

आ.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 6, MARCH 1906.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XV.

(Year 1897.)

THE 13th, 14th and 15th of October were occupied in the sea voyage from Auckland to Sydney, which town we reached at midnight on the 16th. There was a Council meeting on the afternoon of the 17th and in the evening I lectured at our Hall on “The Common-sense of Theosophy” to a crowded audience.

Our faces being now turned towards India we had to economise time at the different stations visited. On the 18th, 19th, 20th and 21st there were receptions, some public, others for the benefit of inquirers; I gave two more lectures, on the evenings of the 20th and 21st, and on the 22nd left by train for Bathurst, in fulfilment of the promise made to Mr. H. Wiedersehen when last in Sydney. The weather at Bathurst was very fine and I profited by it to walk about

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

and see the town. I lectured in the evening, had a bit of supper afterwards to fortify my strength and, at 10 P.M., left in a buggy for Rockleigh, a thirty-five mile stretch, got there at 1 A.M. behind a pair of those wonderful Australian horses which we know in India as "Walers" (derived from New South Wales) and which in their own climate are gifted with marvelous endurance. In the hot climate of India they are liable to sunstroke and heat apoplexy and have to be coddled with pith sun-bonnets and carefully handled, but in the colonies they sometimes make a journey of a hundred miles a day. In the present case they covered the ground between Bathurst and Rockleigh in a steady trot at the rate of about twelve miles an hour. The driver told me that the price paid for the team had been £30.

After breakfast the next morning I was driven to Mount David, a gold-mining camp, reached there at noon and was put up at the house of the Superintendent, Mr. Wiedersehen. He had a room cleared for me and at 3 P.M. I gave a Theosophical lecture to an audience of sixty, virtually the whole population of the camp. The weather was so fine and the air was so perfumed with the balmy odours of the forest trees that I felt very happy and entered with zest into the exposition of Theosophy to those rough-clad miners. At the close there was much friendly handshaking and exchange of courtesies. The result was that on that same evening I formed the Mount David Branch T. S. My new friends very kindly showed me the next day the mine and the battery of stamps at work. At 1 P.M. I left by carriage for Bathurst on my return journey, stopped there at the hotel until 10 P.M. when I took train for Sydney, which I reached at 6 o'clock the next morning. I found Miss Edger at the house of Mrs. Page; we lunched at the headquarters and spent the rest of the day there. The same thing happened the next day, but in the evening there was a farewell public meeting at Protestant Hall where a good audience listened to Miss Edger's lecture on "The building of a World." I presided and closed with a farewell speech. Mrs. Moore Jones, a fine artist and a sweet, sympathetic woman, but sadly crippled, gave Miss Edger and myself a reception at her studio. In the evening we attended a medical lecture to the ladies' class for the Civil Ambulance Brigade, at which I presided and, by request, addressed the class at the close of the lesson. There was a conference the next morning between us and the Matron of the nursing staff of the brigade. I paid

a visit to Mrs. Moore-Jones, lunched at our rooms, received visitors, and with Miss Edger dined at Dr. Le Freemann's, and in the evening attended a farewell meeting of the Sydney T. S. at which there were speeches by Mr. George Peell, the assiduous and excellent President of the Sydney Branch, since unhappily deceased, Miss Edger, Mr. Kolleström, Dr. Stordeur, Ph.D., a German mystic and an F. T. S., myself and others. Our pleasant and profitable visit to Sydney ended on the 30th. Messrs. Scott and Wilson accompanied us to the Orient Steamer, "Oruba," in which we were to sail for Colombo *viâ* Melbourne. There were many friends to see us off, many sweet flowers given us and many affectionate words of farewell.

The weather was very cold at sea, the ship very large, the table very plain and the service only passable. We reached Melbourne on the morning of the 1st November, lunched at the Society's rooms, and I made a farewell call on my friend Mr. Terry. In the evening I left by train for Adelaide, Mr. Knox having sent me the money for the railway ticket so that I might visit the Branch and give a lecture. Miss Edger remained on board the ship. I had a very cold night and broken sleep on the train, but all troubles eventually come to an end and I reached Adelaide at 10 the next morning. Mr. Knox, President of the Branch and a most useful member, and other friends met me. I lunched in town and in the afternoon Mr. Knox drove me to "Burnside," his country seat, where Mrs. Knox gave me a most gracious welcome. The next morning at a reception at the Society's rooms in town I had the pleasure of meeting two charming French lady members, sisters, and both artists, by names Mme. Mouchette and Mlle. Lion, who attended the Convention at Benares in 1904 and made the tour of India. There being many Spiritualists in Adelaide my first lecture was, by request, on the subject of "Spiritualism and Theosophy," the one on the following evening on "Healing," and that on the 5th (November) on "The Theosophical Society and Theosophy,"—my last in Australia. During the tour throughout the colonies of Australia, Tasmania and New Zealand, I had given sixty-three lectures and addresses.

Miss Edger arrived on the "Oruba" on the 8th November and in the evening of the same day, lectured at the Society's rooms on "The building of a World." On the next evening, her last in Austra-

lia she discussed the question of "How to help the World." The next morning we took the train for Port Adelaide and embarked on the "Oruba," which sailed at 1-30 P.M.

A run of three days brought us to Albany, our last Australian port, from which it is a voyage of eleven days to Colombo. I had there the pleasure of making the personal acquaintance of that good man, Wilton Hack, who had driven six hundred miles, from the mining town of Coolgardie to Albany to see me; a proof of devotion to the Society hard to beat. Among other amusements to relieve the tedium of the voyage there was a fancy dress ball on the evening of the 27th November which Miss Lilian Edger, M.A., etc., attended in the character of "Night." Her black dress besprinkled with stars and a crescent moon on her head, together with the excitement of the ball made her look very well from the human point of view if not from that of the university graduate. I confess that I was very pleased with her dissipation for it showed that there was the usual quota of human nature beneath the shell of collegiate enamel.

We reached Colombo on the 24th, glad enough to get ashore. Miss Edger was taken to Mrs. Higgins' school and I to Sangamitta School. I lunched that day with the Marquis Mahayotha of Siam and in the afternoon received many visitors, among them the Prince-Priest Jinawarawansa. In the evening there was a meeting of Hope Lodge T. S. at the Musaeus School, at which I admitted a Mr. Sinclair, a member of a Highland regiment then garrisoned at Colombo, whose brother, Mr. G. Sinclair of Ibis Lodge T. S., Melbourne, made the exquisitely engrossed address of the Australasian Section to me on my 70th birthday, which has been so admired by all visitors to my office at Adyar. On the next day my enemy the gout attacked me, but with the aid of a pair of crutches I was able to get through the routine of my daily engagements. Our people were all pleased with Miss Edger so far as they could see her, and she with them. We embarked on the steamer "Coromandel" for Madras on the first of December. After a stretch of fine weather we landed at the latter port at nine o'clock on the fifth of the month. Miss E. and I received garlands and addresses on disembarking, and then we had a hot drive to Adyar along the Beach road. Naturally enough, Miss Edger was charmed with the appearance of Adyar and with her welcome.

During the next few days the state of my gouty feet prevented my getting about much, even on crutches, but after a few days the trouble disappeared and I had my hands full of work. Wishing to make Miss Edger known to the leaders of the Indian community of Madras, I arranged a reception for her at Adyar, and on the 19th of the month, in the tastefully decorated hall, several hundred leading men headed by our respected Judge, Sir S. Subramania Aiyer, gave her a most cordial welcome. To my introductory speech she responded so admirably as to win the suffrages of her own audience.

It will be remembered that Mrs. Besant was at that time making a long and most important tour in the United States and that it would be impossible for her to return to address the Adyar Convention and, until I met Miss Edger in Australia, no possible substitute was suggested to my mind. But when I saw her qualifications as a lecturer on Theosophical subjects exemplified in her discourses throughout my Australasian tour, I determined to persuade her, if possible, to return with me to India and give the Convention lectures. When we came to discuss suitable topics I told her that what was pre-eminently necessary now was to drive home upon the minds of our members the fact that they could have no chance of spiritual progress unless they put into practice the rules of life which had been so splendidly defined by Mrs. Besant and others of our speakers: I therefore begged her to accept that idea as a guide for her discourses, which she very readily acceded to. She chose the general title of "Theosophy Applied" and in her four lectures applied its teachings to Religion; the Home; to Society, and to the State. Having reported to the General Secretary of the Indian Section the scheme and having received his concurrence, I accordingly got Miss Edger to resign her position of General Secretary of the New Zealand Section, got Dr. Sanders elected in her place, made all necessary arrangements and brought her to India as temporary substitute for Mrs. Besant. With this explanation made, my narrative may proceed.

On the second day after the reception we had the extreme pleasure of welcoming as a delegate Dr. Arthur Richardson, that most respected colleague who came on from Bombay where he had been fighting the plague during the preceding half-year, exposing his life daily in the hospitals and working without remuneration. The delegates to the Convention now began pouring in, a group from Ceylon

being composed of Mrs. Higgins, Miss Gmeiner, Miss Rodda, Mr. Peter d'Abrew and the Prince-Priest Jinawarawansa. Mr. K. Narayanaswami Iyer and Mr. J. Srinivas Row, of Gooty, whose services at every Convention, in the matter of the feeding of the delegates, are invaluable, also arrived. On the 25th, Babu Upendra-nath Basu, General Secretary of the Indian Section, and Mr. A. Mahâ-deva S'âstri, Director of the Mysore Government Oriental Library, and many other delegates came and crowded our house. In the evening Miss Edger held a conversation meeting and answered questions.

The first of her course of four lectures was given at 8 A.M. on the 27th, the title being "Theosophy applied to Religion." The note in my diary is that "all liked her plain, clear exposition of the practical application of Theosophy to religion," and the *Hindu* of the 28th contained one of those admirable critiques for which that influential journal has always been noted. My commentaries on each of the discourses are equally favourable, and at the close of the fourth, Judge S. Subramania Aiyer, on behalf of the Indian Public, gave a terse and eloquent expression of thanks. She was enthusiastically applauded at the close of each of the lectures and the language used by a Tasmanian paper about one of her lectures at Hobart is thoroughly applicable to the effect of those at Adyar: ". . . As Miss Edger proceeded, her audience was drawn nearer to her and she seemed to communicate to them some of her own depth of earnestness when she strove to impress on their minds that, as religion was of the greatest moment to everyone, they should strive to make their religion purer and broader, and that this was what Theosophy sought to do. Theosophy was not opposed to the churches but it tried to remove narrow dogmatism. Theosophy was the very essence of every spiritual religion. With a clear and well modulated voice and wonderfully sustained earnestness, she impressed her hearers with the sincerity of her convictions as she went on to show how Theosophy had sought to give birth to a true Brotherhood of man, the teaching of social righteousness and the rooting out of social evils." This "drawing nearer" of her audiences to herself was clearly manifested in her Adyar lectures. Perhaps one reason was that she was more didactic than oratorical; she aimed to instruct, not to dazzle, in which she showed good judgment, for we must never forget that

our Indian audiences are not being addressed in their own vernaculars, in which they would understand any possible synonyms used by the lecturer and every subtle handling of phrases ; whereas if they are listening to an English discourse it goes without saying that the subtler sense of many words must escape them. As an orator Miss Edger could never be compared with Mrs. Besant—how many could ?—but one of the most eminent of our educated Madrassees said that every one of her audience had understood what she said.

The attendance at the Convention that year (the 22nd) was large, and a feeling of buoyancy and perfect confidence in the future of the Society pervaded the meetings. The reports from all our Sections were optimistic and the centering of these various lines of thought among us created a most harmonious atmosphere. From the President's Address the following few points are summarised :

The educational movement in Ceylon was very encouraging ; 105 schools, with some 17,000 children, had been established. My Australian tour covered a distance of about 17,000 miles and had resulted in creating strong personal ties of friendship between the members in Queensland, New South Wales, Victoria, Tasmania, New Zealand and South Australia, and myself : previously I had been to them only a name and a title. And now, in this connection, let me mention a curious coincidence which I had forgotten to include in my narrative of the tour. I made it, as mentioned, at my own initiative, without consultation with anybody and because I was much dissatisfied with the state of things Theosophical out there—the result of secret machinations of the conspirators before the Secession. Of course there had been no fund set aside for the expenses, so I had advanced the money myself. During the tour there had been gifts from private individuals, from Branches, and the novel “silver coin collection at the door.” As usual on my return, I regulated my accounts with the Treasurer of the Society, and we found that my expenses (including Miss Edger's) had been covered, all but five shillings. By the next mail or the following one there came from Dr. Sanders, General Secretary of the New Zealand Section, *a Postal Money Order for five shillings, the delayed payment of a subscription of that amount by some friend in that colony.*

What sort of a “ coincidence ” would the reader call this ?

One need not be surprised to find a sort of spirit of restlessness

and combativeness showing itself occasionally in Branches whose members have acquired but a faint conception of the federal character of our Society and the enormous moral strength which it derives from the cultivation of a brotherly spirit among its members, a spirit which obliterates political, sectarian and racial antagonisms. Though the two Colonial Sections were, as a rule, on the best of terms with Headquarters, yet I found, in a very few instances, the signs of incipient antagonism which, if not removed at the very outset, might, in the course of time, create evil results. As the imperative necessity for the general understanding of the constitution of our Society is evident, it will be well for me to quote from the Presidential Address to the 22nd Annual Convention the following remarks :—

“ I was sorry to see a tendency in certain very few Branches towards the assertion of a corporate importance and autonomy which, if carried far, might resemble that which bore such bitter fruits in the American Section two years ago. This heresy of individual sovereignty was the cause of the great Slaveholders' Rebellion of 1861-5, in America. No world-covering, practical movement can possibly be carried on without perfect loyalty to the principle of federal combination of autonomous units for the common good. Our Theosophical Society is, I think, as perfect an example of a maximum of centralised moral strength with a minimum of invasion of local independence as the world can show. Until I formed distant Branches into autonomous Sections, all was drifting into confusion because there were not hours enough in a day nor working strength enough in my body to keep me (unaided, almost, as I was) in touch with them. The Sections of Australia and New Zealand are but organised Central Committees, which act for all their Branches, derive their power from them, and serve as their agency to keep alive the bond between them and the President-Founder, the Society's central executive. I hope that this view may become clear to every Branch throughout the world, and that it may realise that it is but one out of four hundred similar groups of students, and that no one Section is of any more importance to me than any other, but is equally important as any other in the whole Society. A Section cannot do its whole duty to the Society or the Branches which compose it, unless every Branch and every member loyally and unreservedly supports its lawful measures. As Sections are parts of the Society, so Branches are parts of the Sections, and any

disunity between a Branch and its Section is as deplorable and dangerous as disunity between a Section and the Headquarters. We need go no farther than the Judge Secession for proof of this."

One day, riding in a tramcar in Auckland, a Salvation Army man sitting next to me showed me a subscription list and asked me to contribute something to their Self-denial Week Fund, at the same time explaining to me this admirable plan of General Booth's to raise money. When writing my Address this fact recurred to me and I ventured to make to the Convention the following suggestions :

" ORGANIZED SELF-DENIAL."

" I feel it my duty to call your attention to the splendid example of self-denial for a religious and philanthropic cause, which is shown the world by the Salvation Army. While I was in New Zealand the 'Self-denial Week' of the Army occurred, and the astounding fact is that the sum of £25,000 was put into its treasury as the result of this self-sacrifice. What can we, Theosophists, show of this sort that is worth mentioning, by comparison ? Here are we who profess to be spreading the most noble of all truths throughout the world and to teach the highest morality and purest altruism. Who among us has practised the self-denial of these eccentric religious sensationalists ; what have we to boast of in this direction ? I solemnly adjure you, my brethren, to begin this year to earn the respect of your own consciences by setting aside some fixed percentage of your respective incomes as a great fund for the benefit of the Society. Why should we not select the week in which our White Lotus Day occurs to do this generous thing that H. P. B. would have approved, and that Annie Besant and Constance Wachtmeister habitually practise ? This should be a general, not a Sectional fund, and should be kept at Headquarters, for distribution as the exigencies of our work in the Sections and otherwise throughout the world shall demand. The cutting off of our mere luxuries for one week of each year would give us enough for all our pressing needs."

There were other important matters worth recalling in the Report for that year, but as we have reached the limits of my space they may be put over until the next chapter.

H. S. OLCOTT.

CONCERNING H. P. B.

AN EXAMINATION INTO THE SO-CALLED PROOFS OF FRAUD ON THE
PART OF MADAME BLAVATSKY.*

IN view of the fact that, from time to time, we find ourselves again confronted with the statement that H.P.B. has been shown to have resorted to fraud and deception, in connection with the production of certain phenomena, in the earlier history of the Theosophical movement ; and in view, also, of the further fact that many members of a later date, having little or no personal knowledge of the matter, are frequently at a loss for a suitable reply to such allegations, it would appear that a brief consideration of some of the more important of these so-called proofs of fraud may prove of service.

Personally, I may say that some fifteen years ago, that is, long before joining the Society, I satisfied myself not only that the evidence adduced was, in many ways, of a very unsatisfactory nature, but also that it was so utterly inadequate and insufficient, as proof of fraud, that no impartial investigator could possibly arrive at a less favourable conclusion than that of "not-proven." Whilst further knowledge, acquired during many years' membership in the Society, together with a clearer and more definite understanding of the meaning and the purpose of this great movement, to the welfare of which H. P. B. was so whole-heartedly and unselfishly devoted, has led to the firm and unalterable conviction that these alleged practices of trickery and deceit were utterly and completely foreign to her whole nature. For the purpose of this discussion, however, I have again gone carefully through the whole of the evidence recorded against her, as also the replies called forth from those best qualified, by personal knowledge and experience, to testify both to the sterling worth of her life and character, and to the genuineness of the phenomena in question ; this further examination having served but to confirm, and to add strength to, my previous convictions.

* Being the substance of an address delivered by S. Studd to the MELBOURNE BRANCH T. S., on October 7th, 1903, in reply to a reiteration of the original charges, and printed by request. Now reprinted from Mr. Studd's pamphlet with thanks to the author.

Now, the charges of fraud made against H. P. B. are based mainly upon the statements of Monsieur and Madame Coulomb, supported by the Blavatsky-Coulomb letters, as they are called, and upon the report, largely founded thereon, of the Society for Psychical Research, or, to be more accurate, upon that of Mr. Hodgson, which the Society somewhat hastily, if not unwarrantably, adopted; and, to a less degree, upon the statements of Solovyoff contained in "A Modern Priestess of Isis," a work published after the death of H.P.B., when, of course, an efficient reply was no longer possible. It is necessary, therefore, that we should consider the question of the credibility and the trustworthiness of these people, as witnesses against her, as well as that of the qualifications of Mr. Hodgson for the thorough and impartial conduct of his investigations. Now, in regard to all these charges, there is one most important and remarkable fact which cannot fail to impress every honest inquirer, and that is, that the whole of the evidence against H.P.B. comes from foul and tainted sources, not one honest man or woman bearing witness against her. Although hundreds of phenomena were produced at various times, in various places, and in the presence of a great many different people, yet, in spite of every effort to secure adverse evidence, not a single person with clean hands could be found to testify against her. As to Solovyoff, of whom the Editor of *Borderland* speaks as an "ungrateful rascal on his own showing" (vol. ii., p. 175), I might almost be content with a brief quotation from a review of his work, written by Miss Freer, better known as X., who, though admittedly greatly prejudiced against H.P.B., says (*Borderland*, vol. ii., p. 175): "Truth to tell, M. Solovyoff's testimony does not inspire the reader with entire confidence in his personality, our feeling that even H.P.B. may not be so black as he paints her, is in proportion to our perception of the extent to which, in so doing, the artist blackens himself." Again she says that he is shown to be "a false friend" . . . "a man who has not even the schoolboy's code of honour, 'tell a lie and stick to it'" . . . "a biographer so conscious of his duty, 'nought to extenuate,' that one occasionally feels, in sharing his information, like a receiver of stolen goods;" adding that "if the testimony produced against Madame Blavatsky rested solely on M. Solovyoff, one would feel inclined to say, from *internal evidence*, that the book, entertaining as it is, should never have been published." However

it is interesting to note that this same Solovyoff, who now denies that H. P. B. was possessed of any occult power, published in the *Rebus*, a Russian scientific journal, of July 1st, 1884, an account of a most remarkable instance of the manifestation of such power, as witnessed by quite a number of people, and as to which he himself testified that "the circumstances under which the phenomenon occurred, in its smallest details, carefully checked by myself, do not leave in me the smallest doubt as to its *genuineness* and reality. Deception or fraud, in this particular case, are *entirely out of the question*" (quoted in "Incidents in the life of Madame Blavatsky," p. 273). Yet, in the face of this emphatic declaration, M. Solovyoff, in "A Modern Priestess," published eight years later (pp. 42-5), endeavours to persuade us that, even at the time, he was by no means satisfied as to its genuineness, whilst elsewhere (p. 212) he says: "I believed from the first that she was tricking and deceiving." Again, he makes great capital out of an alleged confession by H.P.B., although, *long afterwards* in writing to her, he says (p. 289) : "I can say positively that I convinced Richet of the reality of your personal power and of the phenomena which proceed from you ;" whilst, upon the publication of the Report of the S.P.R., he openly ridicules its conclusions, writing also of the astral appearance of H.P.B., at a time when she herself was in India (p. 302). Finally, this very unreliable witness, a romancer by profession, by the way, though quoting freely from private letters, alleged to have been written by H.P.B., yet, with one or two trifling exceptions, omits to give any dates, thus making it a matter of extreme difficulty to disprove their authenticity.

Now, before considering the Report of the S.P.R., which is usually regarded as by far the most formidable of these several indictments, it would be well, perhaps, to deal with the statements of M. and Mme. Coulomb, who supplied the material for the foundation upon which Mr. Hodgson built all his conclusions, the following details being gleaned from the *Theosophist* (vol. vi., pp. 2, 48 and 70), the "Report of an Investigation, by a Special Committee of the T. S., into the charges brought against Madame Blavatsky" (published in Madras in 1885), and a pamphlet, by Madame Coulomb, entitled "Some Account of My Association with Madame Blavatsky." From the *Theosophist* we learn that H.P.B. first met the Coulobms in Egypt, in 1872, when, by reason of a shipwreck, she was obliged

to take shelter in their house, and, therefore, on being appealed to, some few years later, in India, for help and protection, she was glad to repay their former service to herself by placing them in charge of the house at Headquarters. Later on, after their notorious attack, it was alleged by the Coulombs that H.P.B. was heavily in their debt for money advanced to her in Egypt, but this is completely disproved by a letter, written by Mme. Coulomb from Ceylon, on June 10th, 1879—that is, a few months only before their arrival in India—in which she begs H.P.B. to lend her the sum of Rs. 200, even urging that, if need be, it should be borrowed for the purpose, giving an assurance that it should be repaid in two months' time, and offering meanwhile to give a promissory note for the amount (see Report of Investigation, p. 132). In February, 1884, when the Coulombs had been established at Headquarters for a few years, H.P.B. left Adyar for Europe, and, immediately after her departure, Mme. Coulomb began to circulate vague charges of fraud against her, but, upon this becoming known to the members of the "Board of Control," a Committee of Inquiry was at once appointed. Finally, after a most exhaustive investigation, during which it was conclusively shown that Madame Coulomb had long been endeavouring to extort money from various members; that, on H.P.B.'s departure for Europe, she had openly sworn to be revenged upon that lady for having, as was alleged, prevented one Harisinghi from giving her Rs. 2,000; and that, on many occasions, she had declared the T.S. to be designed to overthrow British Rule in India and the Christian Religion, etc., etc., and after the failure of every effort to induce Mme. Coulomb to produce evidence in support of her charges, she and her husband were formally expelled from Headquarters and from the Society, no mention whatever being then made of the letters, which were afterwards declared to have been in her possession all the time. Meantime, shortly before their expulsion, and when H.P.B. and Colonel Olcott had been informed by letter of the many complaints that were being made in regard to their conduct, Mme. Coulomb, in reply to a letter of remonstrance from H.P.B., wrote: "I may have said something in my rage, but I swear by all that is sacred *for me* that I never said *fraud*, secret passages, traps, nor that my husband had helped you in any way. If my mouth has uttered these words, I pray to the Almighty to shower on my head the worst maledictions in nature" (Report, p. 131).

However, after trying in vain to persuade H.P.B. to intervene on their behalf, they appear to have determined upon a method of revenge, and so, some two months after their expulsion, there appeared, in the *Madras Christian College Magazine*, of September and October, 1884, a series of private letters, purporting to have been written by H.P.B., for the most part, to Mme. Coulomb, by whom they had been sold to the missionary proprietors of the magazine. According to these letters, some of which, if genuine, could only have been obtained by theft, H.P.B., with the connivance and the assistance of M. and Mme. Coulomb, had been, for years, engaged in the fraudulent production of phenomena of various kinds, by means of sliding panels, trap doors and puppets of bladders and muslin ; and so a great outcry arose in the press, it being freely reported, by some of the newspapers, that H.P.B. had been shown up as an unprincipled fraud. As one of the honourable exceptions, however, the *Madras Mail* of September 14th, 1884, made some exceptionally severe comments on the conduct of the missionaries, in publishing the private correspondence, even if authentic, of a lady in her absence, without her permission, and at the instigation of an avowed enemy ; adding that " even if genuine " the publication of these letters " involves an inexcusable breach of confidence," and asking what if after all they prove to be spurious ? Whilst the *Indian Mirror* of September 20th, 1884, in the course of a lengthy article, remarks that " the letters published were so transparent that we wonder that any man of common sense could not see through their more than questionable genuineness," and further refers to them as " a correspondence more than suspected to be spurious. "

On reading these letters, one is at once struck by the very vulgar style in which most of them are written, this being in marked contrast with that of H.P.B. ; then, as with those of Solovyoff, with one or two unimportant exceptions, they are neither dated nor addressed, and thus give no clue as to when, or where, they may have been written. This fact alone, tending, as it undoubtedly does, to make it exceedingly difficult to disprove any statement contained in such letters, is of great significance, and of itself sufficient to cast grave doubt upon their genuineness. Apparently the correspondence consists of a few genuine letters of no significance, together with a number of forgeries, in which, here and there, genuine phrases are thrown in

to give verisimilitude to the whole, which would thus appear to be, as H.P.B. declared, "in large part fabrications" ("Incidents," p. 312).

Upon investigation, it was found that Monsieur Coulomb's ordinary handwriting was very similar to that of H.P.B., thus indicating the probability of his having been the actual writer of the letters, and so giving point to Madame Coulomb's most emphatic denial that *she* had ever "forged H.P.B.'s name," or "traced genuine letters and so made interpolations" (see preface to her pamphlet), for we have no similar denial on behalf of her husband.

As to the contents of the letters, in which French and English words and phrases are intermingled in a most absurd and meaningless manner, many statements therein have been shown to be distinctly contrary to the facts, as testified to by quite a number of witnesses; one letter being definitely pronounced a forgery by Major-General Morgan and three other people, who had formerly perused the original. Then H.P.B. is made to refer to an Indian potentate, who had no existence; to make mistakes with the names and initials of intimate friends; to boast of having dined with the Governor when, as a matter of fact, she had declined an invitation received; and, when writing of a close friend, well known to Madame Coulomb and seen by her almost every day, to describe him in detail, giving his full title and office, just as though she were referring to an utter stranger. In the case of one phenomenon referred to, the statements now made by Madame Coulomb are quite at variance with the account she herself wrote at the time of its occurrence (Pamphlet, pp. 54-9, and Report, pp. 121-4); whilst many of the alleged statements of fact in the letters are quite irreconcilable with the circumstances under which the phenomena in question actually took place.

It is also worth noting that the missionaries positively refused to allow an inspection of some of the more important of these letters. Then again, according to the Coulombs, all the various phenomena connected with the so-called shrine, an ordinary cupboard hanging upon a wall, at Headquarters, were produced through their agency, by means of a sliding panel in the back of the cupboard, a hole in the wall behind and sliding doors on the other side of the wall; but the evidence of many independent witnesses shows conclusively that this hole could not have been made earlier than in January, 1884,

because the wall was newly papered in December, 1883, and the hole had been broken through the paper, leaving a jagged edge, and, even then, only going part way through the wall ; whilst the phenomena in question were all produced prior to November, 1883 (Report, pp. 97-103). It was further said that, if the shrine had been removed, the hole in the wall would have been seen, and that, for this reason, even Colonel Olcott was not allowed to make an inspection ; but the Colonel himself tells us that, on two separate occasions, he had the shrine removed altogether from the wall, which was found quite solid and intact ; the testimony of numbers of visitors also shows that repeated examinations were made from time to time.

Dr. Hartmann declares that, in December, 1883, the shrine had a solid immovable back, with a sound plastered wall behind ; whilst Mr. Gribble, the expert employed by the missionaries, states that the two sliding doors and panels outside the room were made "without the slightest attempt at concealment," the sliding panel opening and closing "with some difficulty," being "evidently of recent construction ;" that, "in its present state, it would be difficult to carry out any phenomena by its means," and that neither of these appliances communicated with the shrine. The Editor of the *Philosophic Inquirer* also declares that, in April, 1883, he inspected the shrine and the wall behind it, and found that there was no opening of any kind, but that, on September 14th, 1884, after the so-called exposure, he found a sliding door and an opening in the wall, which, however, did not go right through to the back of the shrine, the work, he remarks, being clearly unfinished. But enough of the Coulombs.

S. STUDD.

[To be concluded.]

PHRENOLOGY.

“THIS IS TRUTH THOUGH OPPOSED TO THE PHILOSOPHY OF AGES.”

IT is desired in this paper to give some of the more important facts of that system of mental philosophy known as Phrenology, and at the same time to sketch, though briefly and inadequately, the life of its illustrious founder.*

Francois Joseph Gall was born in a village of the Grand Duchy of Baden on the 9th March 1758. His father was a merchant and a Roman Catholic. Gall was originally intended for the Church, but was impelled by his natural desires to relinquish such a vocation. In 1781 Gall went to Vienna to study medicine. From his boyhood he was a devoted student of human nature and studied incessantly the peculiarities and varying dispositions of his companions. From these observations he drew the conclusion that faculties are innate and vary in intensity in individuals. In later years he observed that people with a talent for learning by heart had prominent eyes, and recollected that his school-fellows with that capacity had the same formation. From this he suspected an important relation between the two. After reflection he conceived that if one faculty was indicated by an external sign, other faculties might be shown by other external indications. Thus the process went on. He noticed individuals with curious formation of heads in connection with some striking manifestation of mind. In every case, however, he recognised the skull as only the indication of some peculiar and corresponding brain development. Referring to the opinions of the physiologists and metaphysicians, he found a most singular diversity of ideas as to the location of the faculties of the mind—that the moral sentiments had been consigned to the heart and bowels; whilst Pythagoras, Plato, Galen, Haller, and others placed the intellect in the brain, Aristotle located it in the heart, Van Helmont in the stomach, Descartes in the pineal gland, and Drelincourt in the cerebellum. A prevalent opinion at that time and held by many philosophers was that all men were born with equal faculties and that any difference was due to environment and to accidental

* Chiefly from his life in the English Edition of his work.

circumstances. This theory, however, he found fallacious for he considered that whilst his brothers and sisters had received much the same education, they each one unfolded different degrees of the same faculties. In practice, this system was not much recognised by their masters. Another great stumbling-block was the non-recognition of separate faculties by the metaphysicians who spoke merely of judgment, perception, conception, memory, imagination. Dr. Gall was induced by all these considerations to abandon all theories and devote himself entirely and unreservedly to the study of facts. As physician in a Lunatic Asylum he had exceptional opportunities for observation. He made continual visits to prisons and to schools, was introduced to Royalty and to the seats of Justice, and on no occasion did he lose an opening whereby he might study an individual's head who was noted for some endowment or deficiency. In this way he was forced to the conclusion "that particular mental powers are indicated by particular configurations of the head." From observations he became convinced that the structure of the brain was different to what was then generally supposed. By ceaseless examinations he found that at death the brain in most cases presented the same form as the skull had shown in life. It was by these steps, slowly and laboriously achieved, that Gall eventually discovered the seat of various mental powers.

The first written notice of his researches appeared in a letter to Baron Retzer published in the *Deutschen Mercur* in December 1798. In this letter the important principles of physiology of the brain appear and these at a time far back in the early history of that subject. Being highly interesting it may be briefly referred to. Part I : (1) Gall argues that the faculties and their relative developments are innate. (2) That the faculties and propensities have their seat in the brain as their material organs and that size is a measure of power. (3) That the faculties of Intellect and those of the Propensities are again divisible into separate divisions. (4) He shows this by examples in nature. (5) Of the difference in the brains of carnivorous, frugivorous, and omnivorous animals. (6) "From the totality and the development of determinate organs results a determinate form, either of the whole brain or of its parts as separate regions." (7) He holds that from earliest infancy till late in life the skull is moulded and shaped by the brain within and that the external surface of the skull agrees with the

internal or at least varies within known limits. Part II. : (1) "On the Establishment and Determination of the faculties and propensities existing of themselves," by the following means. (2) By the discovery that with certain strong mental qualities there exist certain elevations and depressions of the skull. (3) By "a collection of models in plaster." (4) By "a collection of skulls." (5) By "the phenomena of diseases and lesions of the brain." (6) By studying the relation of various parts of different brains with the manifestation of different faculties. (7) By studying the scale of progressive development from the lowest to the highest. The Second Section of Part II. contains : (1) "Matter about National heads." (2) "Of the difference between the heads of men and women." (3) Of Physiognomy.

Referring to his discoveries Dr. Gall protests against premature judgment, good or bad, on his researches, saying that he himself had not yet commenced to make them form one whole speculative study, but was keeping rigidly to facts.

In 1796 Gall commenced lecturing in Vienna. On the 9th of January 1802 the Austrian Government issued an injunction forbidding Gall to lecture, on the ground that his teachings were dangerous to religion—*e. g.*, that the brain is the organ of the mind and that it is composed of many sub-organs. The lectures ceased but the doctrines were studied with greater zeal than before, public interest being aroused. In 1800 Spurzheim joined Gall. Of himself he said that till 1804 he "was simply a hearer." In 1805 Gall and Spurzheim quitted Vienna and visited Berlin, Potsdam, Leipzig, Dresden, Halle, Jena, Weimar, Göttingen, Braunschweig, Copenhagen, Kiel, Hamburg, Bremen, Münster, Amsterdam, Leyden, Düsseldorf, Frankfurt, Würzburg, Marburg, Stuttgart, Carlshue, Lastall, Freiburg-im-Breisgau, Donaueschingen, Heidelberg, Mannheim, Munich, Augsburg, Ulm, Zürich, Berne, Basel, Mühlhausen, Paris. Gall received a most flattering reception—"Sovereigns, ministers, philosophers, legislators, artists, seconded my design on all occasions, augmenting my collection, and furnishing me everywhere with new observations." Invitations were received from most of the Universities. On the journey innumerable observations were made in prisons, courts, schools, asylums, even at executions, and researches were multiplied on suicides, idiots, and madmen.*

* See the 6th volume of the English Edition of his work.

After November 1807 Gall took up his residence in Paris. At this time he commenced with Dr. Spurzheim his first course of lectures in Paris ; "Supported," says Chenevix, "by a numerous collection of skulls, heads, casts ; by a multiplicity of anatomical and physiological facts." So great was the enthusiasm of the Parisians that "an eager candidate was delighted to inscribe himself for a breakfast, distant only three months and a half ; at which he sat, a wondering guest !" *

In 1808 a joint memoir was presented to the French Institute on the "Anatomy of the Brain." M. Cuvier was the chief of the Anatomical Department. He first received them well and listened with much attention and expressed his approbation, but owing to the indignation of Napoleon that Frenchmen were allowing themselves to be taught Anatomy by a German he altered his language. The result was a most unfair, unjust and prejudiced report on the discoveries. So unsatisfactory was it that the authors published an answer in which they accused the Committee of not having [correctly ?] reported their experiments.

Napoleon's attitude was highly characteristic. He was strongly opposed to Gall's doctrine because if he had admitted it he himself would have, by his own admission, thrown open his own nature to observation and criticism. It was altogether repugnant to him to recognise a system whereby men's motives could be so probed and investigated. "Nature," said he, "does not reveal herself by external forms." On his return to Paris Bonaparte scolded sharply those members of the Institute who had praised Gall's researches. At once all the discoveries became "reveries, charlatanism, and absurdities." In spite of this, Cuvier in the Annual Report said that their "Memoir was by far the most important which had occupied the attention of the class." In reality it appears that Cuvier was a Phrenologist, for to Gall on his death-bed Cuvier sent a cranium "which," he said, "appeared to him to confirm his doctrine of the physiology of the brain." "Carry it back," said the dying Gall, "and tell Cuvier that my collection only wants one head more, my own, which will soon be placed there as a complete proof of my doctrine." In 1809 Gall and Spurzheim commenced publishing their great work, "The Anatomy and Physiology of the Nervous System in general and

* Article in the *Foreign Quarterly*.

the Brain in particular—" 4 volumes, folio, with an atlas of 100 plates (price 1000 francs).

It was finished by Gall in 1819. In that year Gall lectured by request of the Minister of the Interior for the Medical Students of Paris. These lectures were eagerly attended. In March 1828, at the conclusion of a lecture, Gall was seized with a paralytic attack and passed away on 22nd August 1828, aged 72. There was a great concourse at his grave and eulogies were pronounced by eminent men. His death "gave rise to a succession of eulogiums and attacks in the French newspapers that had scarcely ever been paralleled, and public sentiment was warmly and loudly expressed in his favour." Said a Frenchman: . . . "the death of Dr. Gall . . . is an immense loss to science . . . it must be acknowledged that he has made an immense stride in the sciences of medicine and of man. . . . Nothing was wanting to his glory; not even the abuse and calumnies of our 'devots de gazette.'" It is of interest to read the opinions of some eminent contemporaries to show what was Gall's status as an anatomist and physiologist and to contrast them with the ignorance and prejudice of the average medical man and physiologist of the present day.

Dr. Hufeland, Physician to the King of Prussia, says: "It is only necessary to have eyes and to open them to be convinced of what Gall demonstrated . . . He ought to be regarded as one of the most remarkable phenomena of the 18th century." Loder wrote: "I have had an opportunity of listening and of dissecting with him in company of Reil . . . nine human brains. The discoveries made by Gall are of the highest importance. These discoveries alone would be sufficient to make the name of Gall immortal. I am ashamed for having, like others, cut up some hundreds of brains as we slice cheese. The *best* thing we can do is to listen and *learn* what we are ignorant of." Flourens says of him: ". . . The profound observer whose genius has opened for us the study of the anatomy and physiology of the brain. I shall never forget the impression I received the first time I saw Gall dissect a brain. It seemed as if I had never seen this organ." Geoffrey St. Hilaire says: "I shall always remember our astonishment, our sensations, our enthusiasm on seeing Gall for the first time demonstrate his anatomical discoveries." The word 'brain' will always call up to the mind

the name of Gall." Sir Astley Cooper declared that he knew nothing of the brain before reading the work of Spurzheim, Gall's collaborateur. Sir Samuel Wilkes said that, "It was agreed that Gall dissected and unravelled the brain with a significance which had never been before accomplishsd." In 1820 a gold medal was presented to him—"To the Founder of the Physiology of the Brain." Now that a large work has been published by a medical man giving the facts of the discoveries of Gall, it is to be hoped that anatomists and physiologists will in future editions of their treatises acknowledge them and render tardy justice to the great scientist.

Gall's methods of research may be now more closely examined and for this purpose a special faculty may be taken and the exact history of its localization in a particular organ sketched. Let us consider Parental Love. Through the comparison of a great number of heads Dr. Gall observed that in the head of the female, the skull projects more in the occipital region, above and on each side of the occipital spine, than in that of the male. Having already made localizations through similar facts he naturally concluded that this greater development might be the material cause of a quality manifesting itself in a greater degree in woman than in man. For many years Gall was at a loss to explain this condition. Finally he observed that the crania of monkeys in relation to this prominence have a singular analogy with those of women—from this arose the conclusion that this portion of the occipital lobe was the organ of a quality common to women and monkeys. At length in the midst of a lecture to students he was struck with the extreme love these animals have for their young. "Impatient of comparing instantaneously the crania of male animals with those of female," he begged his class to disperse and found that in very truth the same difference exists in the male and female of animals as in human beings. This doctrine was borne out by scores of examples of the brains and skulls in animals from mice to elephants, male and female, and it was proved that it is a matter of easy accomplishment to distinguish between the sexes of the lower animals by this method. Women with a flattening and deficiency of this region possess little of the parental instinct, whereas when in the man it is highly developed, causing the occiput to project in a marked manner, he will be found to be a devoted father. This, as in Gall's day, being the result of innumerable observations, still holds good.

In 29 cases of women who had committed infanticide this portion of the cerebrum was poorly developed. In the hospital of Vienna Gall saw a woman who was suffering from the delusion that she was soon to be a mother of six children. He begged the physician to send him her head in the event of her death. He did so. "What was my joy," says Gall, "in seeing an extraordinary development of this region. The posterior lobes not only encroached more than is usual, but were rounded and voluminous. In the case of a man suffering from similar delusions the same large development was present. This faculty is given as an illustration of the evidence, which is not in this particular case by any means exhaustive, for there is a mass of parallel cases. The organ of language is an admirable case of how modern Physiologists have almost entirely ignored Gall who located it in the third frontal lobe years before Broca.* There is no shadow of doubt that Broca rediscovered this centre for articulate speech.

The celebrated George Combe, reformer and Phrenologist, was the first to introduce Phrenology into Scotland. At first, a determined opponent, he ridiculed the doctrines of Gall and Spurzheim. He was, however, induced to attend a meeting and, struck by the immensely superior methods of brain dissection, commenced to study and eventually became the most prominent reformer and philanthropist in Scotland. It is not possible here to deal with his great achievements, his courageous, enthusiastic propagation of Phrenology, his continual campaign against crude Calvinism, his vigorous and tireless efforts for ameliorating social conditions through accurate knowledge of human nature. No man did more than he for the welfare of his country, though the results of his teachings are not confined to Scotland. His work, "The Constitution of Man," whose groundwork is Phrenology and observation of Nature, has had a sale of a million copies. Violently and vindictively assailed at first by the clergy of Scotland, it is now recognised in its teachings by every educated and enlightened person, and is, with the phrenological doctrines, received by the Roman Catholic Church, which placed Fossati's translation of the Elements of Phrenology on the Index. Through Combe's influence Phrenology spread far and wide; large numbers of medical men were members of the Edinburgh Phrenological Society, and in

* See the Great Atlas and works,

January 1846 a Chair of Phrenology was founded in Glasgow at the Andersonian University, with Dr. William Weir, physician and clinical lecturer as Professor. The grant was withdrawn after two sessions, owing to non-support, though at first 20 teachers joined the class. The singular progress that the science was making at Combe's death compared with its position from that time, 1858, up till within the last 15 years, shows how, when the first exponents of a new truth pass away, determined opposition on the part of a bigoted and partial section of the Medical Profession can influence public opinion so as to retard and arrest progress for a considerable period. This, however, is now passing. Dr. Alfred Russell Wallace in the *Wonderful Century* concludes an article thus: "In the coming century Phrenology will surely attain general acceptance. It will prove itself the true science of the mind. . . . and its persistent neglect and obloquy during these last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed amongst men of science." In 1870 Dr. Ferrier, by means of galvanic currents, stimulated various areas of monkeys' brains and obtained movements of various parts of the body strikingly expressive of various faculties whose organs exist in these parts, showing in fact the "natural language" of the faculties in activity. Dr. Bernard Holländer read a paper on these highly interesting results before the Anthropological Institute in 1899. In 1888 the British Phrenological Society was formed and in 1899 it obtained a Charter of Incorporation. It has been and is the chief factor in the propagation of Phrenology in Great Britain. Its present President is Dr. W. Withinshaw of Edinburgh. The Society holds regular meetings, gives demonstrations on the dissection of the brain, teaches and grants diplomas for proficiency in the Anatomy and Physiology of that organ. Its Headquarters are at 64 Chancery Lane. Undoubtedly the most important event in the recent history of Phrenology was the publication of the "Mental Function of the Brain" by Dr. Bernard Holländer, Nerve and Brain Specialist. This work, published in 1901, the result of 15 years' research, brings forward an overwhelming mass of evidence—anatomical, physiological, pathological, historical, etc. etc.,—showing that the conclusions of Phrenologists of the last century were in the main all correct, that the intellectual faculties have their organs in the frontal and pre-frontal, the propensities in the temporal, the affections in the

occipital regions, and that the higher and religious sentiments are located in the upper lobes of the brain. So important and comprehensive is this work that it would require far more than space permits to do it justice. Let it suffice to say that no person, medical man or otherwise, can have the right to set forth his ideas on Phrenology without having mastered the contents of this invaluable work. Its publication caused much interest and comment, and doubtless the future will see it in its proper position as the most able work on the subject since the publication of Combe's "System of Phrenology." It may be said that at the present time the science has more friends and is gaining more general acceptance than at any previous period since the time of the first British exponents. The author of the "Mental Functions of the Brain" is entirely fearless and speaks with the utmost candour, showing with what unfairness, prejudice, and rancour a large section of the medical profession attacked with every weapon at their command the eminent founders of the science of the brain. How when argument and facts failed them some descended to coarse abuse and virulent invective. What Gall and Spurzheim experienced, Combe and his followers underwent, and up to the present time there are not wanting men in high position, of undoubted scientific acumen and attainment who, entirely ignorant of the history of the science, with the smallest conceivable knowledge of the truly inductive methods of Phrenologists, do not shrink from falling into gross errors and obvious misstatements by sneering at and attempting to belittle a subject, profound and comprehensive, striking at the very root of action and character, and promising with no uncertain voice to be the means of ameliorating social conditions of every description, by the rational education of the young, by a more accurate classification of the insane, and by a method of criminal procedure founded on a sound knowledge of human nature. History repeats itself and the time approaches when Phrenology will receive its final vindication and the very names of those who slandered it and its pioneers will sink into oblivion.

JOHN KEITH MURRAY.

NOTES ON THE SCIENCE OF THE SOUL

OR

THE NEW PSYCHOLOGY.

IN defining psychology as the 'Science of the Soul,' I can conceive that the query may be raised, 'Is there such a science, and if so is it possible for us to study and know it?' I think I may with a measure of assurance, answer both these questions in the affirmative.

But the ignorant skepticism which exists regarding this all-important subject is appalling. Yet notwithstanding the clouds of ignorance which surround it with the majority, I am happy in stating that during the last three decades, there have been constantly increasing streams of light thrown on it from the inner realms of Being, so that the diligent student of to-day has many aids which were unobtainable in what is termed the Occident, or Western world, during the early period of my life.

Although from my youth up I have been a seeker after truth, I was approaching my 60th year before the light, on this important question, dawned upon me. Of anything beyond the idea given by St. Paul, of the three-fold division of man, consisting of body, soul, and spirit, I knew nothing, although I had been seriously engaged in seeking to know and understand the mystery for many a year. The above division of St. Paul, when understood furnishes a clew to the mystery and indicates the line of research we should take. Man is here viewed as a trinity, the physical body, the composite soul and the ensouling life or spirit. There are many other ways in which our composite nature has been divided. The above is satisfactory so far as it goes, and from the point of view of our lower vision we may accept it as correct, but I wish to take it on the present occasion in conjunction with another view.

As a preliminary, let us think of man as composed of a series of concentric circles—to be precise perhaps I should say, ovals, as the occultist who has developed the powers of the inner vision teaches us. Think of yourself as a sphere with an interplay of radiations and vibrations, which ever find their centre within their own particular encircling radius. Let us remember that man, with the varied parts

and powers of his complex nature, is a living homogeneous organism, constituting an individual, a unity. We may think of him also as including within his unity, a Trinity, a Quaternary, a Septenary, and possibly still higher aggregates of aspects and qualities. A higher ten-fold aggregate is the central idea in the great occult work, or series of works, the Jewish Kabbala. Those who are acquainted with it will remember the ten Sephiroth, who sum up within themselves the World-soul in all its fulness.

We may consider these powers or qualities of super-nature as focussed in man and as containing the potentiality of infinite progress ; as having the capacity and power of infinite extension ; as laying hold of and being allied to the immensities of the Divine Power and the eternities of Creative fulness.

I invite you therefore to think of yourself as a sphere or series of circles or ovals ; think of your physical body as only a part of yourself ; as the outer rind of coarse material, a necessary adjunct for life in a material world. Think of your soul also as material, but the material being of a more refined character ; think of it also as composite in nature ; as consisting of shell within shell, or sheath within sheath, hiding your real self, your true life behind its many veils. For a moment carry your thought beyond this composite soul to the spirit or life, which while interpenetrating every section of the soul is a principle of life distinct from it. Think of this life as the hidden centre of your being, as an inscrutable mystery, which will ever be unveiling and revealing itself and yet can never be fully known.

Before passing we must glance for a moment at the worlds we live in. There is the home of the body, this earth, the physical world, with all its infinite variety of life ; and in the moral sphere, its good and evil, with all that this fact implies. Now carry your thought to the varied inner worlds which are the homes of the Soul, or perhaps I should say, which are the homes of the sheaths or bodies that constitute the amazingly composite thing we call the *Soul*. Think of the first of these intangible divisions of the Soul as functioning in a world of its own, like unto itself. A mixed world, where good and evil exist as on earth. This world is sometimes called, but I think improperly—for lack of terms in our English tongue—the spirit-world. Now try and carry thought into the several higher and inner worlds, where function the several higher and inner principles of the Soul ; into

which homes of the blessed no evil thing can enter. With this general sketch we pass to a closer study of the 'Science of the Soul.'

As the term Psychology implies, we might rightly name our present subject 'The science of the Soul.' We are standing at the opening of a new, a highly favoured era, when the study of the super-physical, the super-sensual, and the purely spiritual nature of the Universe and of man is being pursued from a variety of standpoints, and in many of their aspects of which the immediately preceding generations were almost totally ignorant. We say, 'almost,' for such as Swedenborg in the 18th century were as the 'voice of one crying in the wilderness.' It may truly be said of the rising generation, "many prophets and righteous men have desired to see the things which ye see and have not seen them ; and to hear the things which ye hear, and have not heard them." As our privileges are great, so also are our responsibilities.

I am somewhat ignorant of the nomenclature, the terminology and *modus operandi* used by the learned Professors of Psychology ...so, I must confine myself to the treatment of that tiny section of an immense subject which I have been able to grasp and, in some small measure, to comprehend.

I am aware that there are many fields for research and exploration, of particular interest, besides that already referred to ; many, which again, I have to confess myself incompetent to deal with ; such as the interesting subjects of dreams, trances, &c. ; of spiritualistic phenomena, telepathy, clairvoyance, subliminal consciousness, and various allied states and conditions, psychical and mental, not forgetting the higher intuitional and spiritual ; all of which we must on the present occasion, pass by without further notice.

Let us come back to our starting point, the Science of the Soul, What is soul ? If you reply, that in which sensation inheres, this implies and suggests that it is the vehicle of consciousness. From this statement arises the query : What is consciousness, or in other words what is life ? We have body and soul ; we have matter and spirit ; we have the physical universe and we have the ensouling life of the universe ; also the Macrocosm and the Microcosm ; the great world and man. We shall so far as possible confine our attention to man ; to the *psyché* behind and within the man we see with our physical eyes.

We note that while the soul is a very important part of man—as compared with the body, of almost infinite importance—yet, it is by no means the whole of man; he possesses something far transcending it in value, and that something is the real man—is Spirit, or Life. The two are one and yet not. There can be no soul without spirit, which is beyond and transcends soul. In a sense, the soul—the world soul—is eternal; but perhaps I should say rather that it is the essences of the soul that are eternal.

I have said there can be no soul without spirit or life; for, I repeat with emphasis, Spirit is above, beyond and before soul. The body, the physical universe, exists for the sake of the soul; and the soul—the world-soul—exists for the sake of Spirit which informs it, and whose servant it is, from whom it came, and into whom its purified essence will return. This statement applies to both body and soul; also with equal truth to the Macrocosm and the Microcosm, to the world and man.

Confining ourselves to the microcosm, let us now examine the soul part by part, with the several qualities pertaining to its parts. There is a natural order in these various parts or sheaths of which the soul is composed. Before proceeding further it is necessary that we again refer briefly to two other facts. (1) The soul is composed of matter of various grades of density and diverse quality, as really and truly as the body is composed of matter. (2) These varied grades and qualities of super-matter exist in abundance in the universe all around us, as really as within us. Just as our physical bodies are composed of and draw their requirements from the abundant supply of physical matter, so likewise the varied qualities and sheaths of which our soul is composed live and draw their supplies from the super-matter of the several planes of the super-sensual world or worlds. Hence the symbolic references in the scriptures, such as the “Marriage supper of the Lamb,” &c., also of the “Tree of life” and the “River of life in the Holy City,” &c.

We are informed that on the inner portal of the temples of antiquity, the aphorism, “Man know Thyself,” was engraved. Of this we may be assured, that when the time has arrived that we have a true and full knowledge of our own nature, we shall also know all things. The entire Universe, the illimitable Cosmos will be spread out before our wondrous vision as an open book. We shall in fact

have become gods, as intimated in the ancient fable of Adam in Paradise.

One marked phase of the New Psychology is, that it is a revolt from the position of the doctrinaire and the dogmatist, whether in the field of religion, science or philosophical research, and an appeal to experience and the inward intuitional sense.

On the varied religious aspects of the New Psychology, Prof. William James' Gifford Lectures, entitled "Varieties of Religious Experience, or Study in Human Nature," is a most illuminative work. Everybody interested in any phase of religion, or the religious life—and who is not—should study it.

The work is illustrated and illuminated by an immense variety of quotations from collected and published experiences of widely differing classes of people of every phase of religious belief and of no belief in particular. It is a mine of wealth, containing succinct statements of all classes of religious phenomena and of the psychological conditions which produce them. With this reference and these general remarks we must pass by this inviting field of study and research.

The first step necessary in order to obtain a clear conception of Psychology, of the Science of the Soul, is to distinguish between the 'I' and the 'Not-I.' Although we constantly make this distinction in all our ordinary conversation, I fear that few of us grasp the true significance of our own utterances. We speak of 'my hands,' 'my feet,' 'my head,' and so on; and again, of 'my feelings,' as in the phrase 'some one hurt my feelings.' Of 'my desires,' 'my intellect,' my mind, as in the statement, 'I will give you a bit of my mind.' And again, of 'my soul' as, in the agony of Christ in the garden, "My soul is exceeding sorrowful even unto death;" of 'my spirit,' as in the Magnificat, "My spirit doth rejoice in God my Saviour." As to what is this mysterious 'my' or 'I,' and what its relation to the 'Not-I'—the head, hands, feet, intellect, mind, soul, spirit, &c.,—we cannot wait to pursue the enquiry on the present occasion, all important as it is to have some clear conception of the same. But ere passing to our more immediate study, allow me to particularly press on you the vast compass, the wide range of idea which is covered by the all-inclusive 'I' and 'Not-I.' They are the most comprehensive terms imaginable; they cover all manifestation and non-manifestation; all categories of thought and all modes of consciousness. As the two

postulates of Being and Non-being—of *Being*, by the inherent light of Infinity and Immortality, and of Non-being, as representative of *all* that cannot strictly claim these attributes—they are inseparable. They are forever distinct and yet One ; the link attaching them, in inseparableness making the mystic Trinity in Unity in its highest thinkable Oneness having neither circumference nor Centre.

The true Science of Psychology carries within itself the knowledge of what we term God and Man. For the purpose of the highest thought we may reduce this duality to a Unity ; each being represented in the all-inclusive 'I' ; and for the purpose of manifestation in the 'Not-I.' Hence the representative Man, the Christ, says : "I came forth from the Father and I return whence I came, into the bosom of the Father." And the same royal descent, and the privilege it entails is ours.

Psychology therefore is the science of God and the Universe, the summation of all knowledge, and its study leads into the open secret of all the mysteries.

I have long felt and thought that we must go to the Mystics for our last and deepest thought on the mystery of life, being and consciousness ; therefore in this connection I cannot forbear a few quotations from this source regarding this inscrutable 'I.' You will note that the following quotations are from Christian Mystics. The fountain-head of Christian Mysticism is Dionysius the Areopagite (an assumed name by a fifth century writer). He describes the 'I' the absolute truth, by negatives only.

"The cause of all things is neither soul nor intellect ; nor has it imagination, opinion, or reason, or intelligence ; nor is it spoken or thought. It is neither number, nor order, nor magnitude, nor littleness, nor equality, nor inequality, nor similarity, nor dissimilarity. It neither stands, nor moves, nor rests It is neither essence, nor eternity, nor time. Even intellectual contact does not belong to it. It is neither science nor truth. It is not either royalty or wisdom, not one, not unity, not divinity nor goodness nor even spirit as we know it."

But these qualifications are denied by Dionysius, not because the truth (the 'I') falls short of them, but because it so infinitely excels them. It is above them. It is *super*-lucent, *super*-splendent, *super*-essential, *super*-sublime, *super*-everything that can be named.

As when Eckhart tells of the still desert of the Godhead, "where never was seen difference, neither Father, Son, nor Holy Ghost, where there is no one at home, yet where the spark of the soul is more at peace than in itself." As when Boehme writes of the Primal Love, that "it may fitly be compared to Nothing, for it is deeper than any Thing, and is as nothing with respect to all things, for as much as it is not comprehensible by any of them. And because *it* is nothing respectively it is free from all things, and is that only *good* which a man cannot express or utter . . . there being nothing to which it can be compared to express it by." Again "the treasure of treasures, for the soul is where she goeth out of the somewhat into that Nothing, out of which all things were made."

Such is the Mystery of the 'I' in relation to the 'Not-I.' We all know that sublime note of adoration which is so frequently repeated in the Anglican Church Service : "Glory be to the Father, to the Son and to the Holy Ghost." Have you ever tried to comprehend its significance, to sense its origin and its relation to yourself ? Or, that other statement in 1. John : "There are three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are One." It is that mysterious *One* in which the Trinity is rooted, that is our root also ; the root, the principle, the abode of this soul of ours !

But it is not the 'I' but the *psyché* which pertains to the 'Not-I' that is our present object of study. What we have to recognize is their distinction ; and this we must do with a definite and clear precision. While there is an intimate relation between 'my' head, 'my' body, 'my' feelings, 'my' soul, and *myself*, the "I am I," they are also distinct and separate conceptions which it is necessary that we recognize as a first step in all our psychological studies. Until this fact in Nature is in some faint measure apprehended, our thinking will be running in a vicious circle, there will be a haziness in all our conceptions ; and we shall be unable to make any true progress in the all-important knowledge of the 'I' the 'self' ; of 'myself' and 'thymself.'

This leads to our next step which is the recognition of the relation which exists between 'my body,' 'my feelings,' 'my intellect,' 'my soul' and all *other* bodies, intellects, souls. Again we must remember that these *other* bodies, intellects, souls, &c., are not the 'I' either separately, or united in one great whole, but several parts of the

'Not-I,' of which we also form an infinitesimal part. There it is necessary that we for a moment extend our conception of this mysterious, all-inclusive, and yet not all-inclusive 'not I', of which, in a secondary sense, we can truly say that in '*it*' we live and move and have our being; within its embrace are all mankind, all creatures, the solid earth, the air, the ether, the spirit—or as I prefer, the astral—world and the heavens above it; the Planets, the Sun, our solar system and all other solar systems; inter-stellar space and Old Time itself. All these 'garments of God' are included in the 'Not-I.'

From this cursory flight in the immensities of time and space we come back to a further consideration of our own small universe; this mysterious soul which each of us possesses, this tiny section of the 'Not-I' of which it forms a fragmentary part. To give a summary or outline, therefore, our physical body belongs to, is a part of, the physical world-stuff; our feelings and desires, our likes and dislikes, to what I will term the astral world-stuff; our intelligence, mentality, intellect, to the mental world-stuff. Further than this we need not carry our thought on the present occasion. These together constitute the individual, and the world-soul. It is within this ample field that our study of the New Psychology must be carried on.

Let us try and reduce this mighty chaos of infinities comprising the 'my-soul' and the 'world-soul' to a somewhat orderly conception.

1. There is the physical body, which is composed of the solids, liquids, gases and ethers of the earth, the physical world-body. This our body is the outer garment of the soul; the house with nine doors, as an eastern would say—the eyes, the ears, the nostrils, the mouth and the excretory organs. Taken in its entirety it composes the outer encasement and instrument of that mysterious 'I,' the 'I am I,' the One Life, which also permeates and flows through all physical Nature; which constitutes the Universe and is the outward expression of Deity.

2. There is what I have termed the astral or desire body of man; the home, the very essence of our desires—is in fact our desire, our kâmic nature, which moves our throbbing heart, agitates our sensations, constantly acting upon the physical body through its various senses. This desire nature of ours is the home of sensation, it is that restless force which fills the world with its tragedies. This

our astral or desire nature is also composed of matter—super-physical matter—matter of the astral section of the world-soul. Matter which those who are sufficiently developed can perceive and define. It is matter in that stage of evolution which furnished the 'risen' body of Jesus, and also that by means of which angels, so-called, have in the past, and still, occasionally, appear, and manifest themselves to favoured ones among mankind.

What I have named the astral plane some call the spirit world, but I think this term is too general and indefinite, and does not mark it off with sufficient precision from the heaven-world, which is altogether another and higher plane in super-nature where the matter of which the astral or desire world or plane cannot enter—being of a too holy and spiritual nature for the coarser vibrations of the lower plane to affect it. Of course there is a sense in which all these planes interpenetrate each other. Perhaps it will help us to consider them as varying states of consciousness. If a glorious being from a higher world were to manifest in this room, while we might all experience an exalted condition of consciousness, by the near proximity of such an exalted personage, none of us would be able, neither would it be possible for us, to be raised to His glorious height of consciousness. Our consciousness would be according to our measure. Yet I think it *may* be possible—I speak with hesitation and reserve—I say I think it may be a possibility even for such as we, to be *in* the higher spirit or heaven-world while functioning in the physical body. We have an instance in the old Seer of Patmos, who writes, 'I was in the spirit on the Lord's day,' and then proceeds to give us some faint pictures of the glorious *Visions of God* with which he was favoured, which I think fully justify his claim.

Again of course the Heaven-world is the plane, the home, the world wherein the egos who have passed on find, for the present, the consummation of their desires, but it is best to think of it as *above* that intermediate state which I have named the astral plane. Perhaps the Buddhist Nirvāna best represents the pure spirit world—but that is too high a theme for us to enter upon.

If we think of the various sections of the soul as sheaths of the One Consciousness which is reflected in them, as semi-centres of its activity, it is easy to conceive that it will assume various aspects, a diversity of colouring in passing through these channels of manifesta-

tion, thus partaking of the qualities and limitations of its vehicles ; of their measure of purity or impurity ; 'for as a man thinketh so is he,' and so will he reveal himself. I think the following quotation from Prof. James will assist us in realising the idea I wish to press on your attention. In writing of his own observations on certain psychological experiences, he says : "One conclusion was forced upon my mind at the time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence ; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality, which probably somewhere have their field of application and adaptation."

No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. . . . Looking back on my own experiences they all converge towards a kind of insight to which I cannot help ascribing some metaphysical significance. The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted into unity. Not only do they as contrasted species belong to one and the same genus, *but one of the species, the nobler and better one, is itself the genus, and so soaks up and absorbs its opposite into itself* . . . This is a dark saying I know . . . but those who have ears to hear let them hear . . . The One remains, the many pass and change ; and each and every one of us is the one that remains.

Another interesting and important phase of our subject is the number of varied *thought currents* which are constantly playing through the 'mind-stuff,' the thought atmosphere of the *world-soul*. Our feelings, our desires, our thoughts of every kind and quality, form centres of attraction for these varied thought currents, which we thus attract or repel according to the nature or quality of our desires and thoughts : which again reflect the nature and characteristics of our individual development. Are we gross, coarse, impure ; are we earthy and material, frivolous, selfish ; or do we love parity, refinement

and spirituality ; are we ready to serve, selfless and altruistic ; whatever the nature and character of our development, such will be the nature and character of the *thought-currents* which will be attracted to our aura.

In this way we weave our own cocoons, we construct our own living houses, we create our own environment, nature supplying the material. By these means the process of evolution is retarded or accelerated ; and by an understanding of these subtle activities and psychological operations the serious aspects of life are revealed and realised.

In drawing to a conclusion I wish to impress the above considered ideas upon you, namely, that these varied planes of Nature are composed of *Mind-Stuff* in varied degrees of density and refinement, from that of the most delicately refined spiritual conception or thought, down to that of the coarsest material of the physical world-plane ; and also that the entire range of this *Mind-Stuff* is potentially present in the composition of each one of us.

I know of nothing within the scope of imagination, so awe inspiring as this God-revealed idea !

Potentially, I repeat, the true 'I,' the Crucified God within us, is verily present and functions in the very densest forms of matter ; in the rock-crystal, the mineral, and vegetable, in the animal and in the human form. This human stage has already occupied many a hundred millenniums, and will continue many more, ere the highest human perfection is attained by us all ; and the crucifixion, the resurrection and the ascension is consummated in a glorified humanity—a humanity become a perfect vehicle of that mysterious 'I,' which is already latent in the background of our consciousness ; and which is the great factor in the psychological evolution of the Soul, as its instrument in the wondrous world process of which we form a part.

I have dealt inadequately and all too briefly with a great subject ; a theme of absorbing interest to myself and of all-commanding importance to each one of us. A subject regarding which the Western world has been sleeping for ages, under the soporific influence of a spurious theology. I know of no theme in the entire range of intellectual studies, of super-physical and spiritual truth, that can compare with it. The never failing interest which each has in it, is of profound import to every one of us. I would that I could awake within

the deepest recesses of your nature, the hunger and thirst for the Divine Knowledge and Wisdom it enshrines ; that you might from this moment commence that search, which shall continue for ages ! That that fulness of knowledge may be ours, which while it satisfies can never surfeit, is my wish and highest ambition. For I am assured it is the true elixir of life, the very tree of life itself, whose leaves shall be for the healing of the nations. The antidote of sin and misery, of sorrow and death ; the Pearl of great price ; the Treasure hidden in the great Field of our common humanity, to which each of us by our royal birthright are heirs, and of which none—but ourselves—can cheat or disinherit us.

W. A. MAYERS.

“CONSTRAINETH US.”

[To A. W.]

Pushkarasâdi, Brâhmana of fame,
 Dwelling in warlike Kosala of old,
 Heard rumour of the Blessed One who taught
 At Shrâvasti (for now the monsoon blew).
 Not yet all-perfected, his soul was vexed
 Within him by the swelling tide of praise
 That bore the lightest sayings of the Lord
 Like fringe of pearly foam upon its crest.
 “Go thou,” he cried, “Appriya, best-beloved
 Of all my loved disciples : eagerest thou
 To find high truths, sternest to live them, found ;
 Keenest to see the mote, the slips, the flaw
 That damns false doctrine. Go thou—hear this Sage ;
 Shoot thy keen shafts through all his subtleties,
 And bring me hither word again with speed.”

“Master, I go, fear not,” Appriya said,
 With due obeisances ; “Whom Thou hast trained
 Appearances befool not—windy laud
 Of uninstructed multitudes. Who knows
 The Place of Peace within, where passions die,

What cares he for the billow and the gale
That roar without? Fear not the issue; swift
I go, unmoved I listen, swift return."

Swift went Appriya. Swift returned, so far
Made good his boast; but not unmoved he sat
At feet of whom the whole world honours—nay!
Nay, for the wondrous beauty of the Lord
The matchless wisdom, the entrancing flow
Of nobly rhythmed speech wrought all his being
To one reserveless worship; and the joy,
The love, the wonder, and the gratitude—
He poured it all, a torrent of wild words,
In his shocked Master's ear. "Come, come, O come,"
Breathless he ended; "Come Thou too and hear;
Sure never Voice spake thus on earth before!"

Pushkarasâdi, not yet perfected,
Shamed thus by his most trusted, best-beloved,
Deserted for the people's idol, fell.
Shot into sudden life the lingering germs
Of pride, self-love, and hatred; on a gush
Of mere blind earthly passion borne, he clutched
What weapon lay to hand, his shoe, and rusht
Savagely on Appriya, who, in pain
Of heart to see his Guru sin, forgot
The little hurt of blows. The sudden gush
Spent itself, and the Sage, withdrawn once more
To the serener height of reason, cried:
"Appriya fails me—crumbles Earth indeed!
Appriya fails me! I myself will go!"

In Jeta-Vana sat the Blessed One
Awaiting him who came. O well He knew
The greatness and the littleness that strove
In Pushkarasâdi's Soul; and lovingly
Received He him, and gently He dispelled
The hostile, self-born mood till the real man
Shone through the thinning veils of Earth: and then,

Keying His discourse higher, long the Lord
 Spake of the Mystery of Things which He had learned
 Under the Bodhi tree. And that great Soul,
 Purged of all stain, drank in the Dharma pure—
 As drinks well-washen cloth the gorgeous dye —
 Saw the truth, formed and well approved the truth ;
 Mastered truthfully the whole depth of truth ;
 Plumbed, crossed beyond uncertainty, dispelled
 All doubt, saw of his own Soul's proper sight—
 No more as in a glass another holds—
 Saw the inevitable, shakeless Fact
 Of facts, the final Formula of All,
 Though the Lord's words. Then rising, very glad,
 He threw his raiment back, and with claspt hands
 Worshipping he cried : " O glorious, glorious Lord,
 In Thee I take my refuge, in Thy Law
 And in Thine Order ; make me of Thy band ;
 Henceforth while life lasts, Thine, Thine, Thine am I."

MAITRA.

SPIRITS AND SPIRIT WORSHIP IN MALABAR.

[*"Then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it."*]

ECCLESIASTES, XII., 7.

MALABAR has been compared by competent critics with Italy. For attractive physical features and congenial climate this "Italy of other lands" is declared to be more than a match for the elongated peninsula of the Western continent. But if the conformation and topography of Parasurama's Kerala be considered in connection with the influence of environment on the development of human character and social organisation, including religious faith, and corresponding practice, countries such as Greece might afford a large number of similarities. The indented nature of the whole coast and the mountainous aspect of the interior taught the Greek people self-reliance with its attendant virtues of a well-organised and deeply-

thought-out educational system developing the physical, moral, intellectual and philosophical sides of human nature. Although Malabar cannot boast of so many bays and gulfs, the hilly character of the country, its practical isolation by the Western Ghats on the east and the Arabian Sea on the west has made it a peculiarly hopeful tract for the encouragement of self-reliance.

The situation of a family house in a valley separated from the next by lofty hillocks on one side and deep rushing torrents on the other makes it difficult of access. Hence the people of the valley—consisting of a powerful chief with his dependents—have to take upon themselves the four-fold task of production, distribution, protection and salvation. These four form the fundamental basis of every sane society. By production is implied the skilful cultivation of the soil so as to obtain the highest annual yield by the manipulation of manure and cereals, and by irrigation and drainage. Arrangements for preserving the agricultural products until the time when they are actually needed, and disbursing the necessaries of life partly in kind and partly in articles obtained by exchange, comprise the function of distribution. Protecting the life and property of a chief with retainers and dependents against the numerous attacks of neighbouring people constitute the function of protection. Notwithstanding the attainment of a high status with regard to these first three functions of society, the still unsatisfied craving of the human mind towards things higher and nobler gives occasion for the fourth and most important duty of men—Salvation. So long as Malayalis were men they were under the pressing necessity of contriving systematic methods of fulfilling, to the best of their understanding, the above four functions. Leaving out of question the first three modes of human activity, for future consideration, it may be mentioned, in passing, that Kerala was the motherland of Śrī S'ankara Āchārya Poojya Pāda, whose unrivalled intellect, and unanswerable arguments establishing Suddha Advaita at a time when everything religious was trembling at the feet of a widely misunderstood Buddhism, is at present respectfully studied and fervently contemplated by eminent thinkers all the world over, from Calcutta to Chicago and from Vladivostock to Melbourne. Philosophy and religion form no mean part of a people's history, and Malayalis in this respect occupy no mean position. Temples in grand or simple style afford standing evidence of the religious fervour of generations gone

by. Gauging by this easily practicable test, it is found that as temples of Madonna abound in every street and corner of Venice, so do temples dedicated to the patron gods and saints of each present and past village, in this country. Large pagodas of classical fame that find honourable mention in the *Kerala smṛiti* are naturally the centres of religious culture and pious devotion. But these pious seats of psychic force exercising a sometimes unrecognised sway over wide areas of the mental world, form part of a consideration of pure religion, as opposed to mixed or applied religion, under whose auspices people try to wage both offensive and defensive warfare to the total destruction of both parties.

It is under the head of applied or mixed religion that spirits and Spirit-worship come in with much emphasis, although their formal origin may be due to a purely religious sentiment of honouring those to whom honour is due.

Here it may be well to add a few words explaining the terms "pure" and "mixed" or "applied" used in connection with religion. Religion has no meaning when the term is applied to those who have no faith in the immortality of the soul, the doctrine of *Karma* and the liberation of the soul by union with the universal *Ātma*. That single-minded devotion to the service of the Divine soul without one shadow of thought for any matter not directly concerned with a pious consecration of the Self at the feet of God is Pure Religion. Poets have described this feeling in various forms :—

Pātayava pātālē sthāpayava sakalaloka sāmṛājyē,

Mātas tava padayugalam nāham munchāmi naiva munchāmi :

Drop me downright into Hellish Pātāla.

Or set me upright on united Sāmṛājya.

Never, never would I, Mother !

My heart from thy feet sever.

This is pure religion. It becomes applied or mixed religion when the devotee in the course of his pious worship puts in a prayer for some gift. This gift sometimes partakes of the nature of a league for defensive as well as offensive purposes. As religion is intended for all kinds of men and as it is almost impracticable to separate human nature from the emotion of desire, the Rishis of old have provided ways and means for the submission of such prayers and ensuring their being granted, of course under prescribed conditions and

circumstances, always advising in the first place that the gratification of a desire is not an object worthy of being sought for from the divine presence.

Every reader of theosophical books is now pretty familiar with the fact that the various operations of natural law are under the supervision of gods whose functions are ordained with a view to a harmonious and co-ordinated result in the end. These gods functioning in various spheres of God's work are approached by some devotees according to their taste and mental calibre. By the conjoint effort of a body of men assembled in sacred communion for consecrating a temple, the divine psychic influence in a special sphere of function is focussed in an image and by unremitting worship and prayer punctually and fervently conducted, this focus is maintained in full working order for generations. Classical temples of Malabar being consecrated by Mahârshis of remarkable soul-power retain their psychic energy ever so long, and this in turn works on the surrounding human religious sense which again contributes by added worship and piety to the enhancement of the original force. With the exception of large pagodas, temples that greet the eyes at almost every corner of streets, *taras*,* and *chawls* in Malabar are generally those dedicated to the patron saints of each village, associated with the gods whom they, while living, served with astonishing piety. These temples are called "*Kâvus*." A few of the *Kâvus* enshrine male forms of the gods called *Ayyappan*, while the generality of *Kâvus* are dedicated to the female form called *Bhagavatt*, *Kâli*, or *Thamburâtti*. These village shrines play a very important part in the social economy of the Malayalî people. Every child, a few months after its birth, should be brought to the *Kâvu* where offerings of a prescribed nature and value are made. Every marriage must be sanctified by a visit to the *Bhagavatt*. Annual festivals comprising dances in front of the *Kâvu* should be participated in by all the members constituting the *tara* of which the *Kâvu* in question is the centre. *Nairs* form the ruling section of the Society of a *tara*, but all castes below carpenters, *îzhuvans*, &c., up to but excluding *cherumas* have separate and appropriate functions allotted for each. All boys between the ages of five and twenty are to attend a *camp* of *volunteers*, so to speak, where they are trained in the art of dancing round in front of the *Kâli*.

* Streets where non-brahmins live,

This training consists of anointing the body with oil, jumping and dancing with graceful movements of the hands and finally shampooing the whole body to facilitate rapid and systematic movements. This is probably a vestige of the old warlike exercise that made each *abhyāsi* an expert in the manipulation of the sword and the shield, rendered ineffectual in modern warfare by long-range and deadly accurate weapons.

It is now seen that the village shrine or chapel is in many ways a centre of attraction and diffusion of knowledge. The daily worship of the temple is conducted generally by an *Embrandiri*, a Brahmin belonging to the Southern Taluks of South Canara. All offerings to the deity made by the members of the community are prepared by this Brahmin and after consecration given back to the offerers. But this does not finish the offering as a whole. The deity represented in the temple as the Guardian Angel of the locality has had former devotees who had left their mortal coil and who have therefore been represented by stones or images placed in some corner within the temple quadrangle but outside the "sanctum sanctorum." The worship of such forms an integral part of the ceremony. This is done by the offerers themselves or their men; because it involves the cooking of fowl and other substances never to be brought near the *Srī Kovil*. Here commences the Spirit-worship properly so called.

Whether Malayalīs, as Āryas, brought a kind of ancestral worship with them from the banks of the *Indus* or whether they incorporated this mode of Hero Worship from aboriginals about whom not much is known at present, is an interesting anthropological question that deserves to be broadly discussed in the light of contemporary literature and comparative observation. It may be stated here as a provisional hypothesis that the Nairs being always associated with Brahmins imbibed the reverent sentiment of the latter towards their ancestors. The venerable scholar Max Müller (translated into Sanskrit by the revered Tāra Nātha Tarka Vāchāspati as *Moksha Moola, Root of Salvation*) in one of his later essays, after commenting on the Pitriyajnas of Brahmins comprised in the *Shannavati S'rādhas* (96 S'rādhas) bemoans the absence of similar arrangements for duly honouring the dead. To be associated with a

class that is expected to perform 96 S'râdhas in a year and not to be touched by a sympathetic feeling sufficient to inaugurate a practice is probably a psychological impossibility. The worship of distinguished devotees canonised and perpetuated in images round the temples of their gods is a matter of common occurrence even among savages. The method and object of this kind of worship has to be described in some detail in order to exhibit the mixed nature of the religion that prompts such devotion to departed spirits. A particular example would afford a good opportunity of seeing how the matter has gained ground in the minds of the numerous worshippers.

The famous *Kandattâr Kâvu* may be selected as a typical instance.

The temple is dedicated to Bhagavatî—a female conception of the destructive energy of the Universe, *Srî Rudrâni*—known as *Pârvatî*, *Durga*, *Parameswari*, and so on. There was of old a Nair family called “Kandat Vîdu,” still represented by a few living members. According to local traditions, this Kandat house had a *kâranavan* at one time who was a zealous *Bhakta* of the *Bhagavatî*. This Kandat Nair was so far versed in the practice of the art of Black Magic that he was dreaded in the neighbourhood as the *Bakâsura* of old by the people of *Ekachakranagarî*. Kandat Nair was by no means a harmless individual and his merciless cruelties and apparent immunities exasperated the people so much against him that they almost offered a reward for his head. So, while he was off his guard, his head was chopped off one midnight. By virtue of the various embodiments of psychic energy that he had identified himself with during his life, this severed head was enabled to rush violently through the air, for asking the favour of three-feet of ground to lay itself to rest. This request was graciously granted by the then and present masters of the *Bhagavatî Temple* whose name is now altered into *Kandattâr Kâva* instead of the former name of *Bhagavatî Kshetra*. The Spirit, after the destruction of the body in this murderous way, seems to have realised the idea of *mine* and *thine* a little better than before and thus obtained a formal permission to live in the vicinity of his devoted god. But the tendency to harm others was retained intact and even now the numerous visitors to the temple are votaries at the feet of Kandat Nair. A head in stone was hewed out and placed in a corner of the outer quadrangle of the temple. The magnetism centred in this image is exhibited on all Fridays by the unconscious spirit dances

of a person called the *Velichchapâl*—literally the enlightened.*—This person by habit having identified himself with the spirit of the *Kandat Nair*—abbreviated into *Kandattâr*—speaks for the spirit and acts in its behalf. A personal enquiry with the present holder of this exalted office would persuade every enquirer that work conducted under the auspices of the *Kandattâr* is more of an offensive than of a defensive nature.

A woman loses the good graces of her husband at the instigation of a sister-in-law. The former goes straight to the *Kandattâr* and prefers her complaint which includes, as an inseparable compliment, the payment of some pecuniary fee besides offerings. The "Enlightened" accepts the gifts and listening to the name and *Nakshatra*—the star under which the accused is born—dismisses the complainant with instructions to come another day. It is said that the accused is, soon after the lodging of this complaint, thrown into some helpless form of disease, generally diarrhœa or apoplexy, and finding no means of getting a respite from the pangs, consults an astrologer who reveals the secret of the *Kandattâr's* influence and straight on comes a second fee and prayer for an abatement of proceedings. The "Enlightened" appropriates both the fees, and advises both parties to pay a visit of reverence at least once a year making certain offerings of fees and food each time. Thus two permanent clients are established. It is said that every breach of this rule ordaining an annual visit is relentlessly punished by a repetition of the old untold-of maladies, for fear of which none evade the yearly payment. Such visitors are said to come from a great distance. Even Cannanore and Tellicherry send their representatives to this spirit, owning unquestioned sway over a large population. A rough estimate of the number of such devotees may be made from the fact that the present 'Enlightened' who is about 45 years of age has, according to the calculation of those who know, amassed a wealth of about thirty thousand rupees in lands, travels always with a servant in spring carriages, owns a valuable house in a large compound and behaves himself in every way as gentleman landlord.

In order to exemplify the connection with the owners of the *Bhagavatî Kshetra*, it is said that if an injunction order, in a bit of

* This is here used in the sense of possession by an astral entity of a low grade—the enlightenment being merely from the astral light of the lowest plane.

cadjan, is obtained from the temple owners and dropped at the feet of the *Kandattâr* image, all offensive operations are at once stopped, in due recognition of overlordship. This summary measure is several times adopted by the aggrieved parties when all other means have been employed in vain.

This *Kâvu* is situated on the side of the road leading from Tattamangalam to Mankara in the village of Kottâi within the Palghat Tâluk. This is not a solitary instance of such a seat of composite worship. Almost every village has such a temple and it is a common saying among the illiterate that if an aggrieved party is not recompensed by the real offender, there is nothing for it but endure the dire consequences of a complaint to the local *Kâvus* accompanied by immediate criminal proceedings of an unappealable nature as stated above. People who fail hopelessly in litigation and are left without the means of making fresh attempts at effectively seeking relief in Law Courts, are said to wreak their vengeance on the wrongful gainer by propitiating the local spirit and inducing a psychic current of excruciating pain to proceed towards the offender. With or without proper reason, any client approaching the feet of such spirits through the professional "Enlightened" is believed to have a chance of hurting, to his heart's content, any one he fancies to be his enemy. Such places of worship have therefore no claim for the respect of the noble and wise who in season and out of season decry the practice.

Nevertheless the fact exists and exists to an extent not thought of by the learned authorities—Âchâryas (Gurus) responsible for the spiritual and philosophical well-being of the country. The wise people know that an evil thought once projected into the Universe comes back with terrible force to the projectors, and that resort to such methods of fallacious redress and vengeance is only self-destructive. However, like the "*Sitting Dharna*" in Gujarat, and committing suicide in an enemy's well in China, the appeal to the spirit is a favourite among the illiterate and irreligious population forming the masses. Even school-boys in pial schools are heard to remark despairingly on the loss of a *book* or *slate*: I shall at once buy a half-anna worth of chillies and anoint the old *Rakkappan* (another spirit symbolised by a stone in a village called Elappulli, seven miles east of Palghat and placed in a corner of the quadrangle of a temple

devoted to *Mambili Bhagavatī*) and see how the thief of my book agonises in cholera or diarrhoea."

Men of position and knowledge never seek relief in such temples and always keep themselves aloof. Spirit worship of this kind practised with the object of injuring others is merely analogous to the manufacture of new guns for decimating explosives containing germs of deadly diseases, contrary to the unwritten laws of civilised warfare, a practice resorted to under pressure—an art of war rather than a contrivance of peace.

Naturally when a spirit is held to wield such destroying power, the conception of a spirit with such powers but favouring its devotees by a non-exhibition of this perilous prowess necessarily follows. This conception is shared by all and gradually a worship of propitiation for good, prevails.

GURUCHARANA.

[*To be concluded.*]

SAMĀDHĀNA.

I HAVE just read in November's *Theosophist* the two articles "Theosophical Propaganda" and "The Way Up," and, aroused by the spirit of the former, encouraged by the example of the latter, and determined not to let "over-cautiousness, if not the prevalence of the Tamasic guna" hold me back, I am trying if I too cannot do some little thing for my beloved T. S., to repay some small fraction of that immense debt of gratitude which I owe it, which a whole lifetime of service could not fully discharge.

The writer of "The Way Up" has told us of the difficulty that we beginners experience in doing what we think and know to be right, in making the lower self do what the Higher Self wants it to do, for, like St. Paul of old, we find "another law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members."

Another great stumbling-block which I believe many beginners find in their way when they set out definitely to try and acquire the 'qualifications,' is the necessity for Samādhāna, which is interpreted to

mean balance, equilibrium, poise ; we are told that the disciple must always be calm and immovable, no matter what turmoils may be raging in the worlds exterior or interior ; he must learn to move amid mental troubles of every kind undisturbed ; he must be indifferent to praise and blame ; he must let nothing affect his state of Buddhic calm and peace, but must go on his way through this world of Mâyâ, imperturbable, unshaken, unmoved as a rock by the wind. But to people brought up as we Westerns have been this seems a very hard saying, and at first we cannot see its necessity, or its purpose ; it seems so hard and unfeeling, and a cold shiver runs down our backs as we form a mental image of the disciple schooling himself not only to hide all his feelings and emotions, but to suppress them altogether, until finally he becomes little better than a cold, hard statue of stone.

It is not so difficult to understand that we must cease to feel things for *ourselves* ; it is intelligible that we must let no emotion or feeling, caused by our own petty joys or sorrows, carry us off our balance, so that for the time we are so occupied with our own personal feelings we have little or no attention left for those of any one else ; we can understand that we must obey the Law of Sacrifice and willingly give up all that our personalities want, in favour of our fellow-men ; it is clear too, that if we wish to carry out the ideal of Service, as our books tell us over and over again, we must know that the less we are occupied and distracted by our own pleasures and pains, the more time and attention we have to bestow on those of other people. All this is easy to grasp mentally ; its necessity is fairly apparent ; and so we begin to try to put these principles into practice, not minding so much the pain that they cause, because it only affects ourselves and brings no hurt to others.

But when we come to deal with our relations to others, how can we reconcile this doctrine of unfeeling immovability with that of love for all living things ? Are we to feel the sufferings and the joys of others as little as we feel our own ? No, we know this is not to be so, for are we not told that we must be like the mango fruit, as hard as the stone towards ourselves, and as soft as the pulp towards others ? But if we thus feel for and with others, if we are to rejoice when they rejoice, to sorrow when they sorrow, how are we still to remain calm, unmoved, how shall we keep our Samâdhâna firm and level ? This is

a difficulty that we find at the outset ; and yet all the time we feel that the difficulty must somehow or other be due to our own ignorance only ; for do we not know that the Holy Ones remain ever calm, unmoved by the surgings and the turmoil of the struggling world of men ? Are they not as little affected by the passions of mankind as the Himāla by the hissing of a serpent ? And yet, too, every moment of their lives is devoted to the loving service of their younger and frailer brethren, and how could this be unless they felt, and felt deeply, for the sorrows and sufferings of those younger brethren ?

Now, as we saw before, the attainment of Samādhāna, as far as things which affect ourselves only are concerned, is comparatively easy—remembering always of course that we need not attain perfection in any of these ‘ qualifications,’ as yet. We ‘ withdraw ourselves from the objects of sense ;’ we seek happiness within and not without ; we do nothing for our own enjoyment, but all to bring pleasure to others ; we lay all as a sacrifice at the feet of our Lord ; we remind ourselves that all is Māyā, illusion, and that it is not the real us, the Higher Self, that does anything, but that it is only ‘ the gunas moving among the gunas ;’ all these thoughts help us to keep our Samādhāna as far as things affect ourselves only ; but what should we do in regard to the lives of others ? Should we not apply these principles to their joys and sorrows equally with our own ? their experiences are just as unreal, are just as much Māyā as our own, and so, if we would be true to our principles, we should not let ourselves feel the pleasures or pains of others any more than we should our own. But against this our whole nature cries out. If we live like this shall we not become less than human ? shall we not be sacrificing our humanity for our principles ?

How then are we to reconcile these apparently conflicting demands of head and heart ? Perhaps the key is to be found in the thought that although it is impossible for us, in the light of our newly-acquired knowledge, to share the actual sorrows of others, yet we may nevertheless feel for those that sorrow, with the whole depth of our nature, without at the same time losing our Samādhāna by again falling under the spell of Māyā. Thus, when the child cries out because its efforts to clutch the moon are fruitless, we cannot grieve at the infant’s inability to reach the shining object on which it has set its heart, because we know that it is attempting an impossibility ; but

nevertheless we can and do feel for the child in its disappointment, and we show our feeling by giving it something within its reach, something bright and as nearly like the moon as we can find ; and then, if the child can understand, we try and explain to it how the moon, though apparently very beautiful and desirable, is yet really not worth reaching after: for even grown men cannot reach it, and have long ago given up trying, turning their attention instead to objects which are more real and lasting and which are within their reach. With the help of this analogy, perhaps we can see how a man, though himself without attraction or aversion for the objects of sense, may yet feel for and sympathise with others when they suffer from the non-gratification of their desires for these things, without at the same time losing his control and peace of mind. Such a man in fact may really suffer more deeply than the sufferers themselves, for he knows that all this suffering is really transitory and unreal, and that the moment it is regarded in this light it becomes unnecessary and can be avoided. He knows the way of release, for he has travelled along it himself and is now free from, and unable to be moved by, these pains that others still suffer from ; and so his heart goes out to his brothers who are still painfully clutching at the moon, and he longs to help them to see how unavailing their efforts are and always will be until they give up trying to find happiness in the external world of *Mâyâ*, and seek it instead in the inner world of their own soul and so he does all he can to help his struggling brothers to find the way of release from the bonds of desire ; but only too often they laugh at him—nay, if he is not very careful and tactful they are only too ready to call him hard-hearted and unfeeling, and this of course but adds to their own sorrow, and his too. Until the beginner has learnt how to be patient and how to have faith in the ultimate good of all things, this is a very painful experience that he must pass through. He has an infallible and sure salve for the wounds and woes of men, which he freely offers them, but they scorn him and his remedies, and he falls back discouraged and disappointed and sore at heart.

There is a story that once when a great famine was raging in a certain part of India, a large supply of food was sent by rail to the seat of the distress ; but none of the starving people would take this food that was offered them free, because the grain required cooking a little differently to the way they had been accustomed

to cook their own grain. It was of no use for the authorities to plead with them, and to show them how simple and easy it was to cook the food ; no, they preferred to die by the thousand rather than learn how to cook this strange food. I think that as those in charge of this food-supply must have felt, when they tried to induce the starving people to take it and so save their own lives, so the disciple often feels when he sees others suffer, and when they refuse to take the remedy he willingly and gladly offers them, the remedy which he knows will heal them as it has healed himself.

But here again another difficulty meets the beginner ; this idea of regarding other people as younger brothers seems so unnatural, so self-complacent, so conceited ; for he feels, "Who am I that I should thus look down on other people's joys and sorrows, as though they were but little children ? Why should I think that I am more advanced than they ? Why should I imagine that my way of looking at things is superior to theirs ?" This feeling, however, is one that should very soon be outgrown ; these 'ways of looking at things' are not matters of opinion, but of fact ; they are the logical outcome of knowledge and experience ; there should be no feeling of false modesty ; one should not think that one is setting up one's own private opinions as superior to those of everybody else ; although we must never forget that every soul has its own line of development, that its own Dharma is always better than the Dharma of another, yet nevertheless we should never be afraid of offering to another the results of our own knowledge and experience, when we see that other in pain, dissatisfied with his own conception of life, or in need of comfort and help. No doubt at first, while these new ideas are still to us little more than mere intellectual concepts, and have not yet been actualized, tested, and proved in our own lives, we may well hesitate in offering them to another ; but when we have proved them for ourselves, when we have found their vivid reality and know that they are facts and not mere theories, then we err, indeed, if we hold back from another what we know to be the truth, from selfish fears of what may be thought of us, of being put down as self-opinionated and as too fond of forcing our own views on other people.

And so we see that to possess Samādhāna is not to become stony-hearted, cold, and indifferent to the sorrows of others, although this is a very real danger that the beginner has to guard against ; we have all

heard of 'the hardness of the occultist'; but no true occultist can ever be hard, rather must he be tenderness itself; and we know, though he is unmoved and unshaken by those joys and sorrows of the world that sway other men as reeds before the wind, yet inwardly his heart bleeds and his soul is ever open, is ever longing and striving to show men the way to cast off the toils of desire, and so to free themselves for ever from pain and sorrow, and to find their home in that inward calm and peace which nought can disturb, that peace of God which passeth understanding. We shall never run the risk of becoming callous and indifferent to the sufferings of other men—transitory and unreal though we know them to be—if we remember that we must ever wed Bhakti to Jñāna, that we must ever unite knowledge with the boundless ocean of love.

A. E. POWELL,

(Another Beginner).

BĀLABODHINĪ.

[Continued from p. 370.]

Question.—In the work called "*Yogasāra*" the tenets of the three systems known as *Kevala-sāṅkhya*, *Kevala-yoga* and *Sāṅkhya-yoga* are discussed at length and then it is established that the doctrine of the *Kevala-sāṅkhya* or the *Suddhādvaita* system is not in the least supported by such authorities as *śrutis* (or the 108 Upanishads), etc. This is not right; because, after stating the doctrine of the *Kevala-yoga* system in verses 41 and 44, it is certainly the doctrine of the *Kevala-sāṅkhya* system that is established in verses 55 to 59. Without resorting to the two theories, viz., that of creation (*Ārambha-vāda*) and of evolution (*Parināma-vāda*), the *Vivarta-vāda*, known as the theory of *illusion* or *superimposition* or *ignorance* or *nescience* is alone established. It must, therefore, be concluded that it is the *Sāṅkhya-yoga* system that is not supported by *Śrutis* and other authorities. In the said five verses even the "beginning of the body" is not accepted. When such is the case, is the comment—"after *adhyāsa* is removed"—found therein, justifiable? Hence it must be decided that liberation is gained by the *mere knowledge* that the body,

etc., and the universe are false as taught by the *S'uddhādvaita* or the *Kevala-sāṅkhya* system and that it is unnecessary to remove the misconception regarding the body, etc., and the universe, as taught by the *Anubhavādvaita* or the *Sāṅkhya-yoga* system, and that the practice of *Samādhis*, etc., for that purpose is useless.

Answer.—Even though the neutralization of the body, etc., and the universe, is not mentioned here, yet it is clearly taught in the *Varāhopanishad* (*vide* ch. II.), to wit—“By neutralizing the superimposed universe, *Chitta* becomes one with (or takes the form of) the Self. After slaying the six great enemies (desire, anger, etc.) he, by their destruction, becomes one without a second, like an elephant in rut.” Thus the *Vilāpana* or neutralization of the superimposed universe is taught in the above quotation. This cannot be said to apply to the *Kevala-yogin*; because, it is said “one without a second, like an elephant in rut.” As the *Kevala-yogin* with his *prārabdha* is subject to duality, the reference here is not to him. As it is a general rule that every *S'ruti* must necessarily be consistent with the other *S'rutis*, the doctrine of the *Anubhavādvaitin* alone will prevail. Without the *Ārambhavāda* nowhere can the *vivarta-vāda* be established (*i.e.*, *Vivarta* presupposes *ārambha*). There are three factors in superimposition :

1. The rope on which the serpent is superimposed ;
2. The person who is the author of superimposition and
3. The true serpent which is superimposed upon and which had been previously seen by that person.

The *Vivarta-vāda* or the theory of superimposition itself came into play because the three factors—1, the *Nirguna* Brahman, 2, the *Jīva* and 3, the universe created by *Brahmā* and formerly perceived by *Jīva*—had previously existed like the three factors, the rope, the person and the serpent, in the above analogy. Until this superimposition is removed, one will never gain liberation. Without the practice of *Samādhi*, superimposition too can never be removed by means of mere knowledge. Therefore it can certainly be said that *Kevala-sāṅkhya* has not even the slightest authority of the *S'rutis*, etc., on his side.

Now the nature of Brahman that should be known and directly cognised is taught by the next five verses :—

60-64. Brahman is : OUTWARDLY all-full ; devoid of beginning

and end ; immeasurable ; devoid of modifications ; concentrated Sat-chit-ananda ; immutable ; the unique essence of *Pratyagâtman* ; and INWARDLY all-full ; endless ; all pervading ; devoid of worldly pains, etc., that are to be rejected ; also devoid of worldly pleasures, etc., that are to be accepted ; incapable of being placed in another object ; that which is not directly the support of the universe which has its support in *Saguna* Brahman ; devoid of the attributes of *Mâyâ* and *Vidyâ* although possessing its own (privative) attributes sat, chit and ananda ; devoid of the act of having thought, etc., of the world and *samsâra*, although possessing the act of having thought, etc., of Jîva and Îsvara ; capable of being seen by the subtle intellect ; devoid of doubts and stains ; incapable of being described by impure words ; incapable of being grasped by impure mind and words (although capable of being grasped by the *Upanishads* which are pure words and by the minds conversant with meditations and *Samâdhis*) ; full of Sat only ; self-existent ; decidedly different from all modifications ; superior to all kinds of knowledge ; incomparable (even the similes such as ether, etc., being only partial) ; One alone, and non-dual, being devoid of *Sajâtthya* and *Vijâtthya* differences (but having the *Svagata* differences such as *sat*, *chit* and *ananda*).

He alone is *siddha-purusha* who, after having known his own undivided Âtman as the Brahman of the above description, remains comfortably, with self-experience, in that *Nirvikalpa* Self ; but the one possessing *anima* and other *siddhîs* is certainly the least of a *siddha*.

Now the self-experience of the *Sânkhya-yogin* who practises *Sahaja-samâdhi* is stated :

65. Where is the world now seen by my naked eyes, gone ? Who has carried it away ? Where is it merged ? Is not this a great wonder ?

Question :—There will be no occasion for one who is established in *Nirvikalpasamâdhi* to think of the world in this manner and to speak out so. Are not *Brahmanishtha* and the seeing of the world conflicting with each other ? Therefore this verse is not correct.

Answer :—They will, no doubt, be conflicting with each other in the case of a *Kevala-yogin*. But in the case of a *Sânkhya-yogt-varishtha* who is a *Sadyo-vidaha-mukta* (i.e., he who has attained immediate bodiless liberation) they will not be conflicting with each other. Even in this world we have examples of men who think

and talk about the doings of others that they had previously seen, but not thereafter. Therefore this verse is a fit illustration for *Sahaja-bodha*.

Again, the nature of the experience of the *Sāṅkhya-yogin* in his *samādhi*, is given in the next two verses :

66-67. In the great ocean of Brahman, which is undivided, blissful, ambrosial and partless, what to reject? What to accept? What is separate? What is incongruous? In this undivided *Brahmanishtha* I see nothing, hear nothing, know nothing. With the distinguishing features of my own Self, I remain always in the form of Bliss pertaining to my own Self.

Question.—The meanings now given out being some of those great secrets that are taught in the “*Yogasara*,” it is not right to mention them in this *Bālabodhinī* which is only a primer of the *Sāṅkhya-yoga* system.

Answer.—True. Even then, it is necessary that children who are fit only to hear the exoteric meanings, should also be taught a little of the esoteric meanings, bit by bit. In this primer also, such esoteric meanings are only taught very sparingly. If such mention too is not now and again made, then the greater secrets that will have to be learnt afterwards, will never by any means enter the mind without such preparation. It is, therefore, right to state these meanings here.

How to perform *S'abdānuviddha-samādhi* which is taught in the *Sarasvatī-rahasyoṇishad* based on the Yajurveda text “I am Brahman,” is now taught in the next two verses :

68-69. I am unattached to *Avyakta*, *Mahat*, *Ahankāra*, the subtle elements and their modifications; I am devoid of corporal limbs, and the marks, masculine, feminine and neuter. I am Hari the Vishnu (the all-pervading), I am, besides, very peaceful; endless; all-full; eternal; free from acts; free from enjoyments; free from the six modifications of the body and free from decay. I am, besides, of the nature of pure knowledge, because I am unconnected with *Māyā*, *Avidyā* and other principles. I am unique. I am *Sadāsiva* (the ever blissful).

Question.—That which is unattached to the modifications called *Avyakta*, etc., is the *Arūpa* Brahman alone which is *Nishpratiyogika*, and not the *Chidrūpa* Brahman which is *Sapratyogika*. That which

is capable of being realised by *S'abdānuvidya-samādhi* can only be the *Chidrūpa* Brahman, and not the *Arūpa* Brahman.

The following are a few of the flaws that may be pointed out in this connection :—

1. If the *Chidrūpa* Brahman be unattached to *Avyakta*, then the modifications beginning from it and proceeding downwards, will be devoid of support.

2. If the *Jīva* would meditate on Vishnu as "I am Hari the Vishnu" then,—according to the accepted principle that one would get a form corresponding to his thought—he will get the form of Vishnu possessing the Conch, Disc, etc., and be joined to Lakshmî ; if he would meditate on Sadâsiva, he will get that form. It is therefore improper for a Vedântin to say so.

3. It is said that, by *Īkshana* or thought, the *Chidrūpa* Brahman created the *Jīva* who came out of It like spark from fire. Because this Brahman has the aforesaid Karma and the enjoyment of Self-Bliss, it is wrong to say that It is "free from acts and enjoyments."

As there are many such flaws, the doctrine of the *Amubharādvaitin* or *Samkhya-yogin* is also wrong.

Answer.—1. Even though the lump of gold is mixed up with mud it will not be affected by the latter. This illustration remedies the so-called first flaw.

2. It is decided by the Vedānta Sūtras of the great Sage, Vyāsachārya, that the devotee who is entitled to *Sāyujya* mukti, even though he may have meditated upon Mahā Vishnu with Lakshmî or Sadâsiva with Pārvatî, will only obtain all other enjoyments without Lakshmî or Pārvatî and without the power of preserving or destroying the universe.

Notwithstanding this, the words Vishṇu and Sadâsiva are here used to denote the formless *Nirviśesha* Brahman. Thus there being no impropriety in the statement, the so-called second flaw too is remedied.

3. The undivided *Chidrūpa* Brahman, on account of the delight that dawns within of its own accord—like that of the great fire at the time of final destruction of the universe—does the work of creating the *Jīvas*, like sparks from fire, by the action of its inherent Energy called *Chit* (or *Chichchhakti*). This work of creation and enjoyment

of Self-bliss are unlike the works and enjoyments of the *Īva* and *Īvara*. This remedies the so-called third flaw.

It should therefore be understood that the doctrine of the *Amibha-vādvaitin* alone is correct.

Now, after giving out the line of teachers of this *Adhyātmopaniṣad*, it is brought to a close.

This Science of Self was given to the well-known Vishnu called Avāntaratama (although the name of the teacher by whom it was given is not here mentioned, it should be decided that it was given by Dakshināmūrti—the supreme S'iva). Avāntaratama gave it to the four-faced Brahmā. Brahmā gave it to Ghorāngiras, who gave it to Raikva, who gave it to Rāma, who gave it to all the worlds. Thus (came out) this law of liberation called *Nirvāna*. The repetition in the end is to show that the Upanishad is finished.

Doubt.—By publishing the comments on the Upanishads in the Vernacular languages, the *S'ūdras* too are allowed access to them. This is wrong, because it amounts to granting a privilege which is opposed to the restriction laid down by Bhagavān Vyāsachārya and other great Rishis.

Answer.—From the *Sūta-samhita* and other *Purānas* we understand that Bhagavān Vyāsa and all other *Rishis* have said that the meanings of the Vedas can be taught through the medium of other languages to those of the fourth Caste who aspire for liberation. It is therefore not at all wrong to give out the teachings of the Upanishads to all the *Vaiṣṇavas*.

Thus ends the first chapter of Bālabodhinī, entitled "*Tattva-Nirṇaya prakarana*."

G. KRISHNA S'ĀSTRĪ (*trans.*).

[*To be continued*]

TRANSFER OF COLONEL OLCOTT'S PROPERTY TO THE SOCIETY.

In the annual Report of the President-Founder, made at the last Convention at Adyar, and in the paragraph devoted to the "Incorporation," it is stated that having disembarassed himself of all connection with the pecuniary interests of the Society—its real estate and personal property—a transfer had been executed on the 17th December giving all his own private property to the Society, "on terms which were laid before the General Council at a meeting held during the present Convention and unanimously accepted." The terms in question were very simple. It was simply intended that the net earnings of the estate should be kept apart from the general fund of the Society and used exclusively for the support of the President of the Society for the time being, so as to spare him as far as might be the mortification of being compelled, if he were a poor man, to receive a salary in compensation for his services; the *Theosophist* magazine, the bookshop and publication agency connected with it to be kept on as a going concern, and all reasonable help by the members to be invited to keep up the interest in and success of the same.

Thanks to the interest in Theosophical literature, the earnings of the office in the past have been sufficient to support the two Founders (H. P. B. until her residence was permanently transferred to Europe) and enable them to give a large sum in the aggregate towards the Society's expenses. Of late there has been more competition in the Theosophical literary world in the way of magazines and book agencies, which has naturally caused a great reduction of income. It will be seen, then, that whatever help can be given by the members to make the *Theosophist* more interesting and prosperous and the book business more profitable, will go directly towards the support of the President of the Society for the time being.

For the information of those interested, the text of the deed of gift is hereunto appended.

H. S. OLCOTT.

[COPY.]

Stamp Rs. 70.

THIS INDENTURE is made the seventeenth day of December 1905 BETWEEN COLONEL HENRY STEEL OLCOTT living at Adyar (hereinafter called the GRANTOR) of the one part and THE THEOSOPHICAL SOCIETY incorporated under Societies' Registration Act XXI. of 1860 in the office of the Registrar of Joint Stock Companies Madras on the third day of April 1905 (hereinafter called the DONEE) OF THE OTHER PART.

WHEREAS the grantor is absolutely entitled to and is the beneficial owner of the properties hereunder more particularly specified and is freely and voluntarily desirous of making a gift of the same to the said donee as hereunder mentioned.

NOW THIS INDENTURE WITNESSETH as follows. . .

1. That the grantor hereby *assigns* to the donee *all that* piece of immovable property known as "Gulistan" of the estimated value of * * * and measuring two acres and thirty-one cents or thereabouts and bearing Revenue Survey Numbers C. 83, C. 86 and C. 98, situate at Ootacamund in the District and Registration District of the Nilgiris and particularly described in the schedule hereto, *together* with the dwelling house and its furniture therein and garden with the stables and out-buildings belonging thereto *and* together with all rights of way, wood, water and grazing if any, and other rights, easements, advantages and appurtenances whatsoever to the said premises appertaining or with the same held or enjoyed or reputed as part thereof or appurtenant thereto TO HOLD the same absolutely *subject* to the obligation that during the lifetime of the grantor the donee shall allow the property to be in the grantor's use and occupation and under his direction *and* after the grantor's death to be in the use and occupation and under the direction of the President of the said Society for the time being.

2. That the grantor *assigns* unto the donee all his right, title and interest in the monthly Magazine called "The Theosophist" published by him at Adyar *as well as* in the business of bookseller and publisher carried on by him at Adyar the estimated value of both being * * * *together* with the benefits of all contracts entered into with the grantor in respect of the said magazine and business *and* all book debts now owing in respect thereof *and* all the books and furniture and other stock in trade in his possession in connection therewith, TO

HOLD the same absolutely on terms and conditions hereinafter-mentioned : *to wit*, that during the life-time of the grantor the donee shall allow the said grantor to have sole control and direction of the conduct and management of the magazine and the said business without any liability to account, *and* that after the death of the grantor the President of the said Society for the time being shall have the sole control and direction of the conduct and management of the magazine and the said business *and* that the net profits remaining after the payment of all expenses incidental to the conduct and management of the magazine and the business shall be used by the President for his personal maintenance or otherwise disposed of at his pleasure, *and* that publication of "The Theosophist" shall not be stopped nor the carrying on of the business discontinued except with the express consent and advice of as many members of the General Council of the said Society as are determined from time to time to be sufficient under the rules of the Society to make, alter or repeal its rules

3. That the gift aforesaid *shall be* duly accepted by the General Council of the said Theosophical Society. *

IN WITNESS WHEREOF the parties hereto have respectively set their hands and seals this seventeenth day of December, 1905.

Signed, sealed and delivered in the presence of

V. C. SESHACHARRI.
G. SOOBIAH CHETTY. }

H. S. OLCOTT.

Presented in the Office of the Registrar of Madras—Chingleput—
at 2 P.M. on the 7th February, 1906, by

H. S. OLCOTT.

Execution admitted by

H. S. OLCOTT, *President-Founder*,

Theosophical Society,

Adyar.

* At the meeting of the General Council of the T. S. held on December 28th, 1905, it was "proposed by Mrs. Besant, seconded by Dr. Edal Behram, and resolved unanimously, that the General Council on behalf of the Society, most gratefully accept the gift from the President-Founder, of all his property under the terms of the deed of gift submitted."

H. S. O.

Personally known to the Registrar.

7th February, 1906. } J. SUNDARARAM IYER,
Registrar.

Registered as No. 134 of Book I. Vol. 477, pages 390 to 392.
Fee Paid Rs. 20-8-0.

7th February, 1906. } J. SUNDARARAM IYER,
Registrar.



LIFE AFTER DEATH.

We copy from the *Madras Mail* the following brief summary of Mr. Leadbeater's lecture at Victoria Hall on December 31st.

The Chairman, Colonel Olcott, in opening the proceedings, said that this was the first meeting held under the auspices of the Society, at which a fee was levied for the attendance. He explained that it was due to Police Regulations, as the Hall could not contain more than 650 persons, and consequently there was not even one-fourth the audience that they usually had. He then asked Mr. Leadbeater to address the audience on the subject of "Life after Death."

Mr. Leadbeater in the course of his lecture said that the subject was one which could not but be of interest to them all because the future was very largely veiled from them although they were certain that one day they must die. But very many people shrank from finding out what their future would be and they lived practically as though they were immortal upon this plane in this manifestation of life. There should be no man in India who feared death, because they had very definite teachings in their religion with regard to that matter. But most of them did not believe those statements and remained quite indifferent without ascertaining what their future would be. The lecturer however exhorted them to make a study of what their future would be, because it was an exceedingly interesting subject. If they were unwilling to study the subject, he had nothing to say but that they should not ridicule those who had made a study of it and who made certain statements as regards life beyond death. Those of them who wanted to find out the truth should investigate it

by means of modern scientific methods. If they had truth given to them in their wonderful old religious books how did they suppose that the writers of those books obtained knowledge of that truth. They must have developed their faculties of observation to find out the conditions of matter which lay a long way off their present powers of recognition. But this much they could do. They could collect evidence which would prove to them that there was life beyond death. That could only be seen by the development of the finer senses of men's faculties. The tendency of the people in the present day was to consider all strange apparitions as being supernatural. But he (the speaker) would attribute that to their ignorance. If they studied science they would find 62 vibrations, but only two vibrations which they were able to perceive, namely, those that carried light and sound. If they found the other vibrations there could be no question that they would discover a great deal of information about the world around them. It was possible for men to make themselves quite sensitive to those vibrations. The speaker then referred to the powers of telepathy, mesmerism and clairvoyance. All this meant the development of sensibility in man so that he might respond more to the vibrations, and in that way he could learn very much more about the world than most men. If they read the evidence collected by men who made a careful study of the subject then they would be in a position to see that a man did not die, but left this form for another vehicle which was finer and subtler than that of the flesh and body which covered the soul. Man had a soul and possessed this body and also some other vehicles. This was not an unfamiliar idea to those who were Hindus and who had studied their sacred Scriptures, where it was stated that man's soul had different sheaths. Even in the Christian Scriptures, in the very beautiful chapter which was generally read in the Burial Service, the apostle Paul spoke of the spiritual body which existed as well as the natural body. His classifications were four in number. They were spirit, soul, spiritual body and natural body. The Hindus had a five fold classification, and in Theosophy there was a seven fold classification. All were equally right but the distinctions made by some of them were finer and subtler than the others. He advised them to disabuse their minds of the idea that a man by his good deeds became an angel. On the contrary a man, a few days after death, was precisely the same as before his death. If he were a highly spiritual man, if his intellect were greatly developed and if all his emotions were noble and pure, then he remained just as great a man as he was before death although the process of death had taken away his physical body ; but if it should unfortunately be that the man was not highly developed in his intellect, and that the emotions were not developed, then once more the man was not changed, because he had lost only the outer vehicle : he was no more changed than they who after they returned home took off their outer garments. He finally advised them all to collect evidence, to investigate the subject by a close study of the modern science, if they did that they would be able to see that they did not lose those whom they loved, that they need entertain no fear whatever

in connection with death, neither for themselves nor for those whom they loved. They and those whom they loved were quite as safe on that side of death as on this side, because both were equally in the hands of the Divine Father of all.

AMERICAN ACTIVITIES.

We glean the following encouraging items from a private letter written by the General Secretary, Mr. Fullerton :

" There is nothing special to report from the Section, though everything seems to be going along prosperously. The success of the Press work is noticeable. One of our Chicago members is on the staff of an important daily, and is permitted to introduce very much Theosophical matter, this being used by a syndicate and spread over an enormous territory. New Orleans has hitherto been inaccessible to Theosophy, the papers refusing to give any notice whatever of Mr. Hotchner's lectures there. But in consequence of the attitude of the Chicago paper, they have taken the matter up and are publishing articles repeatedly. One article by A. B. was given, another by myself."

The following extracts are from a report sent to Mr. Fullerton by an energetic and self-sacrificing worker in Oakland, California :

" Mr. Knudsen went with me on Christmas day on my rounds to the jails, and spoke at the country jail and at the police prison. He expressed himself as surprised at the response in such places, and heartily advised me to go on. His interest was aroused to the extent of promising to send me a hundred or two of some pamphlets we both decided on as being desirable and appropriate for my work, namely, " Theosophy from Analogy" and " A Brief Outline of Theosophy." . . . It was his voluntary offer, which I gladly accepted. I am grateful for the literature you ordered sent me, and have been using it economically. Anyway, it is not best to distribute these things too freely—that cheapens anything. I take a few and leave them, and wait for the demand to be shown in some way before I take any more. The demand has come every time, so far. Not only for the free literature, but I have loaned a number of books, and sold a few. I have two classes started studying regularly, one in " Man's Place in the Universe," and one in " The Astral Plane." The questions continue to pour in, both written and verbal, and they are surprisingly intelligent and pertinent ones. It seems almost incredible to me that there are so many men of this class who are ready and willing to listen to these profound truths and that quite a number of them are eager to study.

On New Year's day I went to Alcatraz Island, the military prison, again, and talked for half an hour, when my first boat returned to S. F. I said I must go or wait three hours, but that if there were enough who wished me to remain and talk with them I would do so. Several men arose and said if I had the time to spare and would be willing to stay over they would like to have me. That is not easy for a man, you know, under such circumstances. Some of his fellows are sure to

poke fun at him for it, and he knows that. That dread of being "guyed", as they call it, keeps many a one silent who would like to ask questions or express himself. I did stay that day, and they kept me talking for nearly two hours and a half. Several times I reminded them that any who wished to get up and go out were at perfect liberty to do so—I did not wish to tire any one. A few did so, but a large majority stayed to the end, and a score or so of them crowded up about the table when I finally "ran down", asking personal questions, or offering comments, or applying for the books. Does not that sound as though these men wanted Theosophy? I found a few over there tolerably well versed in some lines of our study, and one Tingley devotee, as you will see by copy of his letter, which I append."

Some extracts from letters received at the prisons.

"I have read the little book, 'Outline of Theosophy,' twice, the second time with greater interest and better understanding than the first . . . May I ask you to purchase a copy of this book for me, for which please find enclosed the price as advertised." . . .

"Theosophy answers one need (not one alone, however) which I have always felt—the *rational* exchange of ideas. One need not conform to the narrow, bigoted lines of conventionalism; in other words, one need not conceal one's real thoughts when addressing a fellow-being." . . .

"I thank you for Mrs. Besant's book on Psychology. This cell seems smaller than ever to me now. In reading this and Mr. Leadbeater's 'Man Visible and Invisible' my mind has gone out, out, out into the realms of thought until that "where-am-I-at" feeling has brought me back." . . .

"I have gone over your written instructions very carefully, three times in fact, and I have been forced to accept every argument as the truth; not that I was looking for flaws, but, as you yourself have remarked, I am a reasoning man, and I *will* not accept dogmatism. Thank you for writing out the replies to my questions so lucidly and with so much care". . . .

"Some fellow prisoners have asked me some questions which I was unable to answer (don't smile), and for your convenience, if you care to discuss the conversation to-day, I have placed it on a separate sheet of paper". . . .

"We thank you again, and wish you the season's best joys, and a prosperous and satisfactory journey through the coming year, in reference to your work among us, above all else". . . .

"Thank you for the 'Outline'. I wanted this little book to send to a distant friend, but before mailing it I read it once more, as I wished to mark the particularly illuminating passages. I fear the recipient will think me conceited, as I marked about ninety-nine and one-half per cent. of the reading matter" . . .

Samples of the questions . . .

"How does Theosophy account for or explain dreams?"

"Why were miracles, such as are set forth in the Bible, performed? or were they performed at all?"

"What is the Theosophical attitude in respect to the Millennium?"

"Does Theosophy teach that this world will have an end?"

"If so, then what becomes of the undeveloped souls at that time?"

"Does Darwin's theory of the origin of species conform in any way with Theosophy?"

"On page 52 of 'The Outline' I find . . . 'The innate qualities with which the child is born' Will you explain this?"

"I was pleased to hear you refer to some of the virtues of the Emperor of Japan and the Dowager Empress of China. . . . Would you kindly expound as clearly as you can in so brief a time, as to Gautama, the Buddhist?"

Part of note handed me at Alcatraz Island. . .

"I am very glad that at last one of the Universal Brotherhood kindly thought of coming to Alcatraz to spread a little light on Theosophy. I have spoken to many of the men here of Theosophy and found them ignorant, not only of teachings, but of the word itself. They laughed at me and nick-named me 'The Philosopher'. I have been almost on the point of writing to the Headquarters at Point Loma (!!) to ascertain the address of some one in S. F. who would not mind coming over once in a while to speak to us here. The men confined here are not very wicked or vicious, serving sentences for merely military offences, most of them. And a great many are boys just coming into manhood. The reading material of the prison is limited, and I hope you will bring something more on Theosophy on your next trip. Wishing you much success in your work here I am etc.

Do not these specimens indicate a demand for the Light that shall lighten the whole world?

REVIEWS.

HEALTH BUILDING*

OR

HEALTH WITHOUT FADS.

By JOSEPH RALPH.

The strong commonsense which the author has woven into the text of this little work cannot fail to awaken the interest of the earnest health-seeker; and when the fundamental ideas which are here set forth are thoroughly comprehended the pathway to health will seem comparatively easy. On page first the author says: "The principle to be grasped in this connection is that there are thousands of *symptoms* of disease, but they mostly spring from a few simple roots. These *symptoms* will take care of themselves if the underlying causes are removed, and these underlying causes will invariably be found to result from some persistent violation of natural laws."

The action of drugs in modifying symptoms is clearly explained, but we are told that "unless the wrong conditions which produced the abnormality are removed, there is nothing to prevent a recurrence of the original trouble with its consequent demand for similar measures." Faith in the drug, by arousing mental and psychic action, will often assist nature to restore health: "providing, of course, that, either through design or accident, the necessary laws of nature have been conformed with."

Faith, or active mentation, is an indispensable requisite in health processes, but this must be supplemented, "either through accident or design," by obedience to the simple laws of our being: and it is

* London: L. N. Fowler and Co. Price 1s.

only by conforming to the established laws of hygiene, mental and physical, that health can be maintained, by avoiding the causes of disease. "*The road to health is by the path of right living, and there are no short cuts.*" The following brief analogy is also worth quoting: "An exalted mentation, without attention to hygienic requirements, is like blowing a fire and neglecting to place fuel on it; while to attend to the laws of hygiene, and yet allow the mentation to gravitate to a depressed condition, is like placing an abundance of fuel on the grate and shutting off the draught."

The author deals briefly with popular fads, with the microbe craze, and with the patent medicine man, who resorts to a "wilful prostitution of every sense of moral ethics." The chapters on "The Power of Mentation on the Body;" "Metabolism;" and "Breathing," are especially useful. We can cordially commend the main ideas advanced in this book—ideas based on the immutable and just laws of man's physical and mental being. We hope it will have the wide circulation which it merits.

W. A. E.

AN ITALIAN TRANSLATION OF THE BHAGAVAD GĪTĀ.

At last Italy too has its first-hand translation of the Gītā! The elegant little volume is issued by the Società Teosofica Editrice of Rome, the translators being C. Jinarâjadâsa and M. L. Kirby. The translation is in prose and so carefully done that it must be reckoned among the best now existing. As to commentaries, those of S'ankara and of Râmânuja together with those of Nilakantha (on the Mahâbhârata) and of S'ridhara and Madhusûdana have been used. A useful introduction (29 pages) deals with (1) the context of the Gītâ with the events told in the Mahâbhârata, (2) the purpose of the book (reconciliation of the Sâmkhya, Yoga and the ethics of the Vedas), (3) the date of the Gītâ, (4) the Sanskrit texts employed in the translation, (5) the Commentaries employed, and (6) the Italian translations of the Gītâ. Concerning the second and the third points, however, we do not quite agree with the translators. As far as we know, there is not a single passage in the whole Indian literature which could be quoted in proof of the supposed original enmity of the Yoga against the Sâmkhya.* On the contrary, we find the Yoga always claiming to be in complete harmony with the Sâmkhya, and, although the Yoga *practices* (Hatha Yoga) are, of course, much older than Sâmkhya, Yoga as a philosophical

* "Ognuna di queste teorie repudiava quasi completamente le altre."

system has, in all probability, from its very beginning never meant to be any other thing but *the necessary mystical complement to the rationalistic Sâmkhya*—a relation very well expressed by the words of old Bhîshma,

Pratyaksha-hetavo yogâh sâmkhyâh s'âstra-*vinis'*cayâh

Ubhe c'aite mate tattve mama tâta Yudhishtira.

(Mahâbh. XII, 301, 7) (300, 7) :

"Intuition* is the instrument of the Yogas, while the Sâmkhyas demand scientific determination. Both these tenets are truths to me, dear Yudhishtira !"

Sâmkhya teaches the logical discrimination (*viveka*) of Purusha and Prakriti, Yoga the practical temporary "isolation" (*kaivalya*) of Purusha from Prakriti. This original Yoga was quite as "atheistic" (*niris'vara*) and indifferent to ethics as the original Sâmkhya. But it gradually underwent a total transformation through the influence of the *Bhâgavata religion*, the important part of which in the *Gîtâ* too has been wholly omitted by the Italian translators. It was this influence which induced the Yogas to believe no longer in the one and only Purusha, but in the transcendental reality of numberless individual Purushas and one "special" or "highest" Purusha (*purusha-vis'esa*, *purushôttama*) differing only by grade from the lower ones ; to teach no longer the "isolation" of the One Self from impermanent Nature, but the "union" (Yoga)† of the individual to the highest soul ; ‡ to put on the side of mystical concentration a *kriya-yoga* calling for purity of life and devotion to God. The Sâmkhya participated in this influence of the *Bhâgavata-mata* only the very first time. Then, after having adopted concerning the Purushas about the view of Patañjali (comp. last note), it abolished the personal highest Purusha, declaring him superfluous and contradictory to the law of Karma, and so only kept the many individual and yet absolute souls—a contradiction only explicable, as seems to us, by our above hypothesis of its origin. Even this Sâmkhya, however, has never been combated by the Yogas.

Another mistake is that "the cult of Krishna did not [yet] exist in the fifth century B.C.," because "it is not mentioned in any Buddhist work." For this *argumentum ex silentio* is not yet sufficiently estab-

* For this sense of *pratyaksha* comp. Brihadâr. Up. III, 4, 1 : *Yat sâkshâd aparokshâd Brahma ya âtmâ sarvântaras tam me vyâcakshva iti.*

† This meaning of *Yoga* is comparatively modern, the older one being "yoking, straining" (*i.e.*, the senses); comp. Lat. *jugum*, Greek, *zygon*, Engl. *yoke*.

‡ Not yet quite this doctrine, but a most curious transition state is represented by the *Yoga Sûtras* of Patañjali : God helps the souls (being just as uncreated as He) to attain to *their* absoluteness (*kaivalya*) !

lished and would only prove that at a certain time in a certain region of India, Krishnaism did not belong to the common creeds. That Krishnaism is considerably *older* than Buddhism is proved, apart from several other reasons, by the fact that " Krishna Devakîputra " is mentioned by one of the two oldest Upanishads, viz., Chhândogya Upanishad (III. 17, 6) which must have existed already in the eighth century B.C.

As to the supposed *Christian influence on the Gîtâ*, this theory is no longer, as our Italian translators believe, to be regarded as a serious one. It has been shown by several scholars (Barth, Telang, Hopkins, Garbe) that the visit at S'vet'advîpa narrated in the twelfth book of the Mahâbhârata (Adhy. 387-388) has nothing to do with any historical fact ; and we know from Pânini (IV., 3, 95 and 98) that *bhakti* in the usual sense was a characteristic of the followers of Vasudeva already in his time, *i.e.*, the fourth century B. C. * That Krishnaism has influenced Christendom, is probable by many parallels, *e.g.*, the fact that Krishna had grown up among herdsmen, whereas these are suspicions and do not occur anywhere in the New Testament but in the birth story.

O. S.

A WOMAN'S VERSION OF GENESIS II., 18-25.†

BY ELLEN GASKELL.

This little book of 248 pages is devoted to woman's place and position in the world, from the "beginning" to the present day.

There are many good ideas in it though they are not new, but some old truths need repeating many times to impress them upon the mind of the world. The author seems to put rather too much blame upon men in general, for though *some* are ignorant and even cruel in their treatment of women, *all* are not. It is true that *neither* sex alone can rule the world and make the world what it should be ; that each has a work which the other cannot do ; each should honor and respect the other. We find here good wholesome truths about society and the trouble and sorrow which come by men's greediness for gold and worldly possessions, and the lack of truthfulness and honesty and the general selfishness of humanity. This book may do good to many by bringing certain truths home to them, and showing how those who call themselves "Christians" often do not live up to the true teachings of

* Garbe, Die Bhagavad Gîtâ, pp. 33, 34.

† The Advance Press, 182, Upper Richmond Road, East Sheen, Surrey, England.

their religion, but rather follow the promptings of their own lower natures instead.

A WOMAN.

THE DEMONISM OF THE AGES: SPIRIT OBSESSIONS.

VACCINATION A CURSE.

BY DR. J. M. PEEBLES.

Judging by these books, when Dr. Peebles speaks it is with no uncertain sound, and he writes with no idea of leaving the reader in any uncertainty as to his views. They are both very forcible expressions of his opinions on the subjects dealt with.

To the Theosophical Student there is in the first nothing particularly new in the general nature of the contents; spirit obsession seems undoubtedly to be a fact in nature, a deplorable one, but still a reality; yet many of the stories told by the author are new and are of interest. That some were obtained through "mediums" need not detract from their interest, nor from their value. The Doctor's chief point is that those obsessed by evil "demons" may be relieved by outside influence and he claims that he himself has relieved many. "When in India the second time, I spent much of my time for months in 'Casting out devils,' that is, in demagnetising the victim, and removing the obsessing demon. My success was almost marvelous to myself * * * I command—I speak the 'Word' in the name of Christ." That is his particular method of doing it; other strong willed people may do it in the name of other teachers, or their own. To this Dr. Peebles would not object, as he says "Saviours are Soul rescuers," and "Christ then, much like the Buddha, is the Sun of Righteousness and the Saviour of the world." But outside help should only be called if the one obsessed fails to relieve himself, and on this point the author says "avoid all promiscuous spirit circles." His advice on the whole is not in the direction of idealism—"converse with them," he says, "kindly, candidly, just as though they were clothed in their fleshly garments. Tell them they are not wanted." And "those believing themselves troubled, obsessed by these spirits of moral darkness, should rectify their daily habits in regard to hygiene, associations and trains of thought." The book is really of more interest to spiritists and spiritualists.

When we come to deal with "Vaccination" we are on debatable ground. Many theosophists, "advanced" enough on religious matters, are still orthodox with regard to many social and political matters, and the belief in "Vaccination" is, with many, an orthodox belief; and in most

countries Vaccination is compulsory. Dr. Peebles is heterodox with enthusiasm ; and in support of his contentions he quotes Dr. Alexander Wilder, Dr. Alfred Russell Wallace, Dr. George Wyld and many others. As it is now optional in Switzerland and Great Britain, and certainly in the British Colonies, the law is not rigidly enforced. It is evident that the belief in it is weakening, and attacks on it such as these of Dr. Peebles are becoming more and more frequent. But it is purely a matter for the individual to decide for himself, and the columns of a Theosophical journal need not therefore be greatly made use of for the purpose of ventilating the subject. The reviewer has made up his mind on the matter and can therefore thank Dr. Peebles and wish " more power to him." To those in doubt or to those who have not considered the matter the book may be recommended, together with the idea that Vaccination may in some cases act as a kind of forerunner of spirit obsession.

F. D.

THE SCIENCE OF THE LARGER LIFE, *

BY URSULA N. GESTEFELD.

MENTAL HEALING, †

BY L. E. WHIPPLE.

The increasing number of readers of " Metaphysical " books, the increasing number of followers of the various schools of healing (it seems to be as much a matter of physics as of metaphysics) bear evidence that there must be much in them to attract attention and to reward examination, to many minds. The movements are successful ; and all theosophists should be sympathetic, not on account of their success, but because of their relationship to our own movement. There is a relationship ; they are part of the great forward and upward step that is now being taken by humanity, and one can only wish them more success. " The Science of the Larger Life " is described as a " series of essays " from the author's works. Not being acquainted with them I cannot say if the selection is a good one or not, but the essays themselves are sufficiently varied, and, on the whole, deal much more with the " larger life " than with the conditions of the body, either healthy or unhealthy. Mrs. Gestefeld belongs apparently to a larger school ; and apparently the source of her knowledge is quite within herself. Therein she may claim a superiority over many theoso-

* London. Philip Wellby. Price 3/6.

† New York. The Metaphysical Publishing Co.

phists who are only students, more or less humble. The same remark applies to Mr. Whipple. A quotation from his book may be *a' propos*. "What is Mental or Metaphysical Healing? Metaphysical Healing is a mental method of establishing health through knowledge of the principles of Metaphysics. The principles of Metaphysics are the permanent laws of the universe, therefore they are the underlying laws of human existence." "In what sense is it properly Metaphysical? It is metaphysical in the sense that every step in its practice is taken in exact accordance with some definite fundamental principle of the living activities of Being. Being is the active, conscious reality of the universe."

"What knowledge is the basis of the theory? The theory is based upon knowledge of those laws which are fundamental to human life, and which in repeated tests prove to be the same for all individuals, varying only in degree of intensity, never failing or becoming imperative while life remains."

The theory then is apparently based, solely, upon experiment; and may therefore be classed as empirical; and the whole "Science" may be said to be empirical physico-psychology. In this connection it is well to remember that Mr. E. D. Fawcett in his "Riddle of the Universe" has placed the greatest credit he can give to the work of theosophists to *psychological-empirical* activity*; and he refers to their "somewhat crude Metaphysic."

The weak point in the work of Mental Healing is apparently in the line of surgical cases. Mr. Whipple (p. 88.) admits:—"It is not yet within the scope of mental action to set a bone of important size * * * a competent surgeon is required to properly reduce the fracture, and to splint and ligate, so that the bones cannot leave their natural position; otherwise nature has no power to repair the injury." But that is due to merely "mechanical" knowledge; but I am inclined to think that a little more of the mechanical knowledge and training would considerably increase the value and beneficial results of the work of the mental healer. As it is, I have known*of some marvellous removals of diseased conditions, followed by equally marvellous disastrous consequences.

Other features of the school there are. In the preface the author claims that—"The science of the system goes beyond mere money-getting (one of the sordid phases of it)—it reaches to health-building. The philosophy extends above theory-structure; it embraces soul-

* "Riddle of the Universe." Preface, p. vii.

culture and uplifts the mind until it recognises its own powers which have their root in spiritual energy. * * * It is a character-builder ; a developer of the understanding ; a force producer ; a civilizer of the sense-nature and a spiritualizing influence to the mind." And there let us leave it.

F. D.

THEOSOPHICAL BOOKS IN BULGARIA.

A series of Bulgarian translations of theosophical books has begun to appear at Sofia under the name of "Theosophical Library (Bibliothèque Théosophique)." The first two volumes, nicely bound and printed, are Mr. Leadbeater's "An Outline of Theosophy" and "Clairvoyance." Together with them a Bulgarian book on "Reincarnation" is sent to us, being a compilation by Mr. Nickoff, mainly based on Mrs. Besant's book on the subject. The next book in preparation for the series is Mr. Leadbeater's "The Other Side of Death." As we hear, the interest in Theosophy is spreading rapidly in Bulgaria.

O. S.

A Gujarati translation, by Mr. Dulerai M. Oza, of Mr. Warrington's excellent descriptive summary of "Theosophy and Occultism" has been published in pamphlet form by the Bhavnar Branch and is for sale at The *Theosophist* Office. Single copies one anna ; per hundred, Rs. 5.

"THE CONGRESS AND CONFERENCES OF 1905." *

This is a collection in pamphlet form of all the papers read at and submitted to the Industrial Conference at Benares, and the presidential addresses delivered at the Benares sessions of the Congress, the Social Conference, the All-India Temperance Conference ; with various other addresses.

"GOD IS CONSCIOUSNESS : " a pamphlet by A. Justin Townsend, of Lynn, Mass., U. S. A.

* G. A. Natesan & Co., Madras. Price rupee one, Free to subscribers of the *Indian Review*,

MAGAZINES.

The Theosophical Review, February : After the conclusion of "The Mountains of Lebanon," by Amada, we note "The Strange Story of a Hidden Book," by Bhagavân Dâs. The second part of this article touches briefly upon the history of Pandit Dhanrâj, a blind person who "is scarcely twenty years old ; yet it is calculated that he carries in his memory a mass of Sanskrit literature equal to about thirty *Mahabharatas* in bulk." During a period of about fourteen years it is stated that "he has been doing nothing else than 'committing to memory' at an average rate of about 1,000 shlokas every day." A list of books forming a complete "Encyclopædia of Sanskrit learning," as furnished by this marvellous memorising Pandit, is reproduced, and covers about a page and a half of the *Theosophical Review*. As the writer says—"what hopes of lengthened chases through the mazes of Sanskrit literature" this awakens. The article is to be continued. "The Birth of a Little Light-Ship" is a beautiful allegorical fairy story, for little readers, by Erinys. Mr. Mead gives us, as near as can be ascertained, the views of "Origen on Reincarnation," and in summing up the evidence, Mr. Mead says :—

It therefore follows that those who have claimed Origen as a believer in reincarnation—and many have done so, confounding reincarnation with pre-existence—have been mistaker. Origen himself answers in no uncertain tones, and stigmatises the belief as a false doctrine, utterly opposed to Scripture and the teaching of the Church.

It is to be hoped, therefore, that members of the Theosophical Society at any rate will in future be on their guard against making loose statements on this subject."

Miss A.L.B. Hardcastle writes on "Jesus the Messiah, and Enoch the Nazarene ;" and Mrs. Cooper-Oakley gives the first instalment of "The Goliardi or Jongleurs : Their Origin and Connection with Freemasonry," Fio Hara contributes a very interesting paper on "The Advance of Science towards Occult Teachings," and says, aptly, in the opening sentence :

Daily in our reading of the gatherings of this learned society or of that, we cannot fail to be struck by the immense strides that science is making towards the long-guarded areas of occult knowledge.

The writer of the article wisely cautions us, however, against taking as "absolute fact" all that we "read in a scientific or a Theosophic journal." Dr. J. A. Goodchild writes very appreciatively of his friend, the late Dr. William Sharpe, a talented author and poet, who in former years wrote over the pseudonym of Fiona Macleod.

Theosofisch Maandblad (January). There is a continued translation of "Man's Place in Nature" and Chapter VII. of "States after Death."

A translation of "Nature's Mysteries" which deals with the use and abuse of Spiritism ; one of a portion of Mr. Leadbeater's "Glimpses of Occultism" ; and one of Dr. Steiner's "How is Consciousness on the Higher Planes Obtained ?" follow.

Theosophische Bewegung (February). This number is mainly occupied with a discussion—with the arguments *pro* and *con*—of the proposal to put up a building in Amsterdam to be used as the Dutch headquarters of our Society and to bear the honoured name of the late P. C. Meuleman.

De Gulden Keten (January) is an interesting number, being full of stories for children, all calculated to awaken their moral perceptions and a perception of the realities in the hidden side of nature.

Broad Views (February) : It would almost seem that Mr. Sinnett's magazine had derived added strength and interest by the change of publishers and external appearance. The leading article in the February number, taking the late General Election for its text, arraigns with biting sarcasm the existing conditions in elections in the matter of the holding of meetings, the system of canvassing for votes and the free hand given to the scum of the population to insult and maltreat candidates for Parliamentary honours, however, noble they may be in their record of public service, their intellectual culture and their moral characters. The next article, entitled "How do you Know ?" deals with the challenge almost invariably given to witnesses to occult phenomena by those who have never entered upon that field of research. The tone of the article is dignified and the exposition worthy of respect. A story called "The Lady of the Manor," also by Mr. Sinnett, is extremely interesting, especially to such as are familiar with occult literature. A dishonest guardian, a junior partner with her father in a great colliery which she had now inherited from her father and which constituted her great wealth, finding that the heroine could be easily controlled by mental suggestion, in what is called the "willing game," had forced her, unconsciously to herself, to sign her name to a document in which she bound herself to make over to the guardian her whole right, title and interest in the colliery, in case she should marry any one save himself. In course of time she became engaged to the hero of the story and then received a lawyer's letter demanding her to fulfil her promise thus dishonorably obtained. When the thing culminated in a lawsuit and the parties were present, the plaintiff's attorney stated his case and handed up to the Judge the document which formed the basis of the whole claim. The Judge,

looking at it, said there must be a mistake, for this was but a sheet of blank paper! The paper was the same but *every trace of writing had disappeared*. The plaintiff's claim was, of course, immediately dismissed. This recalls a story told me by H. P. B. herself, in which a young student, technically guilty of forgery but really innocent, was saved from prison by the disappearance of the alleged forged signature from the back of a certain cheque when it was handed for identification to a certain witness versed in occult science who was in court under examination. It also brings to mind the somewhat similar story about Apollonius of Tyana being arraigned before the tyrant, Nero, but who was perforce acquitted when it was found that the indictment against him had also mysteriously disappeared from the paper on which it was written.

Révue Théosophique (January) : An admirable lecture by Dr. Pascal, given at our Paris headquarters on the first Sunday in December, opens the table of contents of this number and shows, like all things which emanate from this distinguished author, the combination of high scholarship and clear insight into Theosophical questions.

Bulletin Théosophique : The January number of the *Bulletin* devotes itself to Society news in its own and some other Sections. One of the features of the forthcoming Federation Congress will be a musical demonstration under the charge of that highly competent musician, M. Edmond Bailly, to whom members of the Society who wish to have their compositions considered, are to send in their manuscripts by a fixed date.

Théosophie (January) : This pretty little organ of the Belgian Branches of our Society presents its readers with a Frontispiece representing an angel bringing in its arms the baby New Year.

Sophia (January) : This is an interesting number of our Spanish contemporary. It opens with a stimulating editorial article upon the New Year, under the title of "Sobre La Piedra Blanca" (Concerning the White Stone). The number is largely occupied by the concluding portion of an essay on "The Persistence of Error," by Abuhamid-Mohamed-Algazel, besides which there are translations of articles by Mrs. Besant and Mrs. Marion Judson.

La Verdad (January) : Since the fat, naked goddess disappeared from the cover of this interesting South American periodical (presumably to go into her bathroom!) we feel disposed on receipt of each succeeding number to thank our friend, Commandant Fernandez, the Editor, for his kind intervention. The number before us begins with

an editorial note on the Old and New years, which is followed by translations from Dr. Pascal, H. P. Blavatsky, A. P. Sinnett and Annie Besant, and an original article on "Supermundane Man" by Lob-Nor. In the Paragraph department there is a translated note from the scientific journal, *La Lumière*, telling us that there has been discovered on the island Gran Comore a species of coffee closely allied in botany to the *Coffea Arabica*, which does not contain even a trace of the alkaloid, Caffeine, the alleged source of all the evil effects of coffee upon the human system. Let us all heartily pray that this may be true and that the non-noxious berry may have the same delicious aroma as its familiar congener.

A Javanese Theosophist Magazine : We have to acknowledge with thanks the receipt of five numbers of a new magazine started in Java under the title *Pewartala Theosophie*. It is destined for the whole Dutch India and therefore written in the Malay language.

Theosophia, for January, contains the following articles : "Truth," by M. W. M. ; "Enoch," by Mrs. A. S. Obreen ; "Influence," by X. ; "Ruusbroec, the Mystic," by G. Henvelman ; "Pythagoras and his School," by Mary Cutberton ; "Theosophical Language," by H. J. van Ginkel.

Omatunto, for January has the following table of contents : "*Omatunto* in the year 1906" ; "The Tower of Babylon" ; "In the search for Reality ;" "The Sexual Problem in the light of Theosophy" ; "Theosophy in Questions and Answers : I. ;—The Theosophical Movement" ; "Theosophy—a Moment's Pleasure" ; "Iris—a Summer Fancy" ; "Theosophy in Canada" ; "Letter to the Editor ;" "Some words on behalf of the Red Book (the work on the sexual question) ;" "Is Divine Wisdom One-sided."

The Theosophic Gleaner, for February, continues Mr. Sutcliffe's important paper on "Theosophy and Modern Science" ; also Mr. Masâni's series of articles on "Persian Mysticism," Mr. Mâhluxmi-vâlâ's "Wave of Dissent among the Parsis," and Mr. N. K. Ramasami Aiya's "Logic of Religion." "The Rationale of Psychic Faculties" notes the death of Dr. Slade, 'the medium,' and reprints certain articles relating to the accusation brought against him and the persecutions which he suffered at the hands of the ignorant as well as the over wise ; and also extracts from a paper read by Sir Oliver Lodge before the Society for Psychical Research, bearing upon psychic phenomena in general. Under the heading, "Lest we Forget," the

Editor publisher an old letter on "Reincarnation," which Mrs. Besant wrote to the Editor of the *Indian Mirror* some time ago.

The Dawn, January, outlines a scheme of "National Collegiate Education" for the proposed National University in Bengal and tells "How to start Industries with small Capital," giving practical instructions in "Match Manufacture."

The N. Z. Theosophical Magazine, January. The chief articles which we note are, "The Evidence for Theosophy," by L. W. Rogers; "Welcome Progress," by C. W. Leadbeater; "Do We Return to Earth?" by Agnes E. Davidson; "Time," by C. E. Smith; and, "Wanted—a Master Mind," by L. B. de L.

Modern Astrology, February. Among the mass of interesting reading in this number is "The Story of the Edelweiss," a beautiful legend, by Bessie Leo.

Theosophy in Australasia, January. The main articles are—"The Devas of Colour and Sound," "Character and Destiny," "The Burden of Creeds," and "Theosophy as a Guide in Life."

Central Hindu College Magazine, February. Among the numerous articles in this issue we notice one by the Editor—"In Defense of Hinduism," and an illustrated paper on a Japanese life.

The Brahmavaddin. The December number, which has just appeared, is a good one. "Ideals of Hindu Households," is especially noteworthy.

ALSO RECEIVED :—*The Theosophic Messenger*, *Theosophy in India*, both doing excellent work in their respective Sections, *Light*, *The Harbinger of Light*, *Banner of Light*, *The Grail*, *Indian Review*, *The Arya*, which has interesting reading matter, *Mind*, *The Arena*, *Phrenological Journal*, *Notes and Queries*, *The Light of Reason*, etc., *The Vdhan*, *The Maha-Bodhi Journal*, and *East and West*, the latter of which we have not space to review.

CUTTINGS AND COMMENTS.

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

There is an interesting article on this subject in the "Trial by Madras Mail, from which we take a few particulars. ordeal in India." "This practice has died out almost entirely in modern India, but it is very clear that, at one time, not so very long ago, it had quite as much vogue in this country as it has in Africa at the present, or it had in Europe in the middle ages. The most authoritative texts relating to ordeals are to be found in about two dozen *slokas* occurring in the 'Divyaprakarana'

(or chapter dealing with oaths and ordeals) of Yagnavalkya's 'Smriti,' and these verses are elaborated in Vignanesvara's Commentary, called the 'Mitakshara,' which is the chief text-book of Hindu Law in all the Provinces of India except Bengal."

"More than one foreigner of note, writing in the distant past, has described some of the ordeals existing in ancient India. Ktesias, the Greek traveller, mentions in his *Indika* that the water of a particular well which he came upon in the course of his travels in this country had the peculiar property, when drawn out, of congealing to the thickness of cheese. If a small quantity of this was made into a powder and administered in water to a person accused of any crime, he confessed all his transgressions. The Chinese pilgrim, Fa-Hian, relates something very similar which he observed in a country called Udyana, lying to the north of Peshawar and west of the Indus. Pliny had much earlier reported something similar of an Indian plant. Persons suspected of any offence were made to swallow pills made from its roots and administered in wine, and, if they were guilty, they were tormented by visions, and lost no time in confessing. Although the origin of the drink mentioned by Ktesias may be incorrect, it can hardly be doubted that it was used for judicial purposes. In Northern India, the magic circle was used both as an ordeal and as a means of compelling payment of a debt. Thus we read in Marco Polo:—'If a debtor has been several times asked by his creditor for payment and shall have put him off day by day with promises, then if the creditor once meet the debtor and succeed in drawing a circle round him, the latter shall not pass out of the circle until he shall have satisfied the claim or given security for its discharge. If he in any other case pass this circle, he is punished with death as a transgressor against right and justice.' The most authoritative sources from which we can obtain accurate and exhaustive knowledge of the ordeals used by the Hindus are the 'Smriti' and the Commentary thereon mentioned already."

"The curious reader who is precluded from referring to the original authorities will peruse with interest and advantage a paper on 'The Trial by Ordeal among the Hindus' contributed to the Asiatic Society by Warren Hastings, and compiled by Ali Ibrahim Khan, who was Chief Magistrate of Benares a hundred and twenty years ago ('Asiatic Researches,' Vol. I, p. 389.) I can here attempt merely to indicate the different forms of ordeal in the barest outline. 'The balance, fire, water, poison and the holy image—these are the ordeals used to test innocence when the accusations are heavy and the accuser is willing to hazard a mulct.' So runs the text of Yagnavalkya, but the Commentary adds four other ordeals, three of which, however, are simply modifications of the ordeal by fire. A record of more than one trial by ordeal which took place at a more recent date is preserved in the paper of Ali Ibrahim Khan's to which I have referred, and it is interesting to note that the Mahomedan Magistrate presided in person over some of these ceremonies, though with reluctance."

"The practice of ordeals is frequently mentioned in Indian legends and folk-tales. Lieutenant Colonel R. C. Temple, *Bart., C.I.E.*, than whom there is no greater authority on these matters, refers to the ordeals described in the legends current in the Punjab."

"I have not left myself much space to describe any of the ordeals which figure prominently in Indian literature, but I cannot conclude without making a reference to the best known of them, the one narrated with such touching simplicity in the *Râmâyana*. When Lanka had been captured and the Rakshasas vanquished, Râma assembled his warriors around him and caused his wife, Sita, who had just been released from captivity, to be brought to his presence. He then addressed to her a most cruel and insulting speech :—'I have suspected thy character,' he said, 'I shall have nothing to do with thee. Thou wert seated on Ravana's lap and looked at by him with lustful eyes. Live with whomsoever thou listeth, with the Rakshasa, Bibhishana, or any of my brothers, Lakshmana, Bhârata, or Satrugna.' When these words smote their ears, the entire assembly were melted to tears, and Sita, 'trembling like a creeper torn by the trunk of an elephant,' made a piteous appeal to her husband which was all sweet reasonableness. But finding that it was entirely lost upon Râma she requested Lakshmana to prepare a funeral pyre, which he did with a heavy heart. Then the pure and gentle lady reverently circumambulated her lord and, invoking the gods and the Brahmins, leapt into the flames. Thereupon, from all sides, there arose the lamentations of the Rakshasas and the monkeys ; and the gods, with Brahma, Siva, Yama and Varuna at their head, arrived on the scene. They set about appeasing the hero's wrath with sundry subtle praises, and a great miracle happened. The god of fire, Vibhavasû, rose up from the burning pyre, with Sita seated on his lap and delivered her to Râma saying :—'Here is thy Vaidehi, O Râma. No sin hath polluted her ; neither by word, deed nor understanding hath she swerved from loyalty to thee. Do not speak or think otherwise—I do command thee.' Thus addressed, the delighted husband explained to the great assembly the reason for his strange behaviour which had so pained and puzzled them all. 'If I had taken back the daughter of Janaka without testing her purity, people might say that I was lustful and ignorant of morality. Sita is mine,' he said proudly, 'and has always been mine only, as the rays belong to the sun,' and he drew her lovingly towards him."

* * *

Alcohol : *The Friend of India* (15th June) gives the opinions
should it be of certain noted men, soldiers and scientists, concerning
classed as a the properties of alcohol, with comments thereon. We
poison ? quote from its columns :

Sir Frederick Treves is now to be added to the large number of distinguished medical men who condemn even what is popularly called the moderate use of alcohol. Speaking at a Church of England Temperance Society meeting in London last month he said that alcohol was strictly a poison, and the limitation of its use should be as strict as that of any other kind of poison. Referring to his experience in South Africa, Sir Frederick said that on the march to Ladysmith the soldiers who were drinkers fell out as though they were labelled. But if the British soldier has not by this time learned that alcohol is his worst enemy, it has not been from want of telling. Many years ago Lord Wolseley declared that 90 per cent. of the crime in the Army was due to drink, that when the supply of spirits was stopped on active service the improvement in the health of the men

was as marked as that in their conduct. Lord Roberts' saying has often been quoted that the work of the Army Temperance Association is equivalent to the addition of a couple of brigades to the forces.

There is hardly a sportsman in India who would not say that this principle is equally applicable to his favourite pursuit : that for a long tramp in the sun and a steady aim total abstinence is the prime necessity.

Perhaps the part of Sir Frederick Treves's speech that should be most emphasized in India is his confident assertion that the use of alcohol is diminishing in a very noticeable way in hospital practice in England, and among professional men who do hard work during the day. In this respect public opinion in the East is somewhat behind the time, and the idea dies hard that in a tropical climate an alcoholic stimulant is almost a necessity. One of the first living authorities on Pharmacy, Professor Whitta of Belfast, in one of his works on that subject, points out that 'stimulant' is a misnomer when applied to alcohol. A stimulant, strictly speaking, is something that adds to the working power of the bodily organism or some of its constituent parts. Thus the group of drugs known as heart stimulants actually increase the muscular force which the heart brings to its work. But alcohol has no such action. It belongs to the group of narcotics, and its supposed stimulating effects are just the first stage of intoxication. There is an old story told of Sir Charles Napier in his Indian days. One day he was one of a group of forty men who were all knocked over with sunstroke. He was the only one who recovered, and this he attributed to the fact that he was a total abstainer.

*
*
*

AN EXCHANGE HAS THE FOLLOWING :—

Field Marshal "Oyama knows his officers, and how to place them
Oyama. where they can do the most effective work. Under
him the army is like a perfect pyramid, with Marshal
Oyama at the top, the generals under him, the officers
and non-commissioned officers in their several grades, and lastly the
base of the common soldiers.

His edicts are the army's law. On the walls of the barracks and on the sides of the tents, at the foot of every cot of the soldier, he has directed that a printed copy of the seven Japanese moral principals shall be hung, in order that the last thing the soldier sees on retiring for the night and the very first thing that greets him on awakening in the morning shall be these precepts.

Every morning after roll-call the captain of each company reads these precepts aloud to his men. He then makes the men recite them in a body, and afterwards calls upon the soldiers individually to recite them. Any man making a mistake is sent at once to the guard-room. It is also part of the officer's duties to give lectures to their men on the great soldiers of all times and nations, from Alexander downwards.'
