or whether they are taken away from him. If his affection is fixed on higher levels, if he loves his friend and not merely the physical body of his friend, then he can never be separated from him and there can be no decay or loss of that affection. Man sorrows sometimes when he finds old age descending upon him ; but this is only because he has a keen desire for these physical faculties which he now finds to be leaving him. If he realized truly that the soul remains unchanged however the bodily faculties may alter, there would be no sorrow in this wearing out of the earthly garment. So we are led on to the third noble truth, the "Ceasing of Sorrow." And naturally the way to escape sorrow is to put aside this lower desire. Thus he explains how if we fix our thoughts upon the highest and learn to withdraw our desire from lower levels, all sorrow will cease for us and we shall become certain and untroubled. A man may live very happily in the physical world, if only he will not allow himself to be attached to it by desire. Be content with that you have, and take this lower life with calm philosophy, and then for you sorrow will have ceased. His fourth noble truth expresses to us the way in which this absence of desire may be attained. The path to this he says contains eight steps, and therefore it is constantly spoken of in Buddhist literature as "The Noble Eightfold Path."

The first of these steps he states to be Right Belief ; but we must be careful not to misunderstand him here. No blind belief in anything whatever is expected in Buddhism ; indeed, as we have seen, such faith as that is distinctly deprecated. A man should believe not because he is told that such and such a thing is true, but because he sees it to be inherently reasonable. Still, unless he has assured himself that certain broad facts are true, he will be little likely to make the necessary effort to raise himself along the path of evolution. His definition of Right Belief comes very near to a statement of Theosophical principles ; for the belief required is that in the perfect law of justice or cause and effect, and in the possibility of attaining the highest good by following the path of holiness.

These postulates will lead him to the second step, which is Right Thought, and from that he passes naturally to the third and fourth, which are Right Speech and Right Action. Another necessity for the man still living in the world is the fifth step, Right Means of Livelihood ; and the criterion by which a man may know whether his method of gaining a living is a right one is that it can do no harm to any living thing. The sixth of these steps is described as Right Energy, or Right Exertion. The Pâli word means also Strength ; and obviously the suggestion is that the man must not merely be passively good, but that he must exert himself to be of use to his fellow-men. The seventh step is translated as Right Remembrance ; and it involves recollectedness and self-discipline—that a man should remember what he has done that is wrong, and so take care to avoid falling into the same error again. Then the last step is Right Concentration or Meditation—that is to say, definite control of thought and the direction of it towards high and unselfish objects. All these eight steps he suggests as necessities in order that a man, while living in the world, may be so far detached from its power as to live wisely and happily. For the man in ordinary life is given also the Panca Sila, or five commandments, to which I shall refer presently.

The Buddha has other rules, however, for his Sangha—the order of the Yellow Robe—those who help the world, as they are often called. This Sangha is in many ways not unlike the Christian Monastic Orders. In it, as in them, the Monks are vowed to perfect poverty and chastity ; but there is this very decided advantage in the Buddhist rule, that no one is permitted to take vows in perpetuity, as is done in the Christian orders. We know that it not infrequently happens in European countries that a man may enter some Monastic order under the influence of religious enthusiasm, or perhaps sometimes of disgust for the world, or as the result of some great sorrow. Later, when the rush of feeling has passed away, he perhaps discovers that he has in reality no vocation for the religious life ; and often very much misery results from the fact that his vows are irrevocable and that no change is now possible for him. In the Buddhist system full provision is made for such a case as this. Any one who by his life has shown himself fit to do so may prepare himself for what is called ordination or admission to the brotherhood of Monks. If after a few months or a few years he should find himself no longer able to adhere to the exceedingly strict rules of the Monastic life, he may put off the robe again and enter once more into the ordinary life of the world without any reproach of any kind attaching to him. No one thinks the worse of him in any way ; he has simply tried to live upon a level for which he is not yet quite fitted ; he needs a few years longer in the world in order that he may develop himself to the requisite position ; but no one blames him for this. Indeed, in Burma it is the custom for almost all the male popu-

lation to put on the robes for a short time at least at some period of their lives. Those who feel this to be the existence best suited for them retain them and become permanently members of the order; others put off their robes after a year or so of experience and enter into the ranks of ordinary life, by no means the worse, but very much the better, for their short experience of something higher.

It must be remembered that to be a great religious teacher in the East is not at all the same thing as to be the head of some great faith here in the West. The Eastern teacher does not enjoy a princely revenue, and drive about in carriages with a state equal to that of many a monarch. It is just because Christian Bishops and Christian missionaries live along such lines as this, that no Oriental really believes them to be truly religious teachers at all. For in the East the religious teacher is one who devotes his whole life to the highest spirituality, who observes the most absolute purity, who never touches money in any form, whose very first rule of life is that he must possess no property whatever excepting the robes that he wears; and even these very robes are so made as to be valueless if sold. On the other hand, so great is the universal reverence in the East for this spiritual life, that the deference paid to the poorest or youngest of the teachers is greater than that paid to the king. The reverence paid to the Yellow Robe of the Monks of Buddha is very striking and beautiful, and I have again and again seen the wealthiest and most influential of city magnates rise respectfully and stand with bowed head in the presence even of a child probationer who had but just put on the robes. The very greatest respect is shown in Ceylon to the hereditary Chiefs of the people—the descendants of the ancient Royal Family; so much so that I have repeatedly seen all the passers-by retire altogether from the road as the Chieftain passed along it, the people standing at a lower level and bowing until he had gone on his way. Yet these Chieftains, gathered in solemn assembly, will immediately rise to their feet at the entrance of the youngest member of the Sangha, and will remain standing until requested to be seated, so great is the respect paid to the Yellow Robe, all over the Buddhist world. The life of the Monks is one of absolute detachment. Not only do they own no earthly possessions, but they take only perfectly simple food, just as it is given to them, without choice or question. Their lives are spent in study and in meditation, though they are also expected to preach to the people at certain set times. The principal festivity of the Buddhist is the day of the full moon; but in a subordinate way the other quarters of the moon's age are also celebrated so that practically they come to have a weekly day of visiting the temple, much as in our land people go to church on Sunday. The monks also have it as a duty to give advice and admonition to any who may come to them, and to read what is called the Pirit Ceremony—that is to say, the words of consolation and blessing, both

on certain occasions in public, and also (when requested) at a private house if any one is sick. They have very often been described in books of travel, and indeed generally in the literature on the subject, as "Buddhist Priests;" but the truth is that the designation is both inaccurate and misleading. The ideas which would be associated either in Catholicism or in Judaism with the word Priest are entirely foreign to the whole teaching of Buddhism. There is no thought of any intermediary between man and the great law of Divine justice—no suggestion that man needs any such work done for him as a Priest is supposed to do. So that when we meet with this expression, "A Buddhist Priest," we must always bear in mind that in reality it means nothing more than a monk—one whose life is entirely set apart and devoted to religion. His development is supposed to lead him entirely away from the things of this world and into the higher conditions of which I have spoken when writing on "Clairvoyance" and on "The Other Side of Death." He is supposed definitely to have set his feet upon the Path of Holiness—the Path which leads him to Nirvâna. In the concluding chapters of "Invisible Helpers" I have given in full detail the steps of this Path, and the qualifications which the candidate must develop at each of these steps; so that I will not repeat them here, although I should most earnestly commend its study to every one who wishes to understand the beautiful and elevated spirit of this glorious religion.

There is another point, however, with regard to Nirvâna, the goal of this Path, which I must not omit to mention to you, because there has been a very wide-spread misunderstanding upon the subject. The description which the Buddha himself gives of Nirvâna is so far above the comprehension of any man who is trained only in ordinary and worldly methods that it is little wonder that it should have been misunderstood at first sight by the European Orientalist. Even Max Müller, the great Oxford Sanskritist, held for many years that Nirvâna was simply equivalent to annihilation; and unfortunately this misconception seems to have been very widely spread. Later in his life, with further and deeper study, he came to understand that in this he had been mistaken; and indeed no one who has lived in the East among the Buddhists can for a moment suppose that they regard annihilation as the end which they are striving to attain. It is very true that the attainment of Nirvâna does involve the utter annihilation of that lower side of man which is in truth all that we know of him at the present time. The personality and everything connected with the lower vehicles is impermanent and will disappear. If we endeavour to realize what man would be when deprived of all which is included under those terms we shall see that for us at our present stage it would be very difficult to comprehend that anything remained. And yet the truth is that *everything* remains—that in the glorified spirit that then exists, all the essence of all the qualities which have

been developed through the centuries of strife and stress in earthly incarnation will inhere to the fullest possible degree. The man has become more than man, since he is now on the threshold of Divinity ; yet he is still entirely himself, even though it be a so much wider self. Many definitions have been given of Nirvâna, and naturally none of them can possibly be satisfactory ; perhaps the best on the whole is that of Peace in omniscience.

When, many years ago, I was preparing a simple introductory catechism of their religion for Buddhist children, the Chief Abbot Sumangala himself gave me as the best definition of Nirvâna to put before them, that it was a condition of Peace and Blessedness so high above our present state that it was quite impossible for us to understand it. Surely that is very far removed from the idea of annihilation. Truly all that we now call the man has disappeared ; but that is not because the individuality is annihilated, but because it is lost in Divinity.

And now let us turn to our third heading and consider something of the practical side of this great world-religion as it may be seen at the present day. So far as I have seen, I must certainly bear testimony that it works exceedingly well. Of course there are good and bad men in every nation, and there are many nominal Buddhists in Burma and Ceylon just as there are nominal Christians in England ; but statistics undoubtedly show that the proportion of crime to the population is very much lower among the Buddhists of Ceylon than it is in any European country or in America. One great reason for that undoubted fact is that we see so very much crime arise from drink, and that is utterly forbidden by the Buddhist religion. That one fact in itself makes an enormous difference in the life of a nation. Unfortunately Europeans have introduced intoxicating liquors among the Buddhist peoples, as they have carried it everywhere else ; for it is a mark of their so-called civilisation. So that here and there a man may be found even among the Buddhists who violates the precepts of his religion and partakes of the forbidden liquor ; but he is keenly aware of the degradation which this entails, and the popular opinion invariably regards him as a wicked man, to quite the same extent as we in these Western countries should apply that designation to a robber or one who committed deeds of violence. I supposed it is hardly possible for a Western reader to grasp at once all the changes which the absence of this one fatal habit makes in the life of a nation.

I wish it were possible for me to describe how this grand old Oriental religion permeates the daily life of those who profess it, so that you might have before you a perfect picture of that wonderful Eastern life, and might feel the fascination of that Oriental atmosphere which is so totally unlike anything experienced elsewhere. The attitude of mind towards religion in the East is something so entirely different from our position with regard to it here, that it is with diffi-

culty that a man who has not seen it and lived in the midst of it can be brought fully to comprehend it. Here men belong to various sects, and are not infrequently bigoted and bitter in maintaining the tenets of their particular sect and denouncing those of all others; yet in the vast majority of cases this profession of religious belief is kept exclusively for Sunday, and it has practically no influence whatever over the man's daily life during the rest of the week. In the East the whole attitude of the man is reversed. Each has his religious convictions yet each is perfectly tolerant of the convictions of others. The Mahomedan truly is almost as fanatical as the Christian; but the Brahman and the Buddhist are always perfectly ready to admit that those who do not believe as they do may nevertheless be on the way towards the light, and they will always say that if even the most ignorant unbeliever does his duty according to his lights in this life he will assuredly in his next incarnation have further opportunities of learning something more of the truth than he knows at present, and so will finally attain his goal just as much as they themselves. Even the intolerant Mahomedan differs very much from the average Christian; for at least his religion is an exceedingly vivid and real thing to him, and such as it is, it permeates his very life, and is to him the dearest and the greatest thing in it. Every traveller in the East will have noticed how at the moment when the call of the Muezzin rings from the Minaret, every Mahomedan within hearing, whatever he may be doing, or however great a crowd may surround him, immediately pauses, draws forth his prayer carpet, spreads it before him, and prostrates himself in prayer. How many of our ordinary Christians would be willing thus to turn aside three times a day in the midst of their trafficking and their business, and confess their faith before all men by acts of prayer and worship performed in the public streets? So with the Buddhist also; he has no such public prayer as this, and yet his religion permeates his whole life, somewhat in the way which is the case with a very few of the most highly devotional people here in the Roman Catholic Church. The vast majority of us in these countries seem to keep our religion and our daily business life in two watertight compartments, so that they may in no way interfere with one another. To the Buddhist that attitude is incomprehensible and insincere, for to him the religion is everything, and although sometimes in daily life he may depart from its precepts, he recognizes afterwards with sorrow that he has done so, and never attempts to justify himself by the plea of business interest, as men so often do with us.

[To be concluded.]

C. W. LEADBEATER.

PHILOSOPHICAL JAINISM VIEWED IN THE LIGHT OF
HINDUISM AND MODERN SCIENCE.

[Concluded from p. 286.]

IT may be kept in mind that the attacks of your modern critics upon Atheism are mostly directed towards a personal and objective God such as obtains in Christianity and other modern religions, but Hinduism makes a sharp and keen distinction between a personal aspect of God and its absolute and impersonal one and considers the former as only a phenomenal aspect of the latter. The absolute and impersonal Deity is called Brahm and the personal one *Îs'vara*. However real and true the latter may be, it is dependent on the former for its being, and is of secondary importance to it. Now your atheism attacks the *Îs'vara* aspect of God, and though such attacks can not fully succeed, yet granting they do, they leave our impersonal deity intact which is the real God though adumbrated in *Îs'vara*. A religion that is not sufficiently advanced to make a distinction between the impersonal and personal aspects of God, may find itself hard pressed for defence, but Hinduism has nothing to fear, as it has anticipated all this adverse opposition and while providing for it, has left us a Deity as invulnerable as real. It may be said, *en passant*, that one of the six philosophical systems, presumably the oldest and the grandest in certain respects, has many, many centuries before the birth of atheism, pronounced in a critical manner, that we have not sufficient evidence to prove the existence of God, yet it is highly incongruous that this is regarded as one of the highly orthodox systems. The reason is not far to seek. Kapila, the founder of philosophy (said to be one of the twenty-four Avatâras of the Hindus) has, without the fear of opposition and odium, declared in words unequivocal that however strong proofs we have at our command to prove the existence of a *personal* God—mark the word *personal*—the position is not strong and unassailable. We must look to the impersonal view of God—to Brahm—when discussing about God in a philosophical way.

Well, to revert to Jainism, let us say that it records the same critical opposition against the personal God as Kapila, but it is strange that while Kapila is considered highly orthodox, the other has been accused of atheism. Jainism is not a dogmatic nor a sceptical atheism but a critical one, just as Kapila's is, but with this most important fact, that all this opposition is directed against the personal aspect of God and not the impersonal one, which is the real entity and the eternal truth of the Vedas. The critical atheism of Jainism cannot be confounded with that of European philosophers, for while the Jains with their atheism raise temples, worship Arhats with enthusiasum,

attach importance to supernatural powers, practice mortifications to attain them, believe in liberation and the absolute essence of bliss, intelligence and existence, the European Atheists never do these things, far less believe in them. All the atheism of Jainism is only nominal and collapses in view of these facts.

Jainism is highly consistent with Hinduism, and whatever has been educed as alienating it from it, is simply due to mutual misrepresentation and misapprehension. I shall now attempt to show how it is consistent with Hinduism.

It is clear from what has already been stated that Jainism possesses many similarities with Hinduism even on most of its fundamental doctrines. Its philosophy is a Mosaic-work where the variegated hues of the Hindu philosophical systems display themselves in a striking diversity. The very division of the objects of the universe into predicaments is similar to that of Kanada, Kapila or Goutama. The formation of the world from atoms which doubling and trebling themselves appear as material objects, corresponds to the cosmological conception of the *Nyaya* and *Vaisheshika* schools. Its eternity—its periods of absorption and re-appearance—corresponds to the Sankhya doctrine of the world, or rather to a general prevailing idea in the ancient Hindu systems. The Hindu cycles of time appear but in another form in the two *Utsarpani* and *Absarpani* periods of the Jains.

Next turning to soul, we find it explicitly expressed that soul in its own nature is pure intelligence, which is the doctrine of the Vedânta and Sankhya in common with all great philosophical systems of the world. The doctrine that the soul though in itself pure and uncontaminated, appears as it were overpowered by the bondages superimposed upon it by sin and vice, just as the sun—though in itself pure and glorious, appears veiled over by a mass of clouds—is another great truth which the Vedânta declares so intrepidly. The whole universe being instinct with soul, from the stone to the highest angel, consequently, that hurting any living thing is really committing a moral evil is only a suppressed truth of the Vedânta. The means of Right Knowledge, Right Conduct, Right Faith, to attain to *Moksha*, are other versions of *Gyan-Yoga*, *Karma-Yoga* and *Bhakti-Yoga* of the Hindu religion. The five great *Vrittis* (vows) occupying a great position in Jain ethics are identical with the five *Yamas* of Patanjali, as shown previously. The three restraints of mind, speech and body are familiar thoughts of the Hindu philosophy. The merits of *Dharma* and *Adharma* have very much in common with the similar ideas of the *Mimânsa* schools. *Nirjara* corresponds to the *Hatha-Yoga* of Hinduism and the conception of *Moksha* stripped of its mythological complexion appears to rise as high as that of the *Sankhya* and the *Vedânta* philosophy. The doctrines of the human apotheosis obtaining as the worship of *Thirthakars* is also familiar to every Hindu in the popular aspect of the *Avatâras*. As far as one

can closely examine the two religions. Hinduism and Jainism, he can not fail to find such striking similarities between the two; and this may lead to the question whether Jainism has borrowed from Hinduism, or *vice versâ*. The evidence at our disposal for delivering a definite verdict on the subject is scanty as far as the Jain literature is concerned, because though we know enough of the Hindu literature, the Jain literature is only pent up in the cloisters of the monks and they are very jealous over their charge.

There is one thing which I think will not be considered in any way improper to say, which is, that the idea of the Hindu philosophical systems being put together after that of the Jains, is absurd on the very face of it. Even with the proofs educed by European scholars in favour of the antiquity of the hymns of the Vedas and the accessory literature, they lead back as far as two or three thousand years before the birth of Christ—though the Hindus will consider this time only as very modern. The defenders of Jainism seem to prove in favour of the scriptures of the Jains that they are thus ancient in the light of the strict criticism of history. Whatever it may be, it is absurd to conceive that Hindu philosophers are indebted for their sublime thoughts to the Jains, though it appears quite probable that the latter might have derived their doctrines from the former. But I shall not positively pronounce my opinion on the point, and shall rather say, with Max Müller and other learned scholars, that wherever we find such striking coincidences and similarities between two systems of thought we should not at once jump to the conclusion that the one has borrowed from the other. The human mind is the same, all the world over, and what one is thinking and philosophising in one part of the world, can as well be done by another in the other part, independently of hints or suggestions from the first. Where we have no evidence to prove that the authors of two systems were in mutual intercourse with each other and not prevented by their mutual hatred and dislike from carrying on a free interchange of their thoughts, the theory of borrowing is untenable. In the case of Jainism we unfortunately can prove that the Jains and the Hindus are and were next door neighbours, and whatever might have been the extent of mutual antagonism between the two, the chances of mutual literary larceny were amply open to both. Jainism may have been a protest against the cumbrous ritualism of the Vedas and against the slaughter of animals which the former might have given rise to; but it has to be proved—which is by the way, not an easy task—that Jainism is older than Hinduism, and until this is done, our premises lead to the conclusion that the philosophical aspect of Jainism might not have been developed without light from our systems, however faint it might be. Though there are many similarities, yet we come across things which appear to be wholly their own, for instance, the seven-pronged fork of argument called *Satbhāṅgyāya* by the Jains, has no corresponding line of argument in our Dialectics. It appears

to be their own, and how accommodating and reconciling a truth based on the ambiguity of terms, it may contain, yet it can not fail to strike an outsider by its novelty and peculiarity, for which one may ransack in vain the books on logic among other people. The proofs in the *Syad vada* of knowledge or two-sense-perception and inference as in Kanad's philosophy, give the seven limbs of the argument thus: (1) Somehow it is, (2) somehow it is not, (3) somehow it is and it is not, (4) somehow it is indescribable, (5) somehow it is and is indescribable, (6) somehow it is not and is indescribable, (7) somehow it is and is not and is indescribable. The root idea of this line of argument is to reject the idea of the *absolute*. It cannot definitely and positively prove that a thing is; it may be in one way and not be in another. It was devised to meet the seven classes of opponents each of whom believed in one or other of the doctrines reflected in the seven parts of the arguments.

The other point where they differ from the Hindus is that they do not believe in a personal God. From what has been previously stated, it will be obvious that this difference is only apparent. They are not atheists in the same sense in which we consider an European atheist. With all their nominal atheism, or any variety of opinions, they would have been admitted into the wide embrace of Hinduism because they are not more atheists philosophically, than Kapila or any consistent Vedântic philosopher, yet they have no room within the pale of Hinduism and the reason is not far to seek. It is not their disbelief in the existence of God, or any other peculiar doctrines, for which Hinduism has ample room, but their avowed rejection of the authority of the Vedas. If they had admitted this authority, they would have been recognised as brothers of the same fraternity; but any one, repudiating or questioning this authority, had no claim to the ever-so-broad tolerance of the Hindus.

Let me remark here one thing by the way, which may tend to clear the haze of mutual misrepresentation. The reason why the Jains were unwilling to admit the authority of the Vedas is based on the misapprehension that the Vedas contain nothing but rules for the performance of sacrifices where animals are slaughtered—a doctrine so much in clash with their extremely humane doctrine of non-injury. No doubt, in the times when the differences between the Jains and the Hindus rose to a great height, the Vedic ritualism had degenerated to the level of animal slaughter, and well might a tender-hearted Jain turn from it in disgust; but this animal slaughter is not the true and real doctrine of the Vedas. Even granting that the Vedas tend to ritualism which is capable of degenerating in the form it has, the fact is that the knowledge portion, which is the real pith of the Vedas, does not favour much of the ceremonial, and the Vedant is nothing if not an abstract system of metaphysics leading to universal toleration and accentuating the

doctrine of non-injury, *Ahinsa*, by recognizing the universe as full of soul—developed from the Vedas.

The reconciliation between the Jains and the Hindus can be thoroughly effected in this way: The Jains should understand that the Vedas are not full of the directions for animal slaughter, but their pith is represented by the sublime Vedânta system of philosophy; and also that in rejecting the agency of God they are denying only the personal aspect of God, and not the impersonal one which is Brahm; and the Hindus on their part should understand that the Jains are not atheists any more than the followers of Kapila's system, but that they deny only the personal aspect of *Îs'vara*; and that their detestation of the Vedas is based on their misapprehension that the Vedas sanction animal sacrifices and are full of directions for performing them. It is high time that both the parties should calmly and dispassionately understand each other and bury in oblivion the controversy which has so long prevailed between them. The Jains who possess such an excellent system of ethics, based on such strong foundations philosophically, as shown previously, and carried consistently into practice, should acknowledge the superiority of the metaphysics of the Hindus, and thus they might mutually shake hands and become a united strength which nothing could break.

KANNOO MAL.

THE RETURN OF THE CORPORAL. *

I COULD just hear ten strokes from the distant guard-room gong. The dismal day was over at last, and I got up to call the boy to shut up the house before I followed my wife to bed.

Tired with the monotony of the long day during which the rain had never ceased to pour and was only now dying away in a dismal drizzle, I walked down the steps of the verandah and looked out. A yap from a solitary jackal, who alone of his kind seemed hardy enough to brave the rain, struck out a sharp treble note from the sleepy harmonies of Nature's sighs and tears. Along the shore I could see the feebly struggling fire of a burning Hindoo, the logs of his pyre well soaked in kerosine oil to enable the fire to make headway against the adverse elements.

I walked to the head of the long covered passage which invariably in Malabar connects the house with the kitchen and servants' quarters, and called the boy, softly, so as not to disturb the children. I got no answer, and thinking that perhaps the boy had fallen asleep I walked down the passage to his godown.

The house, built in the height of the station's prosperity 50 or 60 years ago, is a very large one, and in those old days when the many empty and tumble-down bungalows in the station were in-

* Witnessed and written some years ago by a non-theosophist.

habited, was the General's residence. I saw a light in what used to be the guard-room and going to the open door I first looked and then walked in, making a sign to those present to remain as they were. On the threshold was a chatty of water in which floated a rude lamp consisting of a burning wick in cocoanut oil, contained in a half cocoanut shell. The room was also lighted with a bazaar lamp. Among those present I saw nearly all my own servants, and prominent among the few whose faces I did not know, was a Moplah, as the Mussulman inhabitants of the coast are called, descendants of unions between Arab traders and native women.

He was a fair, handsome, portly man and seemed to be there as a sort of Master of the ceremonies. At first sight a sort of surreptitious feast for one person seemed to be all that was going on, but there was a feeling of expectancy and uncanniness present which had at once infected me and had prevented me from calling out and asking what they were doing.

My cook was there, and his son, a lanky creature of 17 or 18, who on the few occasions I had come across him struck me as being a singularly feeble creature both mentally and bodily. It was for this individual, quite the most insignificant of those present, that the sumptuous feed was supplied. He was seated before the old table which had been left in the guard-room, and which was spread with one of my cloths. He was sitting in a chair instead of on his haunches, as were all the others, and gazing in a discontented manner at the delicacies before him. There were delicacies there, which his Native Christian soul, lodged in a body which had to be nourished on two or three thin rupees a month, should have delighted in. On the table were three or four loaves, an enormous hunk of cheese, two quart bottles of Bass's beer, a corkscrew and four cheroots on a plate: the table was also decorated with two of the flower vases which had recently figured on my dinner table.

This youth, Chowtian, or Sebastian, began to speak, but he spoke not in his native Tamil but in fluent English after the manner of Atkins. This was a strange thing for it was not possible that he could know more than a dozen words or so of our tongue.

"'Ere I say, what do you call this 'ere? You promised me a good blow-out if I'd go. I could do with some more beer."

My boy answered him: "Please master, not get angry Sar, this Chowtian's father poor man, just married one daughter, and can't expense more money."

The cook had asked for an advance of three rupees the day before, but had refused to say why he wanted it: this accounted for the request.

"Well," said Chowtian, "I s'pose 'e can't 'elp it, but I was look-in forard to beef and pertaters, 'stead of this 'ere old canteen cheese. Beer's all right though, what there is of it, so 'and over,"

He took a bottle from his father's hand, pulled out the cork, filled one of my long tumblers and drank it down with intense satisfaction. He then fell to, in a wolfish manner, on the eatables, and finished what there was before him without saying a word."

When Chowtian had finished the last crumb, he took up a cheroot, and began to smoke. He had by this time drunk up all the beer, and had told his father to put water in the bottles which he proceeded to shake with a view to drinking the mawkish mixture. His father asked me in an anxious voice if I would give him a peg, and I, full of curiosity at the strange scene, told the boy to fetch whiskey and soda. The boy mixed him a good four-finger peg and Chowtian began to enjoy himself; he put his legs up on the table and smoked his cheroot as if he had been accustomed to such a luxury all his life. Every body, especially his father, seemed pleased to see him in such a good temper, and Chowtian himself in a condescending manner said, "And now I don't mind answerin your questions."

The Moplah then, in Malayalam, told my boy, who was acting as interpreter, what to ask.

"Who are you?"

"No. 2034, Corporal George Harvey, B. Co., Norsex Regiment."

"When you die?"

"What d'yer mean: not much dead about me is there? Can any of you tell me whereabouts Ginger is, Lance-Corporal 'Arris, my chum? Can't remember of seein him lately."

Other questions were asked, but no satisfactory replies were obtained. We learned that he got his stripes because he was the best shot of the 'ole bleedin Company,' and a few other interesting items of this sort, but no secrets of the hereafter were gleaned. He talked in an excited and inconsequent manner, like a child enjoying a delightful and unexpected holiday, who refuses to think of the hated drudgery and monotony from which he is temporarily freed.

Poor sensual soul, whatever good those long years of disembodied 'ennui' may have done you, has been evidently blotted out by this return to the joys of the flesh. You will have to start from the very beginning again. Sated and sodden with present delights you have quite forgotten the black horror of emptiness to which you are so soon to return!

The last drop of whiskey and soda was drunk and the last cheroot smoked out: the time had come for the soul to flee forth again to the wind-swept and storm-beaten rocks where six or seven years before the body of George Harvey had been found. The Moplah rose and handed a bible, my bible, to the spokesman, who directed Chowtian to hold it. Chowtian's eyes were like an epileptic's just before the fit comes on; his face was working. He took the book and repeated the words: "I swear that I will leave Chowtian, and not come back to him again, so help me God." He kissed the book and stag

gered to the door. His arms were bent at the elbow and his clenched hands pointed upwards. His limbs and face continued to twitch. When he reached the doorway he kicked the brittle earthen chatty, which fell in fragments, together with the extinguished lamp, into the night. Chowtian fell backwards into the room. Corporal George Harvey was outside in the cheerless drizzle.

Chowtian lay senseless for a short time but soon came to, and began to whimper, saying in Tamil that his toe hurt him. The reaction was so great that we all laughed. Chowtian all the time kept feebly complaining that he wanted to go home and that he didn't know what he was doing there. When I spoke to him in English he answered " *Tere illé*" (I don't understand.) His father led him away.

My boy told me that Chowtian, against his father's orders, had gone out fishing one night on the rocks. He returned after midnight, muttering in English, and had since then refused to answer any one unless they spoke to him in English. He seemed to have no knowledge of his own tongue and generally behaved as if he were possessed. The Father had consulted the Moplah who is the local wise man, and he had bargained with the obsessing spirit to leave, on consideration of a good feed and a good drink.

The result was what I have been trying to tell you.

I afterwards found out that Corporal George Harvey and another soldier, on the night of some theatricals at the station theatre, had drunk very heavily during the performance and afterwards. Next morning they were found on the beach at the foot of the low cliffs, distant about two hundred yards from the theatre and barracks, dead from the fall and consequent exposure to the heavy monsoon rain.

Chowtian after being very sick for a day or two, the result of his unwitting debauch on beer and cheroots, is now quite well again. He is the same feeble, useless creature as ever, and does not intend to go in for any more night fishing.

F. A. L.

THE STAFF OF ZOROASTER.

" **A**FTERWARDS, thou shouldst pour the Gomez * (in a spoon) of iron or lead. If that Nirang (*i.e.*, Gomez) has to be poured (in a spoon) of lead, then, O Zartosht ! thou shouldst take a nine-knotted stick ; (afterwards) thou shouldst tie that (spoon) of lead, to the front part of that (nine-knotted) stick " (' *Vendidâd Paragarad IX., v. 14.* Kanga').

The " nine-knotted stick " with a spoon tied to one of its ends is commonly known by the Parsees, and especially their priest class, as " Nav Gareh," literally meaning nine knots. It is used even at the present day by Zoroastrian Mobeds in giving purificatory baths to

* A sanctified animal fluid used for purificatory rites and other religious ceremonies.

children, as well as elderly males and females of the Parsees, who have to undergo the "Navsô Nâhân" or the purificatory bath. This is one aspect of the "Staff of Zoroaster" that is yet preserved in the exoteric rites of the Zoroastrians. Another aspect of this Divine Staff that is also up to now preserved among them is known by the term "Gaosura," Sanskrit, गोशूल, meaning, "a cow-shaped club." This "cow-shaped club" made of brass or other (higher) metal is even now used in the Parsee Nâvar (Initiation) ceremony. This "cow-shaped club" is commonly called "Garûz." It is given into the hand of the Initiate when he joins the procession from his house to the "Agiâry" or Sacred Temple, for initiation ceremony. This Initiate is required to keep this "Garûz," this Divine Rod, always with him, day and night, during the four days of the routine of his initiation ceremony that takes place in the Sacred Temple.

In most of the pictures of Zoroaster that are nowadays seen He is shown with a stick or staff in His hand. In some pictures the staff is a plain one, in some with five, or seven, or nine knots, and in some with a cow's (or rather bull's) head at one end. The staff with a bull's head is, as mentioned before, the "Gaosura" or "Guruz" of the Parsees, and it is considered to have the property of dispelling all sorts of calamities :

"We remember Behram (Yazad) created by Ahurmazd. Just as that large bird (by name) Simorgh (with its wings), (and) just as big clouds filled with this water (with their shades) cover up mountains, (in the same manner) Behram (Yazad) through His 'Gaosura' (cow-shaped-club) covers with 'Khoreh' (that is, aura) all round this house (that is, the world)." (Behram Yashta, v. 41. Kanga.)

Now before we endeavour to get some esoteric light from Theosophy on this nine-knotted stick, or Divine Rod, we shall also see the interpretation given for the figure nine which plays so prominent a part in the staff, as given by Freemasonry, and other Avesta literatures :

"*Nine.* If the number three is sacred among Masons, the number nine or three times three is scarcely less so. The Pythagoreans, remarking that this number has the power of always reproducing itself by multiplication—(thus $2 \times 9 = 18$; $3 \times 9 = 27$; $4 \times 9 = 36$; $5 \times 9 = 45$; $6 \times 9 = 54$; $7 \times 9 = 63$; $8 \times 9 = 72$; and $9 \times 9 = 81$; also add each product and the amount will be nine)—consider it as an emblem of matter, which though continually changing its form is never annihilated. It was also consecrated to the spheres, because the circumference of a sphere is three hundred and sixty degrees, and three and six and nought are equal to nine. In Freemasonry nine derives its value from its being the product of three multiplied into itself, and consequently in masonic language the number nine is always denoted by the expression three times three ; for a similar reason twenty-seven which is three times nine, and eighty-one which

is nine times nine, are esteemed as sacred numbers in the higher degrees. Nine was called by Pythagoras perfect or finished, because nine months is the period required for the perfection of a human being in the womb before birth.*

“Thereupon the serpent, Angra-mainyus, who is full of death, made in reference to me, nine sicknesses, and ninety and nine hundred and nine thousand and ninety thousands.” (Vendidâd F. XXII. v. 6). “Nine sorts of male horses, nine sorts of male camels, nine sorts of male horned cattle, and nine sorts of male small cattle, brought the desirable Airyama.” (Vendidâd, F. XXII. v. 54 to 57) “Nine sorts of willows brought he, he drew nine circles” (Vendidâd, 1st verse). The Parsee’s white shirt has nine joints. The Draona (sacred cake) which they prepare for consecration has nine marks, three in each row. Certain of their religious performances called Bareçma last for nine nights in three equal parts, the place of which has nine circles; they apply the cow-urine with a spoon joined to a stick of nine knots (Vendidâd, p. IX. v. 14). The sieve for sifting Haoma has nine holes. After deducting the last five days of Gathas the remaining three hundred and sixty days of the year make also nine, (Extracts from the Avesta and other works quoted; *ibid*, pp. 201, 203).

We get further light on various aspects of this symbol—the Zoroastrian staff or Divine Rod—from the priceless teachings given by our ever revered Teacher, H. P. Blavatsky, in her epoch-making volumes, the “Secret Doctrine,” and “Isis Unveiled.” I shall quote below a few paragraphs from these works, bearing on this symbol, leaving it to the discretion of the wise reader to judge for himself of their significance.

“Nine knots” of the staff may be the nine senses working through the nine orifices, which an Adept—a Perfect Man—may have conquered. Nine seems to have been the triple branches of the Three. And we have also Trident and Trisula, both signifying the meaning of “Brahmadanda,” the Divine Rod. A cow’s or bull’s head attached to this Rod, as the Zend “Gaosûra,” Sanskrit “Goshûlas” (गोशूला), Parsee colloquial “Gûruz,” seems significant for it is said: “The Cow was in every country the symbol of the passive generative power of nature . . . but at the same time that of the Logos, whose symbol with the Egyptians and the Indians became the Bull. . . . In Esoteric Philosophy the Cow is the symbol of Creative Nature; and the Bull (her calf) the spirit which vivifies her, or the ‘Holy Spirit’ . . .” (“Secret Doctrine,” vol., II., p. 436). Trisula of Shiva is just the same as the Egyptian Ansated Cross (S. D., II. 578), and the latter is the Tree of Life. The Zoroastrian Gaokarana is also the tree of Eternal Life (S. D., II. 544). The Tree ascends above (the Adept’s knowledge aspires heavenward) and then re-descends

* Extracts from Mackey’s Dictionary of Freemasonry: quoted in Avesta from Spiegel’s German translation by A. H. Bleek, pp. 200 and 202.

below (into the Adept's Ego on Earth). (S.D., II. 227). The 'Crux Ausata' is the rod of Moses used in his miracles before Pharaoh; it was also used by the Egyptian Priests ("Isis Unveiled" II. 455). "It is in the presence of his instructor, the guru, and just before the vaton-fakir is despatched into the world of the living with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE" (I.U., II. 114).

The Zoroastrian "Nav Gareh" or nine-knotted stick receives illumination also from the teaching in "Uttara Gîtâ": "Like the backbone of a vina or harp, the long tract of bone, with many joints, that stretches from the base of the trunk right up to the head of a human being, is called the Meru Danda (Spinal cord) . . . (Ch. II. v. 13, 14). "Having closed up the nine portals of the body and being acquainted with the source and nature of the Nadis that stretch up and down the seats of the several organs of sense, the Jîva rising to the state of superior knowledge with the aid of the Life-Breath, attains Moksha" (*Ibid.* Ch. II. v. 19).

"Sushumna is the Brahmadauda. It is that canal of the spinal cord, . . . Idâ and Pingalâ are simply the sharps and flats of the Fa of human nature; the key note and the middle key in the scale of the septenary harmony of the Principles, which when struck in a proper way awakens the sentries on either side, the spiritual Manas, and the physical Kama, and subdues the lower through the higher. But this effect has to be produced by the exercise of will-power, not through the scientific or trained suppression of the breath" (S.D. III. 503). H. P. B. believed that the Nadis corresponded to regions of the spinal cord known to anatomists; thus there were six or seven Nadis or plexuses along the spinal cord. The term however is not technical but general, and applies to any knot, centre, ganglion, &c. The sacred Nadis are those which run along or above Sushumna, . . . By concentration on Idâ and Pingalâ is generated the Sacred Fire."

"The spinal column is called Brahmadauda, the stick of Brahma. This is again symbolized by the bamboo rod carried by the Ascetics. The Yogîs on the other side of the Himâlayas who assemble regularly at Lake Mânsarovara, carry a triple knotted bamboo stick, and are called Tridandins. This has the same signification as the Brahmanical cord * which has many other meanings besides the three vital airs" (S. D. III. 547).

"One of these (implements in the Mysteries) was thyrsus, a rod with a pine cone at the top; and frequently this rod was said to be hollow and filled with fire. The same symbolic implement is found in India, where it is usually a seven-jointed bamboo which is employed. When a candidate had been initiated he was often

* So is the Zoroastrian triple Sacred Thread called "Avianghana" or "Kûsti" which is always put on with the white shirt (Sudrah = Right Path) by every Parsee member, male as well as female. — N. M. D.

described as one who had been touched with the thyrsus, indicating that this was not a mere emblem but had also a practical use. It indicated the spinal cord ending in the brain, and the fire enclosed within it was the sacred serpent fire which in Sanskrit is called Kundalinî. It was magnetised by the instructor, and laid against the back of the candidate in order to awaken the latent force within him. It may probably also have been employed in the production of trance conditions, and it is very possible that the fire within it may often have been not only animal magnetism but electricity. The latent force of Kundalinî is closely connected with occult development, and with many kinds of practical magic, but any attempt to awaken or use it without the supervision of a competent teacher is fraught with the most serious dangers.*

Thus with the lamp of Theosophy we are able to see the deeper, higher, and inier spiritual meaning, couched in the symbol known as the "Staff of Zoroaster."

NASARVANJI M. DESAI.

THE HINDU JOINT-FAMILY. †

THE irresistible tide of European civilisation with its steam engines, its motor-cars and wireless telegraphy, its Maxim guns and torpedoes, has swept away from Bengal many of the Hindu institutions which had their roots in, and were, in fact, the outcome of, Hindu civilisation. It is now beyond all doubt that the days of Hindu joint-family in Bengal are numbered. European civilisation has brought with it its inseparable and inevitable concomitant, the fierce struggle for existence and the hard selfishness born of it. The motto of European civilisation being the "survival of the fittest," it preaches the doctrine of every one for himself alone. It makes for self—self, pure and simple. Life in civilized Europe means a breathless and ruthless scramble for wealth and power, elbowing away, trampling upon, and knocking down others on the way. Self-aggrandisement seems to be the sole end and aim of life, for which every European fights incessantly till death. The wonderful discoveries of science and the thousand and one inventions of art, the innumerable machines and engines propelled by steam and electricity, have increased the comforts and conveniences of life of the civilized European beyond the dream of the most imaginative poets of old. But have they done anything more than to increase the means and appliances of self-indulgence and refined sensuality? To step aside to let a weak brother pass or

* The Ancient Mysteries, by C.W. Leadbeater: published in the *Theosophist*, Vol. XXVI. No. 3, p. 154.

† We copy from the *Indian Mirror* of February 10th, the following able defence of the "Joint Family" system which formerly prevailed all over India.—Ed.

to lend a helping hand to raise him when he falls is set down as sentimentality, unworthy of the level-headed practical European.*

Selfish and pitiless Western civilisation nevertheless develops some estimable qualities which largely contribute to success in life, and which we Indians lack in a remarkable degree. Thrown entirely upon his own resources, helping none and expecting no help from others, the European becomes self-reliant, self-helping, and independent.

All Hindu institutions, on the other hand, being as a matter of course imbued with the spirit of Hindu civilisation, are unselfish. Both Hindu and European institutions have for their object the production of the greatest amount of happiness for the greatest number. The difference lies in the idea of what happiness consists in. The civilized European thinks that his happiness consists in securing for himself by hook or by crook the largest amount of the world's goods for self-indulgence. But the civilized Hindu of the old school, thinks that happiness consists in doing the largest amount of good to the largest number of people. The one means self-sacrifice, the other self-indulgence. The one feels happy in making others happy, the other feels happy in surfeiting himself with the conveniences and comforts of life, and making his fellow-men subservient to his august self, and keeping them in the hollow of his hand.

Such being the antagonistic nature of the two civilisations, it is no wonder that the Hindu joint-family, an outcome of Hindu civilisation and wholly imbued with its altruistic spirit, should crumble to pieces under the blighting influence of Western civilisation, and the other uncongenial environments.

An old *pater familias* living in the same house with all his sons and their wives and their children, and grand-children too, had not only to manage the family properly, but to provide for the maintenance of all, for the education of the boys, and to arrange the marriages of the girls and the boys of the family and to celebrate all or some of the Hindu festivals. All the earning members of the family had to remit their earnings, after a reasonable deduction for personal expenses, to the head of the house, and these were credited to the family fund. The necessaries of each member of the family and those of his children were supplied according to the aggregate income of the joint family, and not according to the amount contributed by him. A capable member having the largest income, and therefore contributing the largest amount to the general fund, would have the least for his share if he happened to have no

* Although this statement might hold good as applied to the majority of the residents of European cities, it is not true of all; in proof of which we may mention the Barnardo Homes, where so many thousands of the destitute street-waifs of London have with loving care, been rescued from ruin, and provided with food, clothing, and education; and this is but one of many similar though lesser institutions in European cities.—Ed.

children ; whereas a member earning nothing, but having many children, would have the largest amount spent for him. When a young member died, leaving a young wife and little children, they were maintained by the head of the joint family for the time being, in the same way as if he were alive. So when one of the women died, leaving little children, they were cared for by one of their aunts, so that the motherless child did not suffer or even feel that he had no mother. In that beautiful economy of the Hindu joint-family, there was no necessity for life insurance with its demoralising effect on a woman associating her husband's death with the acquisition of money. One or two childless widows of the family were its ministering angels when pain and sickness wrung the brow of any of the family, and whose affectionate hearts overflowed with love and kindness ; whose useful hands always worked for the good of others. Those angels, Avatârs of unselfishness, whose happiness consisted solely and wholly in making others happy, where are they now ? Echo answers where ? They have disappeared from this ill-fated land, with the Hindu joint-family, the sacred Hindu home that called them into existence. With Rama, Rama's *Ayodhya* too is gone for ever.

The earning members of the joint-family laboured hard to earn money, not for self-indulgence, but for the maintenance of the joint-family, and for spending their savings in Pujahs and building temples, in endowing *Atithisâlas* or asylums for the poor, in excavating tanks or wells, and such other works of public utility. The demoralising spectacle of a sordid mammon-worshiper slaving all his life, amassing a fortune to be squandered after his death by his sons in bestial pleasures, was very rare under the joint-family system. Every adult male member of the joint-family had to earn money according to his abilities to maintain the family, and to keep up its dignity and respectability. The gauge of respectability under that system was not an expensive style of living, costliness of the dresses worn by the men and women, and the equipages kept, but the number of Pujahs and religious ceremonies celebrated in the family, the number of learned Brahmins honoured with gifts, and the number of poor men fed and otherwise helped and works of public utility executed. They went on pilgrimages and visited the famous Hindu shrines, according to their means, and the ladies went in boats for bathing in the Ganges, visiting Tribeni, Kalighat and the Saugar island at least once a year, which benefited their health, besides doing them spiritual good. Wealthy families vied with one another in acts like those described above. Theirs was the happiness born of the consciousness of a due performance of the duties of a *grihastha* (householder) as enjoined in the *S'âstras*, and their highest ambition was to win respect and honour from their countrymen. None of them was so lost to all sense of shame as to buy titles from Government by spending much money in giving dinners and *dalis* to the high functionaries

of Government and contributing large sums to funds started by them. The joint-family system favoured the growth of an unselfish and self-denying spirit, a feeling of happiness in making others happy, charity, hospitality, benevolence, forbearance, forgiveness and the domestic virtues.

It must, however, be admitted that the system encouraged extreme conservatism, and over-cautiousness. It hindered the development of individuality and self-reliance. A spirit of enterprise and bold adventure were at a discount. The sense of responsibility with which the members of a joint-family were weighted was too heavy to allow them to risk anything, for fear of jeopardizing the welfare of the whole family. Nothing venture, nothing win : so, as they could venture nothing, they had very little. It was also deterrent to travelling to distant and foreign countries, for commerce and education, so much so that in course of time a sea-voyage has come to be regarded as un-Hindu, and is punished with excommunication !

The old order has changed, as it was bound to change, and it is of no use mourning over the good old days. The British Lion has brought the whole of India under his puissant paw. With the establishment of British rule in India, Western civilisation has brought with it its hard struggle for existence and its keen competition for the comforts and conveniences of life. The exigencies of service under its centralized Government have necessitated people to go and stay in distant parts of the Indian continent. The Railways and Telegraphs, offering facilities of communication and travel, have induced members of the learned professions to live in distant places for the practice of their professions. The votaries of commerce and trade have likewise had to leave their houses and sojourn in distant lands in the pursuit of wealth. A spirit of restlessness and self-seeking has pervaded Hindu society, dealing a death-blow to the proverbial quietism and contentment that reigned supreme in Hindu homes under the joint-family system.

Inevitable as are the changes that have been worked in Hindu society by its contact with Western civilization, and under its modern environments, let us imbibe the spirit of self-help, self-reliance and enterprise, sedulously eschewing the baneful spirit of sordid selfishness and the loveless, pitiless, aloofness from our kith and kin which Western civilization has engendered, and which threatens to deprive the Hindus of some of the most amiable traits of their character. We cannot shut our eyes to the fact that under modern conditions of life the Hindu joint-family has become impossible. Our conservatism, our reverence for our old institutions, can no longer save this effete institution, and it has already disappeared from Bengal. But let us retain the unselfish spirit of the Hindu joint-family and the virtues which it fostered. Let not its disappearance alienate from us the hearts of our brothers and

nephews who still belong to the same family, and are bound by nature's ties of consanguinity, though not living in the same house as before. Let us still remain true to Hindu instincts, and oh, let not the ruthless hand of Western civilization tear asunder the bonds of fraternal love. Let our helping hands be always readily stretched out to our brothers, and our purses, short and thin as they are, be ungrudgingly opened for the help of a brother in need. Under the modern conditions of life, we may have to live far apart from our brothers in distant lands, who have different pursuits, but let us all feel towards them as the poet felt when he exclaimed—

"Where'er I roam, whatever realms to see,
My heart untravell'd fondly turns to thee;
Still to my brother turns, with ceaseless pain
And drags at each remove a lengthening chain."

RELATION OF THEOSOPHY TO LIFE.*

THE third lecture, on the "Relation of Theosophy to Politics," Mrs. Besant began by taking a survey of the different forms of Government in different countries. The difference in the political life of the people appeared under various forms, as Republics, Monarchies, limited and unlimited, and Empires. Amidst such vast differences and complexities, the duties of a Theosophist in regard to the politics of a nation could only be defined in a vague and indeterminate manner (for Theosophists differed in their opinions and temperaments as much as the people of different nationalities differed). He should naturally be guided by his own individual opinions under the conditions of the people among whom he lives and he was free to form that opinion. But the Theosophical Society, as a body, she said, could take no part in politics in the narrow sense of the term, nor could it commit itself to any particular or special line of politics. It should not and could not concern itself with the narrow subdivisions, and the politics which could be discussed by the Theosophical Society *as a body* should extend to the widest area inhabited by all nationalities, and the discussion should, in the main, be in the widest sense. She referred to the statement, universally admitted, that all governments existed not for their own sake, but for the sake of the governed. It was the prosperity and happiness of the people that should be aimed at by every government. In the ancient Hindu S'âstras happy conditions of life were hinted at, and the axiom that the government of every land existed for the good of the governed was prominently kept in view. She then referred to the time when the Divine Kings whose actions were guided by divine illuminative wisdom, were guiding and guarding the child humanity and how, later on, the patriarchal form of government gradually came to take its place. The paternal rule, she said, was good and admirable in itself, provi-

* This brief summary of the last two lectures delivered by Mrs. Besant before the Benares Convention of the T. S. has not been revised by her.

ded the father was unselfish and could subordinate his own comforts to those of his children, and as long as love and wisdom illuminated the minds of the rulers. If that rule was selfish and marked by autocratic authority it became intolerable. Autocracy without divine illumination was bad and resulted in oppression. Take for example the present condition in Russia where autocracy, tempered only by assassination, is the rule; the flower of the nation is exiled to work in the mines of Siberia; tyranny is practised instead of righteousness and nobility of character, and love of service to the country is being rewarded by exile to distant Siberia. Nemesis follows the ruling autocracy and the country is convulsed from one end to the other. Day after day, in the newspapers, we read in one column of the continuing victories of Japan in the East, and in the next column of convulsion, disturbance, riot, etc., at home, and the efforts of the Military to put these down by the use of force. Nature's Nemesis is pressing upon Russia, because of rule which is not based on justice or compassion and which has not the benefits of the people as its leading characteristic. She then turned to the democratic theory of government and said that the judgment of the world was in the balance. Looking over the nations of Europe, we find ignorance put upon the same level as wisdom, and rule characterised by want of knowledge on the part of national officers, while persons who have not made political economy their profound study are dabbling in politics. But the condition of the masses even depends less upon the laws of the nations than upon the rightful education of the people, in its aspects of intellectuality, spirituality and morality. These are sadly wanting and everywhere there are signs of industrial anarchy. Individual distress marks the condition of the people and terrible competition is crushing them down. A terrible war is being waged between capital and labour, and even in America, where a universal suffrage has done all it can, the strife is being bitterly carried on, manufacturers struggling with the labourers about rates of wages and conditions of labour. She then graphically described the miserable plight to which those manufacturers are reduced in having to guard themselves and their manufactories by soldiers and armed men and by electrical currents running through the barbed-wire fences of the compounds of their buildings in order that trespassers may be prevented from attacking their works. This is a literal war, ceaselessly carried on between labourers and employers of labour, and all the resources of civilisation are necessary to safeguard the property of the masters of labour. This struggle goes on year after year in a most cruel, unrelenting manner in the countries where suffrage is universal and "freedom" seems almost perfect. In London there was the notable incident of ship-builders having to refuse a large order which would have added £10,000 a week to their pay-roll, because their labourers would not agree with them upon a rate of wages. Then she referred to the glut in the market from overproduction in the

manufactories and to the goods rotting in the stores while men, women and children are walking barefoot in the street, ill-fed and ill-clothed, or living in garrets never open to sunshine, light or air. So terrible, she said, is the anarchy of industry prevailing in American and European countries that she warned her hearers against similar conditions obtaining in India too. She said that those who talked of politics should understand the true causes of national prosperity, and should possess the knowledge to organise and the skill to arrange and carry out public objects.

Politics, she said, might be divided into four stages, (1) politics as applied to individuals, (2) politics as applied to the management of local affairs, (3) national politics, such as law-making, etc., and (4) international politics as applying to the inter-relations between countries. Beginning with individual politics, she said, the duties of citizenship and public spirit form the ideal. Public spirit it is which makes a nation great, and Theosophy sets as the national ideal, one body, one life and one brotherhood. Personal interests should be subordinated to the interests of the community, the latter being treated as dear as those of self or of the family. Public spirit does not come by tall talk but by actual practice. I have heard a striking story of a Japanese mother who had lost her three sons, killed in battle, and who was found in distress and weeping, not, she said, that she had lost all her sons, but that she had not another son that she might send to the scene of battle in obedience to the call of her country. That is a type of public spirit worthy of being emulated, the setting of the public weal, of devotion to the common interests, before one's own personal interests.

It should be the duty of the more highly placed and educated of the nation to guide and teach the less fortunate of their brethren in the duties of citizenship. How much might not the great land-owners, the Zemindars, in India, do by their own public spirit, to improve the lot of their tenantry, by remedying the defects in the present system of agriculture, and taking the lead in introducing modern improved implements and methods of cultivation and in attending to the supply of good seed, etc.

And as regards village Sanitation, how much might not be done by men of capacity by gathering round them the village elders and through them inculcating in the villagers the general principles of sanitation, and thereby mitigating the horrors of infectious diseases which take their origin in the filthy condition of the villages. And passing from villages to larger communities, how much there might be done by the best men of the towns if they would take an active interest in the education, especially in the technical education, of boys, training them to business habits, habits of right thinking; and in this matter, the Central Hindu College was affording a training ground for the boys to grow strong in their ideas of public spirit and of duties of citizenship.

Attention to the educational needs of the villages and towns is one of the most important duties of citizenship. Manufacturers and merchants should join together to found and maintain technical schools to train up Indian youth and fit them to occupy those positions of skill and responsibility where, even in your own businesses, you now have to employ Europeans at high salaries. And when these schools are established, arrangements should be made to find employment for the boys trained in them. The result will be that, as more and more of these technically trained young men enter into the business life of the country, the whole level of business capacity of the employed class will be raised, manifestly to the great advantage of employers. These are some of the lines on which politics has a practical side without having to be agitated for.

In regard to the third stage of politics, I am afraid I am a heretic, for I have little or no confidence in the ability of the uneducated majority to rule. To put the suffrage into the hands of persons who little know how to use it is something like taking the power out of the hands of the Captain of a great ship and placing it in the hands of ordinary sailors, the former capable of steering the ship in the right course, and the latter quite ignorant of the science of navigation. Where the government is without a wise ruler able to steer the course of administration in its right path, the nation perishes. Only the thoughtful and the experienced have the right to rule, and at present there is a good deal of political cant on this subject with little or no wisdom in it.

In regard to international affairs, a council of the nations, before which all disputes between different nations should be laid, would be able to untangle and find a solution for many a knotty problem, and perhaps, in the great majority of cases, to avoid the stern arbitrament of war. A step was made towards this in the council at the Hague a few years ago, and it was unfortunate that the country which had called this council together, should, itself, so soon, have been plunged into a great war. The start in the direction of international arbitration and understanding has, however, been made, and much may be hoped for in that direction in the future.

But for India, she will be better helped by the people giving their attention more to local, municipal, politics. Here it is that the capacity to rule is gained, and it was in the attention always given, throughout the past hundreds of years, to their municipal, country politics, that the English people have acquired that capacity for political government which enables them to rule the vast empire of which India forms so important a part. And essential to the attainment of this is cultivation of that high sense of manly and womanly honor which has so peculiar a significance in the West. It is the inner recognition of what one owes to oneself. The debt of honor is most scrupulously paid, where even legal debts and responsibilities might be regarded almost with indifference ;

many a man, indeed, preferring to commit suicide rather than not pay a debt in which he felt his personal honor involved. And in India there has been an expression of this high ideal of personal responsibility, embodied in the word Aryan, as when Arjuna grew despondent and said he would not fight, Sri Krishna reproached him with doing an un-Aryan act. This word *un-Aryan* should be the keenest reproach that could be said of a man who is tempted to ignoble acts, and it should be our pride to raise high the name of *Arja*, our greatest dignity to be worthy of the name of *Aryan*.

LECTURE FOURTH.

The subject of this last of the series of lectures, "The Relation of Theosophy to Science," was, Mrs. Besant said, a glorious one. In view of the profound interest that is now being evinced in Science it was difficult to lecture upon the subject without going into details which would naturally be dull. Nevertheless she said she would make it as entertaining as she could and promised that, when published later, it would make more interesting reading.

Science was based on observation of physical facts, and the observed facts were then arranged, co-ordinated, synthesized, by application of intelligence. So far as it had been determined, it had not traversed beyond the empirical observation of facts, but for a true science, it ought to be able to show that there is a unity of plan, of principle, underlying the many differentiations which meet the eye of the observer. Plato said that the man who could show the one under the many was a god, and, indeed, science should be the helper and handmaid of religion, explaining and strengthening the understanding of its fundamental verities.

The knowledge of the universe divided itself into the physical and the metaphysical, and science should be capable of bringing the general principles to particular application. Metaphysics laid down by reason based on accurate deductions and keen observation by the senses, should be a pure science. Nowadays metaphysics and physics were at war, and mutual contempt characterised both. It was often said that metaphysics was in the air and metaphysicians balloonists. She then distinguished a science as built up by occultists from science built by the observers of physical phenomena, and referred, on the authority of Sir Oliver Lodge, to the statement that modern science was only re-discovering the discoveries made by the ancients and which had since been forgotten. She said there was no justification for the contempt for the principles of Eastern Occult Science which was indicated by the clatter and self-assertion of modern days. Every nation, she said, had received a considerable amount of truths revealed through that great body of occultists, the great Rishis of the East, and the principles they taught were neither invented nor exaggerated. She then referred to the "Secret Doctrine" published by Madame Blavatsky, which made

a large number of statements regarding scientific truths. She said the teachings therein given were true in themselves, and showed how those teachings were corroborated by the scientific discoveries of modern days. Occultism asserted that there was but one fundamental element undergoing infinite aggregations, modifications, etc., and the first proof of this assertion from science had come from Sir William Crookes who, in his genesis of the elements, had traced physical matter to a common protyle. Then with regard to atoms of elements she showed how that indivisible particle, the atom, has now been accepted as a compound, and she referred to the experiments of Professor J. J. Thomson who had demonstrated that atoms could be broken up by electricity. She then passed on to Sir W. Ramsay's discovery of Radium and Helium, which had demonstrated that so-called elements were transmutable.

She explained the occult statement that number underlies form, guides sound, lies at the root of manifestation and sets limits to the formative hand of Nature. She also explained that sound and colour had definite relations to each other and how green came to be the middle colour connecting the spiritual and material. Astronomy and the Zodiac were then referred to to show how occult statements had been confirmed by modern science. In Physics, she said, light, heat and electricity were now being accepted as substances, not as modes of motion, and electricity is now coming to be regarded as substantially atomic in nature.

The whole trend of the latest scientific thought seems to point to the common basis of physical life, homogeneous atomic substance underlying all the so-called *Elements*. Here science is on the right track, and when it has found its way back to the unity underlying physical life, may not some of those who are now leading the scientific world of thought with what would seem almost like an intuition for the truth, may they not perhaps find themselves pointed further on, by the physical truth which they have discovered, to that higher unity of which the physical is but a reflection, the unity of Life itself, within the forms which it ensouls.

Reviews.

STUDIES IN THE BHAGAVAD GITA.

THE PATH OF INITIATION.*

BY THE DREAMER. THIRD SERIES.

No better apex could have been given to the triangle of mystic studies from the Bhâgavad Gîtâ, that the "Dreamer" has presented for our instruction, than that of the Path of Initiation. It is the crown, synthesizing into a most acceptable whole, the two previous volumes

* London, The Theosophical Publishing Society : City Agents, 3 Amen Corner, E. C., Percy Lund, Humphries & Co., Ltd. : New York, John Lane : Chicago, The Theosophical Book Concern.

that have borne such good fruits for his labours in the past. Perhaps no book is more often referred to than is this exquisite Gîtâ, the Lord's Song, embodying as it does, that vast area of Hindu spiritual thought. But many are the exponents and commentaries that have undertaken to make clearer its doctrinal points. Few had succeeded better in this respect than the late Mr. T. Subba Row in his Commentaries; but now that the "Dreamer" has brought to bear upon it a rare intuition of spiritual concepts, we can but rejoice that his triune subjects have been selected on points that by the immensity of their thought, have been fraught with difficulties for many students heretofore. And though these "studies" are by no means easy ones, they do elucidate to a very considerable extent the more technical aspects. "The Self has to remain the Self, the Unity, and has yet to evolve the rich multiplicity of concrete being embraced by its life." Again, he says "The Causal Man is one with the Self, regarded as out of manifestation, and it has to re-become the Self, expressed in and through the Self, in and through manifestation." This then, is the thread in the maze, by which the "Path of Initiation" is found and followed. This sounding-out is the key-note of the book, and towards which many harmonious tones have been struck. That "re-becoming the Self," the "Trinity in Unity," after the processional in which Ahankâra has played his part, with varying modes and measures, to which, at first Tamas, and then Rajas pipes the tune. Then onwards, through the Five-fold Planes of manifestation goes the Self, till Satwa takes up the strain with harmonics tuned to the measure of the "Luminous Self-Consciousness of the Monad Itself, All-Knowing, All-Sensing," All-Unified into one grand pean of Divine Law. Thus again does the Author work out, what he calls the "Triplicity of the Centres." That of "Consciousness working through Brahmâ as a consciousness of limit of Tamasic identification;" that of "Vishnu would be the consciousness of relation, of organic unity," while "that of Shiva would stand as pure monadic Self-consciousness." "From the Tamasic I-making faculty, Ahankara, becoming further differentiated, is evolved the Tanmâtra of Sound. From this Tanmatra or measure, Akâshâ was evolved, and from this, the body of the Self." As each of the five-fold planes are reached they form the evolutionary centres by greater limitation and develop other vibratory rates, or measures. Thus as Prithivi it becomes smell, while Apas or Water corresponds to the sense of taste, "the plane of individualized sensation or desire." Then comes the Fire element, Tejas, to which sight corresponds, and Vayu, or the principle of touch. It is therefore in the evolution of these five-fold senses or Tatwas, the "Dreamer" repeatedly tells us, that the Eternal Man is to develop his inner powers. Even with these planes to function in, the Divine Monad is unable to utilize them as fields of action until it is brought into organization by the Vishnu action, the Second Life Wave, as the "Dreamer" names it, or the outpouring into manifestation of the energy of the Second Logos, to synthesize and adjust the energies to be utilized from the Monad in its lofty realms; and so limit them as to make them capable of response to coarser environment as it passes from plane to plane towards its sphere of densification and limitation; or, as the "Dreamer" puts it, "the Monad in Eternity, is thus drawn down from its empyrean

heights to become the Monad in Time and Space." A very clear diagram, almost the clearest we have seen, on the subject, opens the third Chapter, explaining first, the Pure Monad in its projections, then the Pure Monad played upon by Vishnu, or under the formative moulding by the Second Life Wave, then that expansion of the Monad to planes of denser matter, till it reaches its lowest solid or physical ensheathing. Each of these being sub-divided till we reach on the lowest plane a division of seven planes, each again divided into seven sub-planes or grades. It is this definite expansion of the Monad in its limiting downward motion, that gives us the path of the "I-notion" the Prāvritti-Mārga, becoming concrete through forms; out of which, as evolution proceeds, it struggles on to the Path of Renunciation, the Nivritti-Mārga, so often spoken of in Hindu writings.

But to become a candidate worthy to undertake this struggle, certain qualifications have to be gained, by the evolving, struggling Ego; ere he can rid himself of the accretion of that Karmic cocoon that has so long been winding its threads around him. This our author sums up in one word—surrender, renunciation, not on one plane but on all, till the full chord of life is struck and resonantly thrills throughout the entity of the Divine Self, that Monad that has renounced so much itself that it might spiritualize the insensate matter of the planes below. The great melody is played on the harp of Love whose strings resound with the touch of perfect self-surrender to the Master's will. "It is the recognition by the heart of the One Divine Life."

The next step on this stupendous Path towards Initiation is a questioning attitude, or development of intellectual faculties to discriminate the false from the true, the permanent from the impermanent. A "one-pointed aspect of the intellect," as the "Dreamer" calls it; the "knowledge of the one underlying principle of life and consciousness, appearing alike in Tanmâtrâs, Tattwas, Forms, and Centres." Then comes the Third condition of discipleship for Initiation, namely, Service. But Karma steps in here as "the Law governing the manifesting of the powers of the Self," for, high spiritual aspiration is useless unless by Karma the various powers of being in us are manifested and unified. So, it must now be utilised by the evolving unit; and the various activities reduced to the One Consciousness. All must be placed for service at the feet of the Master. "So, by doing action in Him, by Him, and through Him, we create the possibility of His manifesting to us as the one Centre, the One Cause of all causes, the One Existence which embraces all living things; for, we unite all these into life within. This then, is the reason for such severe training, for by that alone does the Ahankâra, the I-notion, sink out of the individuality and give it power to turn all its energies towards the service of its Lord the Monad, enthroned on high! Hence, then, is poured upon the aspirant at this stage, tests upon tests, for the Lords of Karma steep him to the neck in a sea of sorrow and tribulation that he may come forth from the bath of his Initiation of Water and of Spirit, clarified and cleansed of all that pertains to the lower nature. But we must ever remember that each illusion transcended fits him for work in helping humanity," and the fuller "power of sensing the One Unman-

ifested Life and responding to it everywhere." Then is he ready for the Last, the Third Initiation, when he learns to know himself as a fragment of the Divine Life and "evolve higher powers of Self-conscious adjustment on the Karana Plane," and "the unity of Life manifesting through the individuality in himself and through others;" thus becoming the "reflection of the Lord of Sacrifice.....the mighty Ruler of all the worlds," as the "Dreamer" quotes from the Gîtâ.

The author of this most helpful manual concludes by chaptering "The Yoga of Wisdom," "The Doctrine of the Avatâra, and Divine Manifestations," and in conclusion explains the end of occultism "that man may become one of the Great Teachers in the economy of the Cosmos and as the sacrificial basis of Divine manifestation through himself."

FIO. HARA.

A NEW ERA FOR WOMEN. HEALTH WITHOUT DRUGS.*

BY EDWARD HOOKER DEWEY, M.D.

Reforms many and widespread seem the prevailing note of this century, from the government of empires to the government of households. Thus it appears, that the methods of life and life-preservation come in for no undue share in the common scheme.

Overfeeding in the last century seems to have its reactionary impulse in systems of diet consisting of the simplest forms that can serve to endue man with health, vigour and vital force. It is most undoubtedly true, that in all nations have been found gross feeders, but this notably refers to Western nations. The Body of Sensations has demanded the fullest satisfaction and these demands have had to be met by the most subtle and delicate adjuncts to pander to its increased requirements. Before us lies a book of invaluable import to those overworked mothers of the middle and lower classes which so largely make up the backbone of Western lands, but more notably America. They are the working staff of the nation, whose necessities require food of such character as to keep the body in surest health. Therefore on the mother in these households depends the well-being of the family circle. She has to rear her family, attend to multifarious household duties, sometimes undertaking its washing, scrubbing and cleaning. This is the argument that has induced Dr. Dewey to put forward a small book and enthusiastically urge the lightening of household tasks by a simpler method of food preparation. His key-note lies in the reduction of the toil of the house-mother, but at the same time aims at restoring tone and health to millions of his fellow-beings by reducing the amount of food to be digested. He postulates a system whereby if the first heavy meal of the day is eliminated from our dietary, and nothing ingested until the body's needs are heralded by hearty hunger, it will eradicate those gastric and dyspeptic disturbances now so alarmingly prevalent in Western lands. "No breakfast" is his text and a better sermon could hardly be listened to, than that he utters; so, doubtless his theory will have many followers who will greatly benefit by such methods.

FIO. HARA.

* Chas. C. Haskell & Son, Norwich, Conn., U. S. A.; L. N. Fowler & Co., 7 Imperial Arcade, London, England.

THE TRUE SCIENCE OF LIVING. THE NEW GOSPEL OF
HEALTH.*

BY EDWARD HOOKER DEWEY, M.D.

Another book by the same author, of much greater size and more general in character lies also before us. He calls it "A new gospel of Health," "The story of an evolution of natural law in the cure of Disease." From the epicure for whom the science of eating has become the main feature to which his body has been trained, to the Hindu Yogi to whom the science of living has been reduced to a handful of uncooked rice per day, there is a wide ratio of dietaries. Every nation has its requirements and methods of food preparation, and according to the special stage of that nation's evolutionary growth does it adopt certain articles of diet and modes of cooking.

The Churches of all creeds have been wise in adopting fasts of longer or shorter duration ; thus greatly aiding mental and moral training. Dr. Dewey has rendered a vast service to his race by showing how "right living" leads to "right thinking ;" and setting aside its value as a moral stimulus, its equal worth lies in the fact that it enables the physiological system to balance itself so as better to act as a warden against encroaching germs of disease from without. To the people of his own and other lands he has given an impetus to rational healthy feeding ; and under its following will come many of those dyspeptic beings to whom nought else has given relief. The healthy man is not the one who depends on medicines to keep up his system, but he who needs nothing but pure food, pure drink, and pure air to enable him to live the life of pure thought and noble endeavour. To those who desire such methods in their simplest form, we heartily recommend not only a perusal, but a living out, of the principles this earnest writer advocates.

FIO. HARA.

FOR PEOPLE WHO LAUGH.

BY ADAIR WELCKER.†

Of course people who are not in the habit of laughing need not concern themselves with the contents of this book, but those who relish an occasional bit of humor will be interested in some funny narratives in the prose portion of the work ; and in the concluding section which is devoted to poetry, the reader will find, under the head of "Human Nature in German Dialect," some very amusing verses, by "Mr. Straus," which are, on the whole, quite entertaining and are embellished with an occasional laughable climax.

E.

ASTROLOGY FOR ALL.

Mr. Alan Leo, Editor of *Modern Astrology*, has just issued Part II. (Calculations and Ephemeris) of his valuable work "Astrology for All." Besides giving the rules for casting a horoscope, he gives a table of

* Chas. C. Haskell & Co., Norwich Conn., U. S. A.; L. N. Fowler & Co., 7 Imperial Arcade, London, England.

† Author and Publisher ; 331, Pine St., San Francisco, California.

ascendants for latitudes from 1° to 60° and a condensed Ephemeris for the past fifty years. The book is neatly got up and offered for the nett price 7s. 6d. The book deserves to be in the hands of all lovers of Astrology.

K. S. G.

THE GOLDEN VERSES OF PYTHAGORAS.

AND OTHER PYTHAGOREAN FRAGMENTS. *

This little book is filled with the choicest utterances of the ancient Grecian sages, chief among whom may be reckoned Pythagoras, who left an indelible impression upon the pages of history, and whose teachings in which are embodied such treasures of wisdom, we are still privileged to peruse. As Mrs. Besant says in her Introduction: "None will truly profit by the book who merely reads it through; a sentence should be taken as a thought to 'sleep on,' or as a note to which the day's work should be attuned, and, deeply meditated upon, should lead to the riches hidden beneath its words. Such use of the book will make it what it should be—a sign-post pointing the hidden way to wisdom, which is a treasure concealed." Those who follow this advice may reap a rich harvest from these verses. The book, which contains 82 pages, is elegantly bound in flexible morocco, blue and gold, and may well be placed as a companion volume with "The Voice of the Silence," in the Theosophist's library.

E.

THE CROWN OF ASPHODELS.†

BY HELEN BOURCHIER.

This booklet contains brief notes on soul unfoldment; the first chapter treating of the "Dawn of Soul Life," the second, of the "Awakening of the Heart," concerning which the writer says: "Kindness, charity and pity are the inevitable outcome of the awakening. And with it comes what indeed seems a paradox, a complete indifference to the blame or praise of men, to their ingratitude and their misunderstanding." And, further: "Sorrow and loveliness and separation come no more into the heart of the man whose heart is awakened. All the joy the companionship, the brotherhood of life are his since he has joined himself to the whole and ceased to be a separate part." The three very brief chapters remaining treat of the "Opening of the sense of sympathy;" "The unfoldment of the Spirit into the Ethereal Spaces," and the "Final Flower" which forms the "Crown" of man's spirit.

E.

MAGAZINES.

The Theosophical Review—February. Following the very readable 'Watch-Tower' articles, we first revel in the freshness of forest and field, and almost hear the rustle of the leaves as the wild, free creatures scurry to and fro, as vividly pictured by Michael Wood. "More About Atlantis" seems somewhat hazy. Mrs. Eveline Lauder, in "Theologia

* Price Re. 1-14-0. For sale at *The Theosophist Office*.

† Price annas 12. For sale at *The Theosophist Office*.

Germanica" gives us a brief insight into this 'mystical work by an unknown author of the middle ages.' Mrs. Duddington makes an able plea for a more widespread recognition of "The Way of Art," among Theosophists. We agree with her that it would "be well to make more use of such a strong force as this worship of beauty and power of ensouling it.".....She says, also :

Seeing, then, that the good, the True, the Beautiful, are but three modes in which finite minds approach and may even apprehend somewhat of that which is Infinite, is it not just to affirm that they are a trinity, of which "none is afore or after the other?"

The continuation of The "Perfect Sermon or the Asclepius," as rendered by Mr. Mead, abounds in wise sayings: "In the Master's Shadow" is a brief but touching episode by a Russian. Miss Edith Ward, in her paper, "Concerning the Sportsman," makes a strong presentation of the real aspect of this case, with which nearly every one is familiar. Dr. Ch. M. van Deventer's criticisms of H. P. B.'s statements in the "Key to Theosophy," call forth some excellent remarks from the Editor, Mr. Mead. The question of "Mental Delusions," as bearing upon the subject of 'revelations, private or otherwise,' is taken up by Mr. Jinarâjadâsa in reply to Dr. Wells on "Astral Illusions," in a previous number.

Revue Théosophique for January contains only one original article, a "Conte Théosophique" (theosophical story) by Mlle. Aimée Blech. This is a sweet tale of a newly-launched, pure soul whose first contact with the horrors of the physical plane, resulting in the soiling of her pure white robe of innocence through the awakening of evil passions, causes her inexpressible sorrow, until she receives from an Adept some idea of the inevitable besmirching of these white robes by contact with the wickedness of the world, the slow but sure restoration of its radiance at the end of the evolutionary process and the attainment of final perfection.

The narrative is altogether charming, as indeed are all the teachings which are given out through the channel of this white-souled pupil of our Teachers.

Bulletin Théosophique, January. It appears from Dr. Pascal's report, that a series of instructive and useful essays and lectures are being given by a number of our advanced colleagues at the meetings of our Branches at Marseilles and Paris. Four pages of good answers to questions are given and these are followed by an instalment of Mrs. Besant's description of the occult effects of meetings of a Branch. The General Secretary announces that to promote the formation of new Branches, the Executive Committee of the Section has decided to suspend, until further notice, the charter fee, making good to Adyar, out of General Sectional funds, the share of those fees which are payable to Headquarters, under the Society's rules.

Sophia (Madrid). The January number opens with an editorial review of the past work of the magazine, and that which lies before it in Vol. XIII., of which the January number is the first. The translation of Madame Blavatsky's "Caves and Jungles" is continued; an article of Mrs. Besant's on Prayer is given, and the essay of F. van Hardemberg (Navalis) is concluded. From the notes on books and newspapers, we are glad to see that a volume of lectures given at the Ateneo, of Madrid, said to be at once highly eloquent and instructive, has been recently published. So great is their value that the Editor of

Sophia entertains the belief that they will have a large circulation and do great good.

Theosophia (Amsterdam). The issue for January has another instalment of the serial on "The Great Pyramid," by H. J. van Ginkel. There are also translations from Mrs. Besant's "Dharma," and "Pedigree of Man," an original article on "Judas' Treachery," by C. J. Schuver, and notes "From Foreign Monthlies," by Dr. Denier van der Gon.

The N. Z. Theosophical Magazine contains Mr. Leadbeater's excellent address which was delivered before the Convention of the American Section, T. S., in September last, along with a variety of other matter.

Theosophy in Australasia has for its chief articles some gleanings from a lecture delivered by Mrs. Besant before the Blavatsky Lodge in October last, on "The Work of the T. S.;" and, "The Personal Equation in Branch Membership," which we take to be Editorial.

The So. African Theosophist (December) contains Mrs. Besant's lecture entitled "Is Theosophy Anti-Christian?" "Kuroki's Creed and Ethics," by Percy Sturdee; "Ancient Opinions upon Psychic Bodies," reprinted from an issue of the *Theosophist* of 1879; and a paper on "Folk-Lore," read before the Johannesburg Lodge by Miss E. Rogers.

Those two American monthlies—*The Arena*, and *Mind*—are filled as usual with very interesting reading matter from talented contributors.

The Light of Reason, for February, has a great variety of matter, among which we notice articles on "The Power of the Individual," "Divine Dialogues between the Master and the Disciple," "Character-Building," "Striving for the Mastery," "Light from the Prophets," "Aspiration and Desire," "Simple Justice," and several Poems.

Men and Women of India is the name of a new and beautifully illustrated monthly magazine published at 27, Medow St., Bombay. There are 56 pages, 46 of which contain portraits or illustrations—largely full-page and of fine execution—among which we notice those of Lord and Lady Curzon, Lord and Lady Lamington, and many others—Hindus, Europeans, Anglo-Indians and Parsis—also group photos of the Indian Congress, the Committee of the Women's Section of the Bombay Exhibition, Motor trials, etc., etc. The magazine is tastefully gotten up and sells at one rupee per copy: annual subscription Rs. 10-8-0 in Bombay; foreign 15s.

East and West for February, has the following interesting table of contents: "Studies in Goethe," "Irrigation in India," "The Light of the West," "Knowing and Being," "The Parsis and Hellenic Influence," "Leaves from the Diary of a Hindu Devotee," "The Moghul Palace," "The Keystone of the Economics of Hinduism;" and the reader will find the 'Editorial Note,' the notes on 'Current Events,' and the 'Correspondence,' fully as interesting as the main text.

The Lotus Journal, for February, closes its second volume. It is one of the most useful of our theosophical magazines, being especially adapted to the literary needs of children and young people, and always containing a variety of matter that can not fail to interest and instruct them.

The Central Hindu College Magazine has, in addition to its many attractions and its other illustrations, a portrait, on a separate leaf, of

Upendranath Basu, M.A., LL.B., Vice-President of the College Board of Trustees.

The Theosophic Gleaner for February opens with the first portion of an article by P. B. Vachha, "Thoughts on 'Glimpses of Occultism;'" this is followed by a reprint of an article by Mrs. Besant on "Moods;" an original article, "Die when thou Livest," by A. N. B.; and several interesting selections from current literature.

The Arya for January has, among other valuable papers, an important lecture by V. Ramanujam Pillai, on "The Root Principle of Reform," which deserves to be widely read.

The Mysore Review, for February, has articles on "How can Vedânta help us?" "A Plea for Agricultural Instruction in Schools," "The Ramâyana and Mahâbhârata," along with various selections, editorial notes and other matter.

Notes and Queries for February abounds, as usual, with quaint literary gleanings and spicy odds and ends from out-of-the-way sources.

Our thanks are due to the Alliance Publishing Co., New York, for a pamphlet—"A Soul in the Sunlight," by Mary Robbins Mead; and for a tasteful little brochure—"Voices of Earth and Heaven," by H. B. Bradbury; also to Asutosh Mukherjea, of Bankipûr, for his pamphlet on "The Usefulness of the Theosophical Society," which he has dedicated to the President-Founder.

Acknowledged with thanks:—*The Vâhan, The Theosophic Messenger, Theosophy in India, Pra Buddha Bharata, The Brahma-charin, Teosofisk Tidskrift, Indian Journal of Education, Modern Astrology, Dawn, The Theosophical Forum, Phrenological Journal, Theosophic Quarterly Science Siftings, Banner of Light, Light. Christian College Magazine British India.*

CUTTINGS AND COMMENTS.

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

Wherever the names of the Parsis and their literature have extended, that of Mr. K. R. Cama of Bombay has become known. As a translator of the works of the German Zendists and an original commentator upon the contents of his Zoroastrian Religion, he is respected as one of the best, wisest and most honorable among the Parsi leaders. At the very commencement of our sojourn at Bombay in the year 1879, a friendship sprang up between him and myself, and my lecture on "The Spirit of the Zoroastrian Religion" was written after consultation with him, though it does not embody the views which he, as an outsider to Theosophy, then entertained. In the fulness of time, however, he has at last joined our Society and so conferred upon it a distinction which must inevitably make for the good of the Zoroastrian part of our work. It is my sincere hope that Mr. Cama will devote a portion of the years which he still may count on, to the formation of that Parsi Research and Exploration Society which I begged the Panchâyat in 1882 to form in the interests of their religion.

H. S. O.

*A snail
Telegraph.*

The January *Review of Reviews* quotes from *Blackwood's Magazine* some notes given by a Welsh lady on her visit to Sir E. Bulwer-Lytton (afterwards Lord Lytton) at Knebworth in 1857. Among other things she speaks of his belief in the fact of the marvellous sympathy existing between snails which have once become closely attached to each other and then separated to even such distances as America from France or England. He may have gathered his facts from the great work of Professor Gregory, of Edinburgh, which I read in 1851 and which was so helpful to me in all my subsequent occult researches. Dr. Gregory tells us that M. Allix, a Scientist, on the authority of M. Benoit in Paris and of another discoverer (another Frenchman but then in America), that this astonishing mesmeric sympathy not only exists but had been utilised by the experimenters in establishing a sort of snail telegraph. Says our author:—

M. Allix describes, with care and judgment, experiments made in his presence, in which the time having of course been fixed beforehand, words, spelled in Paris by M. Benoit, and also by M. Allix himself, were instantly read in America, and as instantly replied to by words spelled there and read in Paris. All this was done by means of snails, and although the full details of the apparatus employed, and of all the processes necessary to ensure success, have not yet been published, yet the account given by M. Allix, and also by M. Benoit, goes so far as to enable us to conceive the principle made use of.

It would appear that every letter has a snail belonging to it in Paris, while in America, each letter has also a snail, sympathetic with that of the same letter in Paris, the two snails of each letter having been at some period, and by some process, brought into full sympathy, and then separated and marked. There is, of course, a stock of spare snails for each letter, in case of accident, but it is found that these animals will live for a year without food should that be necessary. When a word is to be spelt in Paris, the snail belonging to the first letter is brought by some galvanic apparatus, not yet fully described, into a state of disturbance, with which his fellow in America sympathises. But this requires to be ascertained; which is done by approaching, in America, to all the snails successively, a testing apparatus, not described, which however includes a snail. On the approach of this, the snail whose fellow in Paris has been acted upon, exhibits some symptom, which is not exhibited by any other, and the corresponding letter is noted down. This is done with each letter, and thus the word is finally spelled.

Evidently the experimentalists failed to use the strange power of affinity between the snails practically, for nothing further has come of it, so far as we know. Yet it is nevertheless an impressive illustration of the law of Unity in Nature and supplementary to the now recognized fact that this community of nervous sensation exists between human beings between whom an intimate relationship has been set up.

H. S. O.

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The "Reincarnation," in Bombay on the 4th of February, and another on the 5th on the "Unification of India." Following is a brief summary of the latter:—

She said that for the purposes of such unification the ignoring of difference of temperament and of colour had much to do; the sinking of these made for the white light of truth. Tolerance was one of the important lessons for the India of to-day. With what an Indian most disagreed he should be willing to listen to most, not only with tolerance of other people's

opinions, but with kindness. Glancing at India, one of the greatest difficulties that struck at the root of its unification was that there had never been a United India in the past. Temporary unions there were from time to time; but never was there one unified nation extending from the Himâlayas to Cape Comorin, from Bengal to Kathiawar. Many nations and many states there were of particular forms, methods, and traditions; and when India was spoken of it was meant as a continent, a congeries of Native States, rather a geographical configuration than a national conformation. The task before the Indians, therefore, was to make their's a self-sustaining and self-conscious nationality. They should look at, in this connection, the unification of Germany and of Italy in modern times. Not long ago, these two countries were divided by jealousy and strife, and were a collection of petty States. In India, religion was another difficult factor in its unification; it was more so than the part played by religion in the West. One community looked at God from its own standpoint; another from another. But what right had any man to inflict his opinions of God on his neighbour or to make him see God through his own spectacles. Forgetfulness of sectarianism, and the showing of public spirit in India, could be instanced from the small Parsee or Zoroastrian community, which did not count by millions, but which being only a few thousands managed to take a prominent and leading part in the Municipal administration and other public movements in Bombay. Owing to its education and worth in this great centre of population, where its children had gathered together, it had not failed to contribute its share in the making of Indian nationality. For attaining unification, Mussulmans must love and respect Hindus, and Hindus the Mussulmans: in fact, every tittle of sectarianism must die away. Another means to the same end was the formation of a large Indian Association, whose branches should spread throughout the country. It was in the hands of the Indians themselves to redeem their country, not only from the evils of disunion, but from the scourge of poverty and famine. They should see that their peasantry appreciated the necessity of irrigation. If possible, a Bengal Zemindar should make it a point of bringing up one of his sons as a cultivator on scientific principles, who had a direct interest in the fruitful yield of the soil, and who could be made to take upon himself a direct responsibility in the welfare of the country and the nation. Even if this were done for one generation, they would hear much less about the misery of Indian peasant life than now. India's voice should pass more and more into Indian hands than into the hands of the Government, so that the wants of the people might be better supplied. Education was needed for this more than it was now. Out of their own pockets should the Indians establish schools and create universities. This was no doubt a big work demanding self-sacrifice and labour, but those were the essentials which built up a nation. In these schools and universities, the duty to their country should be taught to the students; a spirit of patriotism inculcated. In history, traditions of the past should be taught of the Mussulmans and Hindus. The latter community should be taught to venerate the great Akbar, and the former study the exploits of Shivaji. Similarly had Englishmen learned from the Scotsman, though formerly they hated each other like poison. Many a lesson was taught in English Schools, taken from the history of Wallace and Bruce. This was but one instance out of several which could be quoted on the point of studies for this unification, and if

the Indians based their course on these lines they might speedily hope for a unification.

In proposing thanks to Mrs. Besant for her interesting and instructive discourse, the Hon'ble Mr. Justice Chandavarkar said that what they had to learn from the able and exhaustive treatment of the subject by Mrs. Besant was ever to keep before them the ideal of the unification; try to achieve it persistently, and bring it nearer and nearer to them. To achieve this ideal was a great action; but little actions went to make up a great one, and if they began working with little actions to-day they would be nearer towards reaching the goal. He had expressed these opinions long ago. Politicians were not the persons to achieve the object; but men like collegians, members of a brotherhood, and those interested in the Government of Municipal institutions. Opponents should be conquered by love and devotion, and not by religious assertiveness. No religion was superior to another, but each had a distinctive feature that went to make up a whole for the guidance of the world. Indians should cast away differences of caste, colour and creed and work for but one ideal, the unification of India.

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It is very interesting to note that Dr. J. Stenson Hooker while following out a theory of his own in experimenting with the N-Rays, which Professor Blondlot so named after his own University of Nancy, has been led to detect the human aura, in colours, and that in a rather complete form, very much as we know it to be.

Dr. Hooker first showed that the so called N-Rays were not merely heat vibrations, by passing the rays from his own hand through the fore-arm of a corpse, from which all the natural warmth had passed, to a prepared screen which at once showed increased luminosity. His argument being that such rays as were purely heat vibrations would have been stopped by so peculiarly cold a stratum.

Then, continuing his experiments, he has proved to his own satisfaction that these rays have a spectrum, just as have the ordinary rays of light, and that, while the various shades of colour which they emit are innumerable, they are easily differentiated by many who have the vision sufficiently sensitive to see a little further than most people into the world of attenuated matter.

Dr. Hooker first announced his experiments in a letter to the *Lancet*, but, later, in giving some further details of them to a representative of the *Daily Express*, he said that he had found that those emanations are given off not only by the human body but also by any objects which may have come in contact with it, and that they are radio-active and vary in colour according to the person's temperament, similarly coloured rays emanating from people of similar temperament or character. Dr. Hooker gives the correspondences of colour and character as follows:—

<i>Colour.</i>	<i>Character.</i>
Deep red	Passionate
Pink	Good
Orange	Ambitious
Deep blue	Deep thinker
Yellow	Lover of art

Colour.

Grey
Muddy brown
Light blue
Light green
Dark green

Character.

Anxious or depressed
Debased life
Devotional
Progressive mind
Physically or mentally ill.

Though it must be difficult to express in one word the meanings of the appearance of these different colours in the "aura," Dr. Hooker would seem to have succeeded very well and his classification meets at many points that in Mr. Leadbeater's books "Clairvoyance," and "Man Visible and Invisible." Dr. Hooker is made to say, however, that "there is no Sanskrit word which refers to colour," and we should have to take issue with him on this point if we could believe that he has been correctly reported.

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*Joint-stock
purchase of
the "Encyclo-
pædia
Britannica."*

The utility of the joint-stock system is to be made available by the public of Sivaganga in the purchase of the tenth edition of the Encyclopædia Britannica under the concession now offered to all Indian residents. The prospectus says:—

It is proposed to form a joint-stock, as it were, of ten shares of half a rupee each to start with, and one rupee each, per mensem, of 51 further monthly payments. The books will be kept open to the public in the Hall of the Sivaganga Theosophical Society, as the property of the shareholders, subject to the condition that no one except shareholders shall be allowed to remove any volume out of the Society's premises, and the shareholders will each be allowed to take one volume at a time for reference, to be returned in two days.

This plan might be adopted throughout India, and in addition to the benefits to be obtained by disseminating the information contained in this work, the scheme would also be of great service in demonstrating to the Indian people, the practical value of co-operation.

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*The increase
of the practice
of Cremation.*

The practice of cremation is steadily gaining in public favor, and crematoriums are being erected in America, England, and other countries. This is very gratifying to the President-Founder of the T. S., who was the first to introduce to the Western world this practice of disposing of human remains. In a recent issue of the *Madras Mail* we find the following:—

Discussing the increase in the number of crematoriums in England, which has grown to nine since 1885, the *British Medical Journal* sees grounds for believing that the feeling against cremation, whether founded on theological beliefs or on sentimental considerations, is less strong than it was even a few years ago. The public mind is slowly becoming accustomed to the idea; it must be confessed, however, that it is not yet keenly interested in the matter. In view of the many obstacles with which they have to contend, the advocates of cremation are to be congratulated on the success that has crowned their efforts.

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*The old and
the new.*

Swami Rama, who was lecturing in America last year, said in one of his recent lectures in India, referring to forms from which the life force has departed:

Burn up immediately the carcase, nurse it no more; it is dangerous, destructive. Attend to new forms with life.

They say it is easier for the river to flow in its old channel, so attempts should be made to put new life into the old institutions. Rama says it is unnatural. Name me a single river that began to flow in the old channel, having once abandoned it, or tell me a single instance where new life was put in the body, deserted by old life. New wine in old bottles won't do. The sugarcane whose juice has been dried up can never regain its sap in the same form. It must be burned. The structures and objects change their forms and relations, and to the forms and relations once abandoned they never return. Let us make an offering (*Ahuti*) of sacrificial offerings in the Fire of Knowledge (*Jnana Agni*). We shall have the spirit of true *Yajna* in the forms suited to the times. There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on their backs the weight of the old home in the new surroundings! Bankrupted bankers poring over the ledgers long out-dated and credit books now useless! Waste no time in thinking, *India has been*. Call up all your energy, which is infinite, and feel and will, *India shall be*.

This is in harmony with the thought of the American poet who said :

"New times demand new measures and new men.
The world advances and in time outgrows
Those laws that in our fathers' day were best."

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The San Francisco *Call* publishes a remarkably interesting discovery recently made in Mexico by a party of Americans who were searching for coal deposits. Under the guidance of an Otomite Indian they travelled for fourteen days over mountains and through tropical jungles, and finally came to some ancient ruins of what is believed to be the lost city of Teayo, which was, more than 300 years ago, the capital of the Otomite Kingdom in that country.

When this party first came upon a number of small settlements of Otomite Indians, had not their guide interceded in their behalf they would have met with a hostile demonstration at the hands of the natives. They were the first white men to penetrate the region, and their appearance was a sensational event to the Indians, who have never submitted to or acknowledged the authority of the Mexican Government over them. The Otomites proudly boast that they are still unconquered.

It was on the fourteenth day that the Americans came within sight of the city of Teayo. The sacrificial tower, which rises to a height of 65 feet, attracted their attention when some distance away from the city. The Otomite guide went forward and obtained permission from the inhabitants for the Americans to enter. They spent several days viewing the ruins of the ancient capital, which in the days of its glory had a population of not less than 500,000 people. They obtained a large number of good photographs of the different ruins and views of the city.

These photographs include hieroglyphics which exist in the city. It is believed that when these hieroglyphics are deciphered they will show that a discovery of great archæological value has been made. In an interview one of the members of the party of explorers gave the following description of the ruined city :

"The sacrificial tower, which now rises 65 feet above ground, formerly had an altitude of more than 100 feet. It has been reduced in height by the erosion of the centuries. There are great quantities of stones detached from it scattered over the ground at its base. When the great age of this pyramid or tower is considered, it is the best

preserved monument of Mexican antiquity known to exist. At the base the north and south sides are 65 feet wide and the east and the west sides are 75 feet wide. A stone stairway 30 feet wide runs up the tower on the east side. It is estimated that at least 40,000 tons of material were used in constructing this monument.

"Another interesting feature of the ancient city is the great central underground chamber. The Otomites constructed underground thoroughfares through all parts of the city, and many of these dark and gloomy passages and chambers are still in a good state of preservation. This system of underground thoroughfares radiated from the sacrificial tower. Many of them are walled with stone, upon which the beautiful work of the sculptor is still to be seen.

"I saw underground chambers which were filled with skeletons of men said to have been the victims of religious rites. The labyrinth of underground passages, chambers, and vaults will probably reveal a great store of information bearing on the past history of the Otomites when properly explored and investigated. One of these subterranean passages runs from the centre of the city to a surface opening in the face of a cliff, seven miles distant. It is said that no one has entered this mysterious passage for many decades. It was used to provide the imperial family a means of exit from the capital in time of emergency.

"The ancient Otomites excelled the Aztecs in sculptural art, as is shown by the splendid expressions of the human face on stone wrought by the Otomites as compared with that of the Aztecs. The tomb of Tachimoc, the last of the emperors of the Otomites, is one of the things of interest which we saw at Teayo. The tomb has a raised cover, upon which two sphinx-like figures stand like guards over the pagan ruler. A cross of mahogany, erected in recent years, surmounts the cover.

"At each corner of the paved area over the tomb stands a sculptured stone taken from some ancient lodging place to do honor to the memory of the dead Emperor. One of these stones is eight feet high and is covered with allegorical figures, inscriptions, and hieroglyphics; another of the stones represents a prince, a third a wise man, and the fourth a woman, who is minus her head.

"The Otomites sacrificed the lives of their victims by casting their bodies from the top of the tower through the hole which formed the centre of the structure from top to bottom. The bodies fell into the subterranean passage under the tower. Otomite Indians are of light complexion. In the days of their power they were well advanced in civilization."

The Government of Mexico is about to send an expedition of archæologists to make further research.

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Instruction in the "Olcott Panchama Free Schools." A recent issue of the *Friend of India*, has the following notice of Mrs. Courtright's pamphlet which was re-published from her article that first appeared in the *Madras Mail* and subsequently in the *Indian Journal of Education* :—

Under The Title 'How we Teach the Pariahs,' Mrs. N. A. Courtright, Superintendent of the Olcott Panchama Free Schools, Madras, publishes an account of the work done by those institutions. In their present stage of development, the Panchama Schools afford a curious example of an educational system based on a strictly "scientific" basis. Mrs. Courtright begins by adopting the biological standpoint that "the limitations and the possibilities for mental training of the child are almost entirely a matter of the child's ancestry." In accordance with this principle the schools do not aim at too high a mark of culture. The children are mostly destined to be servants and are therefore taught just as much as will qualify them for their lot of servitude under modern conditions—English, elementary arithmetic, money changes, and the like. Each school we are told, has its own bazaar, where sand is sold for sugar, gravel for rice, and clay models for

vegetables, or wild figs. The teacher writes on the black-board a list of articles to be purchased and the price to be paid for each. The pupils copy this on their slates and figure out the total cost. Two pupils are then selected, one to act as bazaar-man, the other as the customer. From these illustrations it will be seen that the instruction is conducted not on the old fashioned theoretical lines, but by a severely practical method, and the results are highly encouraging. The recent Government Grant-in-Aid Examinations of the Olcott Panchama Schools showed an average of 95 per cent. of passes.

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More about the Panchama Schools. In the latest number of the *Indian Journal of Education* the Editor, an experienced School Inspector, expresses himself as follows concerning Mrs. Courtright's methods of teaching the Panchamas; and also reproduces her article which originally appeared in the *Madras Mail* :—

We have recently had two opportunities of visiting and testing the work being done in these schools, and Mrs. Courtright's claim that they are far in advance of all other Primary Schools in South India is, we think, a just one. The system pursued is novel and stimulating and will be found set forth in the paper by Mrs. Courtright, in the *Madras Mail*, and reproduced in our pages with her permission. We would strongly urge all who are interested in Primary Education to pay a visit to one of the schools of which Mrs. Courtright is the Superintendent.

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"Advice to Students." A contributor to the *Hindu* of Madras, quotes the following extracts from remarks made by Major R. H. Elliot, I.M.S., to Indian Students :—“To my mind, one of the great evils of education in this country is that you are over-lectured. Your education should be a part of yourselves and not something laid on from outside.”

“You must be educated and not crammed. Efforts of memory are valuable in themselves, but that which is the outcome of cram and memory will never make a soundly educated man. Every fact you learn should be thought over, challenged and accepted, with or without reservation, or rejected.” “Do more thinking and less cramming and so will your education be more real and more lasting.”

“Your inclination is to worship those who have immediate influence over you, and this at the sacrifice of a much needed independence.”

“The attitude of the Indian mind is one of self-complacency with the past and the present. This is a bar to all progress.” “It is not enough to learn from the past. We owe by the very virtue of the past, a debt to the future. You should never touch a good idea without an effort to make it better.”

“Try to awake a real interest in the subject you are studying, not by merely committing facts to memory to obtain a University degree, but by the acquisition of knowledge. Real knowledge makes you a stronger man.”

“Lastly, there is a very important influence in your lives which is very closely related to this personal factor, which you, as a people, are grossly neglecting. I refer to the position of your women.”

These remarks are of real and permanent value, and though especially applicable to Indians, the central ideas conveyed are worthy of the careful attention of students of all lands,