

giving the book its title. No words of mine can adequately place before you the merits of these truly *Theosophic* essays, or give you any just idea of the wide view of "men and things" taken by the gifted writer. In the last essay contained in the book ("Defence of Criminals"), I find such a wealth of occult thought, that the only difficulty is to refrain from giving you the entire essay *verbatim*! The following extracts will, however, prove sufficiently the *reality* of the spread of occult truths in the West—and the fact that they take root, and multiply exceeding abundantly, in minds whose inner growth has brought them to the stage where they are prepared to receive them with profit, not only to themselves, but to the world at large.

Touching Consciousness, our author says:—

"We actually every day perform and exhibit miracles which the mental part of us is utterly powerless to grapple with. Yet the solution, the intelligent solution and understanding of them, *is* in us; only it involves a higher order of consciousness than we usually deal with—a consciousness possibly which includes and transcends the ego and the non-ego, and so can envisage both at the same time and equally—a fourth dimensional consciousness to whose gaze the interiors of solid bodies are exposed like mere surfaces—a consciousness to whose perception some usual antithesis like cause and effect, matter and spirit, past and future, simply do not exist. I say these higher orders of consciousness are in us waiting for their evolution; and, until they evolve, we are powerless really to understand anything of the world around us." And I will conclude by giving you a hint of the line, Carpenter takes, in the essay entitled, "Modern Science—a Criticism." ".....Similarly with other generalities of science; the 'law' of the Conservation of Energy, the 'law' of the Survival of the Fittest—the more you think about them, the less possible is it to give any really intelligible sense to them. The very word Fittest really begs the question which is under consideration, and the whole Conservation law is merely an attenuation of the already much attenuated 'law' of Gravitation. The chemical elements themselves are nothing but the projection on the external world of concepts consisting of three or four attributes each: they are not more real, but very much less real than the individual objects which they are supposed to account for; and their 'elementary' character is merely fictional.....The whole process of science and the Comtian classification of its branches—regarded thus as an attempt to explain man by mechanics—is a huge vicious circle. It professes to start with something simple, exact, and invariable, and from this point to mount step by step till it comes to man himself; but indeed it starts with man. It plants itself on sensations low down (mass, motion, etc.) and endeavours by means of them to explain sensation high up, which reminds one of nothing so much as that process vulgarly described as 'climbing up a ladder to comb your hair'.....Some day perhaps, when all this showy vesture of scientific theory (which has this peculiarity that only the learned can see it) has been quasi-completed, and humanity is expected to walk solemnly forth in its new garment for all the world to admire—as in Anderson's story of the Emperor's New Clothes—some little child standing on a door-step will cry out: 'But he has got nothing on at all,' and amid some confusion it will be seen that the child is right."

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"LOOKING BACKWARD," AND THE SOCIALIST MOVEMENT.

SOcialism! With what varied and conflicting associations is this much-abused term fraught. To the votary of fashion, to an ill-read and complacent bourgeoisie, to the sleekly optimistic capitalist and others of that ilk, it suggests nothing short of a general social collapse. It is redolent of the pétroleuse, prophetic of 'red ruin and the breaking up of laws.' In the eyes of the orthodox political economist it represents simply a blundering attempt to solve the great industrial problem, a laudable but faulty project of reconciling the long contending parties marshalled under the banners of Labour and Capital. To the individualist again—and in this category must be comprised representatives of such diverse political schools as Mr. Auberon Herbert and Mr. Benjamin Tucker, the anarchist—it appears to sanction an unwarrantable interference with the liberty of the individual. Other objectors apart, a large majority of men of science, together with the élite of modern philosophers headed by Mr. Herbert Spencer, regard it as subversive of the basic condition of Evolution—the natural selection of the fittest in the struggle for existence. Despite, however, all opposition, penal laws directed against its advocates, the passive selfishness of the aristocratic and middle classes, the bias of interested critics, and the honest scorn of the 'best economic thought,' the Socialist ideal is in all quarters winning the hearts of the European masses. And not alone the masses. In almost every community, thinkers of unquestioned depth and candour join with the workers in picturing the Utopia that is to result from the coming reconstruction of society. Thus it has come to pass that we find one out of every five German electors a socialist, while the stream of popular opinion in Italy, France, England, and the United States is rapidly veering in this direction. Truly a surprising change has within recent years 'come o'er the spirit' of the dream of Western politics.

It may not unreasonably be thought that some excuse ought to be forthcoming for introducing so moot a social question into these avowedly neutral pages. That excuse, if called for, is, I venture to think, not far to seek. It is, indeed, based on the fact that the furtherance of "Universal Brotherhood" and of the general spirituality (so-called) of the world, is one of the aims of the Society of which we are members. Now in this connection I need but allude to the now dominant and, to my mind, impregnable doctrine that the elevation of the moral tone of a nation involves the prior bettering of the various economic conditions under which it exists. Obviously, therefore, if the hope of spiritualising the masses can be shown mainly to depend on the possibility of reconstructing the social organism itself, it would be mere hypocrisy on our part to evade that and other collateral problems. "Universal Brotherhood," in fact (unless it is to remain an empty phrase), must take a very definite form when great social issues come up for discussion; its profession is inconsistent with adherence to a vast number of existing customs and institutions obtaining in India, Europe and elsewhere. However, in making an excursion into the hazy cloudland of theory, it is perhaps superfluous to urge these points. After all, the universal interest now excited by the topic under discussion constitutes the most reputable of its various credentials.

I propose, therefore, in the course of this short essay to give a brief account of the rise and propaganda of Socialism, preparatory to examining the claims of that most interesting and successful book of Mr. Edward Bellamy, the title of which forms the introduction to this paper. The success of this popular version of the Socialistic Utopia has been remarkable, some 300,000 copies of the work having been sold. Despite, therefore, of the great differences obtaining between the political and industrial conditions of Europe and India, it is only reasonable to assume that a bird's eye view of its contents will prove of no scant interest to our readers.

To begin with Socialism proper, the economic creed which Mr. Bellamy has merely sought to provide with a practical working machinery. Modern Socialism may be defined as a movement having for its aim the *nationalisation of Land and Capital*,* the investiture of the State with the sole ownership of the means of production. It is argued, and rightly, that the mode of the distribution of wealth is solely a matter of human convenience, and that it is consequently imperative on us to reorganise society on the only basis which will ensure the most just and equitable division of the produce of human labour among the workers. The study of Evolution has, it is urged, familiarised us with the fact that human society has manifested a sure though chequered advance ever since the time when the 'primeval men of the stone age' gathered together in their caves, goodness knows how many thousands of years ago. European peoples, the most recent anthropological triumph of Nature's 'prentice' hand, have, it is alleged, only emerged from the gloom of feudalism to cope with the scarcely

* Under Socialism I am here including Communism, which differs from it only in advocating an equal distribution of produce to every member of the community.

less detestable rule of the capitalist. Surely then analogy suggests a step forward and the passage into a new phase of social evolution. Who is to draw the line where industrial reform is to stop or to cry 'Thus far and no further' to the militant sons of Progress? Very indignant are writers of this advanced economic school with what they regard as the "pseudo-evolutionism" of Mr. Herbert Spencer on this special head. For Mr. Spencer and those who think with him not only consider their opponents as popularising a vicious economic fallacy, but as initiating a "coming slavery" from which every independent citizen ought to shrink.* But I am anticipating.

Like the social organism which they now seek to remodel, the creeds rejoicing in the generic name of Socialism have themselves undergone a long process of development. Framers of ideal states have, in truth, been always forthcoming in plenty, from the time when Plato penned his ingenious "Republic," to that of Karl Marx, Bebel and Belfort Bax. But it is a fact worth noting that the first known applications of socialism were carried out, not by men of the study, but by practical enthusiasts who subordinated controversy to action and allowed their actual deeds to stand as sole witnesses to their convictions. It would seem that the earliest of these attempts may be deciphered in the history of the celebrated Essene community, which is believed by many to have numbered Jesus among its members. According to the accounts received from Josephus, Philo and Pliny, they appear to have been a body of men who sought freedom from the fancied pollution of "life in the world" by banding themselves together in an ascetic socialistic community. Peaceable, pure-minded and contemptuous of wealth, they were content to forego all the produce of industry except the scant portion necessary to satisfy the pressing wants of life. Marriage they discouraged. Houses and lands were alike the property of the association which was regarded, so far as possible, in the light of one family. Education was carefully attended to, old age deeply respected, while the support of the sick and infirm was welcomed as a dutiful labour of love. Later times have witnessed many similar instances of isolated socialistic enterprise, e. g., the Herrnhuters or Moravians of 1722, founded by Count Zinzendorf in Germany, the followers of Rapp, and the American Shakers who, like the Essenes abjuring matrimony, recruit their numbers wholly from without.

Interesting, however, as these departures undoubtedly are, they are mere eddies in the stream of general progress, and produce little or no reaction on the life of the nations among which they take their rise. Propaganda of a highly methodical and systematic character are necessary to effect the latter result. It is not by societies of mere enthusiasts or ascetics that the thought of the ages is moulded. Neither is it by imaginative stories of the type of Campanella's "City of the Sun," Sir T. More's "Utopia," Harrington's "Oceana" or the Baconian "New Atlantis," that the common sense King Mob, who to-day wields the suffrage in all advanced countries, is to be impressed. Graceful literary ventures may indeed go far to popularise a dry political thesis,

* Cf. Spencer "The Man and the State."

but they must at the same time rest on the bedrock of economic science if they are to survive the hawk-eyed glance of Criticism. The first requirement of an assault on modern industrialism, is to be sought in a scientific handling of data as opposed to the mere clap-trap of sentiment or the unreasoned initiative of the sectary. Realising this fact, St. Simon of France—the first really scientific socialist, was driven to draw up a scheme applicable not only to isolated groups of men, but to the social organism at large. His experiences certainly fitted him to obtain a curious insight into the vicissitudes of human life. Erstwhile a soldier who fought under the flag of Count Rochambeau in the war of American Independence, he subsequently returned to France, amassed a large fortune by dexterous commercial speculations, and then commenced to taste whatever varied relish life could afford. By a strange combination of efforts, interviewing philosophers and scientists, fêting the fashionable world, courting the allurements of debauchery, studiously traversing, in fact, the whole available range of “Earth’s poor joys,” he achieved two notable results—he parted company with his gold and initiated himself fully into the varied experiences of humanity. The result of his ensuing meditations was the formulation of a plan of international regeneration, comprising religion, politics, industry, and social relations generally. He died, however, before he could pose as an active propagandist, leaving the dissemination of his view to his disciples Enfantin, Bazard, Rodriguez and other well known innovators. Despite the failure of his schemes when tested in practice, St. Simon had a profound influence on the French mind, and, according to Mill, (Political Economy, Bk. II, Chap. 1) “sowed the seeds of nearly all the socialist tendencies which have since spread so widely in France.” His system, however, falls very far short of the modern communist ideal. In the first place it does not advocate an equal division of the produce of labour among the workers, but varies the rate of remuneration according to the vocation and ability of the individual. Each member of the proposed industrial army was to be told off to his post by a Directing Council, the election constitution of which might be determined in diverse modes, by universal suffrage for instance. Obviously the working of such a régime would imply a cast-iron official machinery, besides investing the heads of the community with a power offering unique scope for patronage, lack of judgment and mismanagement. No independent persons would indeed tamely submit to any such arbitrary interference with their liberty of choice, and the malcontent element thus generated would speedily destroy the arrangement. Most self-reliant men would, I think, justly prefer to topple this despotic bureaucracy into a sea of revolutionary blood rather than yield to its humiliating mandates. As Mill,—a warm sympathiser with the fairer side of the socialist brief—remarks “that a handful of human beings should weigh everybody in the balance, and give more to one and less to another at their sole pleasure and judgment, would not be borne, unless from persons believed to be more than men, and backed by supernatural terrors.” It is, however, one drawback of Socialism that all proposed schemes

seem to involve a more or less vicious interference with individual self-respect and autonomy.

The scheme of Fourier, the second great herald of the true scientific socialist, does not involve the abolition of individual property, or even of inheritance, but admits moreover to a certain extent the “claims” of Capital. It suggests that associations of about 2,000 persons under the sway of elected heads should organise centres of labour on districts of about a square league in extent. The shortcomings of this plan are so patent as to suggest themselves to every intelligent critic. Nevertheless, it enjoyed for some time a very considerable amount of favour. A minimum of subsistence is ensured to each member of any such association—Capital, Labour and Talent sharing the surplus produce in previously determined proportions. Grades and, consequently, rates of remuneration, are assigned by the choice of a man’s fellows. All the members were, for economy’s sake, to reside in the same pile of buildings. Lastly, the capital of the association might be owned in unequal shares, bringing in, of course, unequal dividends.

Labour, and this was one very important feature of the system, was to be rendered pleasurable by the execution of all work by “social groups,” to any number of which the individual might belong at will; his grade springing from his sources as appreciated by his mates. A fair field was thus afforded to the natural capacities of the individual, and in this respect at least Fourierism is incomparably superior to the dream of St. Simon.

The modern day Socialist, the follower of Marx, Bebel, and a hundred other notables, in contradistinction to his predecessors, confines himself, as far as possible, to a criticism of the defects, the miseries, waste, inequalities, favouritism, &c., bound up with the present industrial régime, without troubling himself unnecessarily about those administrative and executive problems which may not unreasonably be deferred for future treatment. Stereotyped schemes of social reform never work—they ignore the profound truth that constitutions proper “are not made but grow.” Hence the socialist agitator is often considered to be much better employed in attending to the furtherance of his immediate aims—the awakening of the masses and the organisation of their forces—than in formulating paper schemes of legislation which cannot have more than a provisional value relative to immediate economic data.

Patent as are the evils incidental to the reign of Capital common to European countries and the United States, they will bear very favorable comparison with the oppressive social anomalies obtaining elsewhere. This, however, is not a material point in the eyes of the progressive Western socialist. He knows not only this obvious fact to be true, but is convinced that the condition of the masses in his own particular country is, in a material sense, in the augmented ability of labour to procure comforts, greatly preferable to what it was say thirty or forty years ago, incomparably so when a still wider retrospect of national history is taken. Any such relish of improvement is however to the democracy only what the luscious anchovy is to the professional diner-out—a detail which renders him eminently capable of tackling the array of Epicurean dainties which a good cook is preparing to shortly dish up.

It is both true that a progressive increase of comfort has resulted to the working classes as a whole from the great march of politics, enterprise and discovery characteristic of the last two centuries in Europe. It is equally true that much remains to be done before a healthy social organism can be expected to put in an appearance. Eminently rational this, is it not?

Among modern socialists, however, representatives of the constitution-building school have not entirely died out. Of these Mr. Edward Bellamy is a notable example.* His book—"Looking Backward"—the close of the XIXth Century as retrospectively viewed by a professor of history in Shawmut College, Boston, 2000 A. D.—embodies a very graceful attempt to formulate a sound working scheme for the administration of the future plan for a Socialist state. In some respects this scheme resembles Fourierism, notably in its treatment of the distribution of tasks and professions: in many important particulars it does not. St. Simonism is, of course, necessarily represented in the picture of the much-talked of industrial army, but the analogies are otherwise slight. Correspondences with the notions of previous writers might also be given, but it will be best for us to proceed forthwith to a survey of "Looking Backward" itself.

Let me first, however, recall to the reader what are the main defects of the modern social fabric which appeal so strongly to the sympathies of these reformers. Needless to say the social fabric is what is known as Western civilization, the only sphere indeed in which the dream of socialism admits of any practical realisation. Socialism, if its investiture of the state with enormously extended functions is to succeed, pre-supposes an educated and all-influential democracy, a general spirit of official integrity, an already highly organized state of the national industries, and the possession of very large resources in the background. Obviously, therefore, such a momentous step as the nationalisation of Land and Capital is not within the bare horizon of practical politics outside Europe and America. So far, so good. Premising my analysis with this reservation, I may sum up the main points of the socialist indictment against the rule of Capital as follows:—

(1) 'The "humiliating dependence" of the worker on a superior—often a most galling and ignoble yoke, (2) The enormous waste of wealth caused by the faulty competitive methods for the distribution of produce, (3) The "horde of idlers"—landlords, capitalists and otherwise—who at present prey like parasites on the common stock; men, the large majority of whom neither toil nor spin but cleverly "exploit" the worker, (4) The terrible drudgery incidental to the carrying on of the existing civilisation—a drudgery the brunt of which is borne by a despised and brutalised proletariat, (5) The stigma attaching to honest manual and domestic labour, the compensation for which is miserably inadequate to the outlay in the shape of effort, (6) The relegation of the dreariest, most repulsive and worst

* Mr. Bellamy's disciples prefer, it appears, to term themselves Nationalists, thus adding a new connotation to that already ambiguous term. But in strict economic parlance they are not only Socialists, but Socialists of the advanced communistic school, as we shall see later on.

paid classes of tasks to one particular stratum of humanity; a practice highly illustrative of the manner in which the best dishes in the feast of life are reserved for the favoured few.

These six heads appear to me to constitute useful enough signposts for directing attention to the various points in the fascinating romance of Bellamy.

The hero of this work, Mr. Julian West, writing from his snug-gery in the Historical Section of a Boston College in 2000 A. D., proposes to favour the world with a survey of his experiences in the closing years of the XIXth century. How he managed to do so we shall see later on. Meanwhile, apropos of the strange economic conditions of that benighted age, he alludes as follows, to the 'independent fortune' he then enjoyed:—

"How could I live without service to the world you ask. Why should the world have supported in utter idleness one who was able to render service? The answer is that my grandfather had accumulated a sum of money on which his descendants had ever since lived. The sum, you will naturally infer, must have been very large, not to have been exhausted in supporting three generations in idleness. This, however, was not the fact..... It was, in fact, much larger now than three generations had been supported upon it in idleness than it was at first. This mystery of use without consumption, of warmth without combustion, seems like magic, but was merely an ingenious application of the art now happily lost but carried to great perfection by your ancestors, of shifting the burden of one's support on to the shoulders of others..... *interest on investments was a species of tax in perpetuity upon the products of those engaged in industry, which a person possessing or inheriting money was able to levy.*"

This clever passage, unexceptionable from the stand-point of economics, may recall to some minds that admirable sketch of the "exploitation" of the worker by capital which M. Zola has given to the world in his "Germinal." Far away down in the dangerous mines, the brutalized workman, demoralised by a filthy home and a starveling wage, slaves for the "distant Divinity"—the unseen groups of capitalists and shareholders who seize the spoils of his hopeless struggle for existence.

"To them further afield meant a distant country, awe-inspiring, inaccessible, hedged round by an almost religious grandeur where sat throned the unknown divinity in a crouching, threatening attitude on his altar. They would never see it, they merely felt its power crushing from afar the ten thousand pitmen of Mont-sou." And what care to the company if the breed of their wage slaves was "drifting slowly back to the animal condition whence it had sprung." The shareholders duly got their dividends, and after them their children and children's children—all battenning like parasites on the labour of their unseen supporters! Such are the not unfrequent corollaries which practice deduces from the "rights of property."

In connection with the foregoing, I cannot forbear quoting Bellamy's hero again—his illustration is so singularly felicitous:—

"...I cannot do better than compare society as it was then to a prodigious coach which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. The seats on top were very breezy and comfortable. Well up out of the dust their occupants could enjoy the scenery at their leisure, or critically discuss

the merits of the straining team. Naturally such places were in great demand and the competition for them was keen, everyone seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished, but on the other hand there were many accidents by which it might at any time be wholly lost."

And the passengers, did they think compassionately of their team?

"Oh yes; commiseration [inexpensive luxury—E. D. F.] was frequently expressed by those who rode for those who had to pull the coach, especially when the vehicle came to a bad place in the road.....At such times the desperate straining of the team, their agonised leaping, and plunging under the pitiless lashing of hunger, the many who fainted at the rope and were trampled in the mire, made a very distressing spectacle *which often called forth highly creditable displays of feeling from the top of the coach.* At such times the passengers would call down encouragingly to the toilers of the rope, exhorting them to patience, and holding out hopes of possible compensation in another world for the hardness of their lot, while others contributed to buy salves and liniment for the crippled and injured."

Now, as fate would have it, the hero takes it into his head to brave the perils of marriage in company with a certain Edith Bartlet. Unfortunately, however, for the realisation of this bold determination, the completion of the house destined for their menage is delayed, owing to "strikes" of workmen—then yearly increasing in frequency. Apart from this, an untoward incident was shortly to rob the fair Edith of her accepted mate. On the eventful night of the thirteenth of May, 1887, he retires to rest in his subterranean sleeping chamber, a nook favoured on account of its freedom from noise. Having been duly mesmerised by his doctor, he dozes off, —and awakes in the year 2000! By his side stands Dr. Leete, a physician of that hypercivilized epoch, and from him he learns the antecedents of his remarkably sound sleep. His old house has perished by fire, leaving him immured in the subterranean chamber. In due course the adventure ends happily enough in his marriage with Dr. Leete's daughter and appointment to a historical professorship—an honour which, the usual representative of the '*jeunesse dorée*' of today would perhaps very tardily appreciate. Our resuscitated XIXth Century *beau* has, however, at least the endowment of a memory of his own age which seems to have atoned for other possible deficiencies.

And now to some glimpses of a new economic system. As may be supposed, Dr. Leete is a fair historian and waxes eloquent on the evils of the abuses of the past industrial epoch in which his guest lived. Touching on the growth of the great American corporations and trusts—the 'transition phase' between the individualist and socialist state—he remarks, and there is real force in his language:—

"Early in the last century the evolution [of individualist production into socialism] was completed by the final consolidation of the entire capital of the nation. The industry and commerce of the country, ceasing to be conducted by a set of irresponsible corporations and syndicates of private persons at their caprice and for their profit, were entrusted to a single syndicate representing the people, to be conducted in the common interest for the common profit. The nation, that is to say, organized as the one great business corporation in which all other corporations were absorbed; it became the

one capitalist in the place of all other capitalists, the sole employer, the final monopoly in which all previous and lesser monopolies were swallowed up, a monopoly in the profits and economies of which all citizens shared. In a word, the people of the United States concluded to assume the conduct of their own business, just as one hundred years before they had assumed the conduct of their own government, *organising now for industrial purposes on precisely the same grounds on which they had then organised for political ends.* At last, strangely late in the world's history, the obvious fact was perceived that no business is so essentially the public business as the industry and commerce on which the people's livelihood depends, and that to entrust it to private persons to be managed for private profit, is a folly similar in kind, though vastly greater in magnitude, to that of surrendering the functions of public government to kings and nobles to be conducted for their personal glorification."

In the course of this ideal history the great industrial change is supposed to have been bloodlessly effected. In actual realisation it is barely possible to conceive of any such kid-gloved constitutional termination to the long standing feud between employer and employed. Legislative enactments, or the special decrees of National Conventions, would in any case leave a very large, desperate and determined minority to be dealt with. That these millions of men, rich in every resource, knit together by the firmest ties of self-interest, and long prepared for all attempts at what they would naturally consider their "spoliation," would tamely submit to socialism, is a mere chimera of the optimist. Of a surety, if the socialist régime is ever inaugurated, its baptism will be in the blood of frenzied parties.

The service in the industrial army pictured by Dr. Leete is regulated as follows:—The term of labour is 24 years, beginning at the close of education at twenty-one and terminating at forty-five, after which age only special calls to work at a crisis are admitted. There is a regular "Muster Day," on the fifteenth day of October of every year, when the new recruits to the army are marshalled in the ranks and the veterans are honourably disbanded. Each man is at liberty to select his own profession, subject however to necessary regulation. "Usually long before he is mustered into service, a young man, if he has a taste for any special pursuit, has found it out and probably acquired a great deal of information about it. If, however, he has no special taste, and makes no election when opportunity is offered, he is assigned to any avocation among those of an unskilled character which may be in need of men." The rate of volunteering for each trade is regulated by equalising the attractions of the labour groups along the line of a greater or less amount of work *per diem*. "If any particular occupation is in itself so arduous or so oppressive that, in order to induce volunteers, the day's work had to be reduced to ten minutes, it would be done. If even then, no man was willing to do it, it would remain undone." Very dangerous tasks, be it noted, are speedily executed if the administration labels them as "extra-hazardous" owing to the greed of the young men for honour. Evidently the socialist state must not ignore the weak side of human nature.

Wages? All remuneration is equal in amount, from that of the great functionary to that of the unskilled labourer. Every citizen has a credit on the public books corresponding to his share in the national produce; his funds taking the form of a "credit card" with

which he procures the articles he requires at the storehouses. The value of purchases is simply pricked off—bankers, cash, &c., being thus quite superfluous. Saving and stint are not encouraged, for there is no longer any call for them, owing to the enormous increase of production and economy in the distribution of commodities in the great stores. With regard to the equality of wages above noted, it is urged that the amount or value of the produce is no standard of the rate of remuneration to be assigned. "Desert is a moral question." "The amount of the effort is alone pertinent to the question of desert." "A man's endowments, however godlike, merely fix the measure of his duty." Now all this is, abstractly speaking, plausible enough reasoning. But can it be for a moment supposed that the average energetic and enterprising man will rest content with this ideal sort of return on his labour. Human nature manifests not only a rational but an emotional element—"justice" being a very fluctuating ideal fashioned by the latter and susceptible of a gradual but relatively slow evolution. And if it is supposed that the temperament of the physical man, stamped as it is with the impress of æons of individualist striving, can be moulded into so pure a moral tone by the year 2000 A. D., a very grave error is committed. It is scarcely necessary to add that this part of Mr. Bellamy's scheme is but an incorporation of the familiar *communistic* doctrine of Louis Blanc, Owen, and other extremists.

The national spirit essential to the success of any such practice would have to be very considerable. In this connection it is worth noting that "history bears witness to the success with which large bodies of human beings may be trained to feel the public interest their own. And no soil could be more favourable to the growth of such a feeling than a Communist association, since all the ambition, and the bodily and mental activity which are now exerted in the pursuit of separate and self-regarding interests, would require another sphere of employment and would naturally find it in the pursuit of the natural benefit of the community." (Mill). Difficulties, it is obvious, might arise at any time owing to the presence of a large malcontent element led by ambitious men and fostered by secret associations, and might render the working of the social machinery very laboured. All would then depend on the mental and moral endowments of the official classes in general.

Those who are anxious to accompany our Julian West shopping, or to follow him into the various resorts of socialistically metamorphosed Boston, must be referred to Mr. Bellamy's book itself. Similarly inquirers after the minute administrative details which crowd the pages of "Looking Backward" will do well to consult the original. But I cannot refrain from citing Dr. Leete's sketch of the mode of officering the great industrial army:—

"...the line of promotion for the meritorious lies through three grades to the officer's grade, and thence up through the lieutenantcies to the captaincy, or foremanship, and superintendency, or colonel's rank. Next, with an intervening grade in some of the larger trades, comes the general of the guild, under whose immediate control all the operations of the trade are conducted. This officer is at the head of the national bureau representing his trade, and is responsible for its work to the administration. The general of his guild holds a splendid position, and one which amply satisfies the ambition of most

men, but above his rank, which may be compared, to follow the military analogies familiar to you, to that of a general of division or major-general, is that of the chiefs of the ten great departments or groups of allied trades. The chief of these ten grand divisions of the industrial army may be compared to your commanders of army corps, or lieutenant generals, each having from a dozen to a score of generals of separate guilds reporting to him. Above these ten great officers who form his council, is the general-in-chief, who is the President of the United States."

If the socialistic agitation is to eventuate in anything of this sort, the coming race may, perhaps, have a kindlier word to say for the discipline and organization of modern European militarism than most of its present critics.

The merits of "Looking Backward" are so patent as to require little or no indication. It cannot be said to have burst like a novel stroke of genius on the world, seeing that its ideas of an organized industrial army and of a thorough-going communistic Socialism, were already familiar enough. But its really admirable grasp of detail, and forcible presentation of an Economic issue in a lucid and popular garb, stamp it as a work of signal ability and usefulness. Defects in its exposition there certainly are. The question of Population—that burning topic of socialist and economic discussions generally—is ignored in a manner which detracts in no small measure from the comprehensiveness of the administrative scheme. Utopian, moreover, to a degree is the moral atmosphere of the so miraculously re-organised United States; no provision having been made for the necessary vicious and selfish elements, that Ahriman of individual 'vileness,' which runs *pari passu* with the Ormuzd of individual 'virtue' in any progressive civilisation. And—the really vicious element apart—it is not stated how far the communistic form of politics can itself rest permanent. Many students of sociology hold and hope that the "coming slavery" of communism will at best herald the realisation of the Anarchist programme, and it is certainly difficult to see at what point in this vista of Utopian reforms Innovation is to give up the ghost. The omnipotent democratic state is susceptible of many highly deplorable developments, some of which are almost sure sooner or later to supervene. In concluding this paper, let me impress on the attention of my more conservative readers the three 'broad and simple' rules laid down by John Ruskin in his "Stones of Venice." Were they observed, they would go far to lift the workman from his present monotonous level:—

1. Never encourage the manufacture of any article not absolutely necessary, in the production of which *Invention* has no share.
2. Never demand an exact finish for its own sake, but only for some practical or noble end.
3. Never encourage imitation or copying of any kind, except for the sake of preserving a record of great works.

E. DOUGLAS FAWCETT.

THE ORIENTAL LIBRARY AT ADYAR.

ADYAR House, with its æsthetic frontage, perched on the bank of a river, surrounded by a fine wood consisting of stately palms, and graceful casuarina trees, is very unlike the sectional views of the same house seen on the walls of No. 17, Lansdowne Road. Photography fails to do justice to its stately hall, hung round with the 207 shields emblazoned with the names of the various branches of the Society; neither can it give any idea of its many verandahs, and numerous rooms rejoicing in a multiplicity of doors and windows, hospitably thrown open to Theosophical inquirers, not excluding nondescript vitality—from scorpions to serpents.

The heat for the last few weeks has been so intense that nothing but Western prejudice prevents us from returning to the primitive 'fig-leaf' costume of our ancestors. A pitiless sun glares down unceasingly, scorching the very stones and converting the water of this river, even at moonlight, to the temperature of a cup of tea; while, during the middle of the day, eggs might be cooked in the bed of the river.

I have been asked by the President to catalogue a set of fresh books for the Library, and this agreeable task has enabled me to offer a few observations on the valuable collection which he has brought together for the benefit of students. Let me first give some idea of the Library as it appears to me. Upon entering the west door of the Convention Hall, the visitor sees at the other extremity a roofed belvedere connecting the Hall with the Library. An outer pair of brass-framed wire-gauze doors prevent the ingress of the active little striped-back squirrels which swarm here, and do considerable damage to books and papers. Inside these are two leaves of a massive main door of teakwood, each divided into six panels, surrounded by a border of carved lotus flowers. Ten of the panels contain certain carved pictures of the several avatars of Vishnu, or incarnations of God upon earth, as described in the Hindu mythology. The door was a present from Prince Harisinghi of Kathiawar, one of the feudatory Indian native states. The door-handles of bronze were specially designed by Col. Olcott, and the massive brass hinges carved by hand in a purely native style of art, the design an assortment of parrots and foliage, by a skilled Mohammedan artist of Madras.

The first impression on entering the Library is that of harmony and repose, a place for reading and reflection, where all the influences are good. The walls are in a stucco of soft creamy terracotta colour; the ceiling is over twenty feet high, supported by teak rafters resting on two great iron beams; the floor is in black and white marble tiles, with a wide border of smooth black slabs of stone; the shelves are in waxed teak, seven ranges high, divided off into sections by ball-tipped turned posts; each section designated by a Roman numeral in black upon a polished brass plate. In the centre of the room hangs a quaint, highly artistic Japanese lantern in brass, quadrangular, each side four feet long. This was a present from Col. Olcott's Japanese Committee of last year, and is a replica of the lanterns in the grandest temple at Kioto.

Opposite the entrance door is an arch, with a flight of three marble steps ascending to a picture recess, in which are certain splendid oil portraits of sacred personages which, with very rare exceptions, only members of the Society are allowed to see. Blocking the arch is a screen in teak and rosewood, carved with that rare skill and artistic taste for which the wood-carvers of Madras have been famous for centuries. In carving I have seldom seen anything so beautiful.

The idea of founding this Library originated with Col. Olcott: he has both planned and directed the building, and it has been mainly through his exertions that the shelves have been filled. By infusing his own enthusiasm into others, he collected in one year the money to put up the building, and won over the learned Pandit Bashyacharya to be the first Director. It was no doubt the influence of the President, which induced that eminent scholar to present to the Library his rare collection of old Sanskrit and other MSS.

The second object of the Theosophical Society is "to promote the study of Aryan and other Eastern literatures, religions and sciences," and this is never absent from Col. Olcott's mind. Here is an extract from his address on the occasion of the opening ceremony:—

"Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. Our last thought is to make it a food-bin for the nourishment of white ants, or a forcing-bed for the spores of mildew and mould. We want not so much a number of books as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning, but of that kind that is of most practical use in the world. We do not desire to crowd our shelves with tons of profitless casuistical speculations of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages or, if rendered in the Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of knowledge in every department, known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development based upon experimental research."

The President uttered those words in 1886. Since then certain discoveries in science and resultant hypotheses—for example, in chemistry and practical physiology,—have almost reflected back upon them a prophetic character.

On inspecting the Library I found a collection of very valuable Oriental works: in the department of Buddhistic Literature alone it is richer than any Library in India. The late lamented Mrs. Dias-Ilangakoon, F. T. S. of Matara, Ceylon, presented a complete set of the Pali version of the Tripitakas, engraved on palm leaves, comprising sixty volumes with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa. The wooden covers are painted in the Kandyan style of decoration, and to each top cover are two large bosses in silver repoussé. This valuable collection cost the

donor Rs. 3,500. The same lady testified her approval of Col. Olcott's unselfish exertions on behalf of Buddhism by paying for printing and publishing the original editions of the "Buddhist Catechism."

The Jodo Sect of the Japanese Buddhists presented Col. Olcott with a complete set of the Chinese version of the Tripitikas in 418 volumes, on silk paper. This contribution is of great value in affording the means for an exact comparison of the canons of the Southern and Northern Churches, among whom strong divergences of opinion prevail. The President was fortunate enough to bring about a reconciliation between these two sections during his dramatic visit to Japan, and in acknowledgment of his efforts he was presented with a fine collection of Chinese and Japanese religious works explanatory of the tenets of all the Japanese sects, a goodly number of over 1,000 volumes. These are supplemented with a choice assortment of scroll paintings on silk and paper illustrative of the same subjects. While going on board the steamer at Shanghai, a distinguished Chinese priest waited on the President, and, as a parting gift, presented him with a splendid illustrated edition in four folio volumes of the Lalita Vistara or the Chinese Biography of Lord Buddha. There is also an ancient Biography of the adept-founder of the Yamabusi or fraternity of phenomena-workers, and a scroll portrait of himself—attended by some fire elementals, whom he seems to have subjugated to his trained will. Among the scroll pictures are two on silk that are supposed to be over 800 years old; another is written in fine gold ink upon a kind of smooth black paper, 33 feet in length, and mounted on a roller tipped with gold and crystal. There is also a large picture, painted in vivid colours and drawn in the most careful detail, representing 137 scenes in the life of the Founder of the Jodo sect. In the Japanese collection there are small carved images of Sakya Muni and Amitabha, a roll of gold brocade used for robes of ceremony, insignia of dignity, views of temples, poojah bells, incense burners, and many other objects of interest.

The department of Sanskrit Literature and Ancient Philosophy in the Adyar Library is also very rich. I was greatly impressed with the splendid specimens of Vedic works, especially the number and variety of the palm leaf MSS. Here I found the Padarabna by Ravanacharya with a commentary. The author of this is not to be confounded with the Ravana of Lanka. This Ravanacharya wrote a commentary on the Rig Veda and he lived some time about the 1st century after Christ and long before Bhartrihari. This MS. is a treatise on Siksha of the Black Yajur Veda, very rare even now in India. The MS. is old and one deeply prized by Oriental scholars. There are several other MSS. dealing with all the Indian schools of Philosophy, besides Grammars, Tantras and Manuals. Only a small strip has yet been explored of the vast continent of Sanskrit literature and much remains still *terra incognita*.

It is a subject of great value, full of human interest, and pregnant with lessons on spirituality which, in the present day of unsettled faith and earnest inquiry, have become needful. The lessons derivable from Sanskrit sources are more important just now than

the classic literature of Greece or Rome; for it is not from Jews, Greeks or Romans that we can draw a corrective to make our inner life more perfect, comprehensive and human. For this we must look to the religion of the East, and there is no sky under which the human mind has more developed its choicest gifts, pondered over the deepest problems and found a readier solution, deserving the attention of even the disciples of Plato and Kant, than in this vast continent of India.

The India of 3,000 years ago presents us with problems the solution of which concerns the most advanced of the 19th century. From the Himālayas to Ceylon is a vast territory, rich with material for botanist, zoölogist, ethnologist and archæologist. Even the study of fables owes its new life to India, from which they sprang. Buddhism is acknowledged to be one of the principal sources of our legends and parables. The fable of the donkey in the lion's skin, which occurs in Plato's Cratylus, is borrowed from the East: that of the weasel changed by Aphrodite into a woman, who, when she saw a mouse, could not refrain from jumping at it, is a Sanskrit fable brought to Greece in some mysterious way about 500 years B. C. The further we dive into antiquity, the more coincidences we find between the legends of India and those of the West. Sanskrit words occur in the Christian Bible referring to articles of export from Ophir, viz., ivory, apes, peacocks, sandalwood, which, if taken together, could not have been exported from any other country but India or Ceylon.

Jews and modern Christians put forward the judgment of Solomon as a sample of the highest legal wisdom, especially in the dispute of the two mothers with respect to the custody of a child, in which case the parentage was disputed. "Divide the living child in two, and give half to the one and half to the other." Now listen to the Buddhist version of the same story, taken from the Tripitaka, several hundred years anterior to the Jewish history. In this record we find the same story of two women, each of whom claimed to be the mother of the same child. The king, after listening to the dispute of those loquacious females, frankly declared it was impossible to settle who was the real mother, whereupon Visākha, his minister, declared that there was no use in cross-examining such vixens. "Take the boy and settle it among yourselves," he exclaimed, giving utterance to his royal master's judgment. After this the fight began between the women, a scramble for possession of the disputed baby, when I presume both had recourse to their nails. The child got both frightened and hurt, and consequently began to cry. Then one of the women withdrew, unable to bear the spectacle of the child's suffering. That settled the question. The king gave the child to the true mother and had the other beaten with a rod. Now, I ask which is the best version of the story, the Jewish or the Indian? Which shows the deeper knowledge of human nature, and a wisdom greater than even the wisdom of Solomon? Want of space prevents my giving several examples of a similar character.

There are many topics of interest in the world which engage the attention of men, but few will deny that the question whence

we came and whither are we bound is the most important and absorbing. It has an interest for the thoughtful of every class, and once at least it must occupy the attention of both the monarch and the mendicant. India is the home of Brahmanism, the birth-place of Buddhism, and the refuge of Zoroastrianism; there is no reason why, in the future, it may not again become the cradle of the purest faith, if only the old religions are purified of the dust of centuries. Looking at the Sanskrit palm-leaves scattered round me in this little library, I can't help thinking that they contain layers of knowledge unexplored, thoughts deeper than have yet been discovered, and appeals to the heart of man worthy of our best consideration.

The ancient inhabitants of India are not our intellectual ancestors in the same direct way as Jews, Greeks, Romans, Celts and Saxons, but they represent a collateral branch of the family to which we belong, by language and historical records extending beyond all other documents, and supplying missing links in our intellectual ancestry far more important than the missing link between the ape and the man. *Sanskrita* means perfectly constructed speech; it existed at least 10,000 years before the literation of Greece, and is the only key to a vast and apparently confused religious system, the oldest to be found in the world. It is high time that the people of England should know something of the great systems of religion opposed to Christianity—I mean Brahmanism, Buddhism and Islam. The knowledge is now accessible to all, owing to the monumental works of Jones, Colebrooke, Wilson and Max Müller, but this knowledge has not filtered down to the masses, where it is most wanting. Christians can no longer neglect the duty of surveying this vast block of literature so close to their hands.

It was to help on this object which induced Col. Olcott to found this Library. The motive of the Founder is entirely practical: first to issue cheap hand-books for the use of native artizans and ryots, the old Aryan rules and processes, for dyeing, weaving, metal working, mining, wood and stone carving, medicine and other useful arts, industries and trade secrets. In short, to discover and disseminate the treasures of useful Aryan knowledge of all sorts. The Theosophical Society has already prepared and published several books on the Vedant, the Gita, Yoga, Dwaita Philosophy, Vishistadvaita, Buddhism and Aryan Moral Texts, others upon Adwaita, Islam and Zoroastrianism are preparing. It is also publishing through the enlightened Mr. Tookaram Tatya, at Bombay, in a cheap but excellent edition, the Text (Devanagari character) of the Four Vedas: the Rig Veda has been issued and the Yajur Veda is in the press. Now it is evident that to support this object funds are required. The money in hand is employed in supporting Pandits for copying, making translations, preparing manuscripts for the printer, purchase of books, and the general up-keep of the Library. The cash just now in the fund does not exceed the ridiculously small sum of £ 20! What other Library can show so great results for so beggarly a pittance? The eagerness with which the works published have been sought for justifies increased diligence. When

it is known that certain Brahmans, influenced, no doubt, by indifference and Western civilisation, have flung cartloads of MSS. into the river as useless lumber, and that the families of some Pandits have sold MSS. *by the pound*, it will be seen that some efforts should be made to save precious records which may be of incalculable value from wholesale destruction.

The writer of this paper is a lover of history, but lays no claim to any profound knowledge of Eastern literature, as no doubt this imperfect sketch will reveal; he, however, confidently appeals to his countrymen and women, knowing their love of religion and truth, and their generosity whenever a good case is set before them, to help and support so worthy an institution as the one now under notice. Those who accede to my request may rest assured that their generosity will be helpful to struggling youth in the thorny path of life, while at the same time they will be adding their own names to the roll of undying fame—the unselfish benefactors of Humanity—a register on which many an English name is inscribed.

J. BOWLES DALY, LL.D.

THE ENTHUSIASM OF NEOPHYTES.

THE oft-quoted line "Men* rush in where angels fear to tread," is brought very forcibly before us when we are learning with difficulty one of the first needful lessons in our study of occultism. In our newly awakened consciousness of spiritual life we feel the zeal and enthusiasm which comes with fresh powers—the first breath of that Divine belief which will grow to the whirlwind of faith that removes mountains. We are helped and strengthened and long to assist everyone with whom we come in contact in the same way in which we seem to have been helped. We are eager, impatient to bring our fellow-travellers into smoother paths, feeling sure we can do it, that words and thoughts, if only poured into their groping minds, will bring the light they need; we are angry when we are told that our efforts are as fruitless and impossible as bringing to perfection in one short moment the latent powers and beauty in a seed; so we go on like children, digging up our gardens to hasten our seedlings into the sunshine—until like children we too learn that nature will not be hurried; and with the enlarged knowledge comes patience and endurance. It is most difficult to realize all the slow steps of individual progress. We cannot even analyze our own development—nor watch our own growth—how little then can we judge of another, and what mischief may we not do by trying to hasten the process—what tender green leaves may not be killed by blighting frost or drying wind if brought too soon out of the friendly nursing warmth of the earth. It seems darkness to us, but how necessary to growth! The plant is not ready for full sunshine, nor for open rain, nor drenching dew. No efforts of ours can force the natural development without serious risk. A bud forced open does not make a full-blown rose. How then can half-grown budding souls be forced and pushed? We may tend, shelter, and help within certain limits, but every one

* Our gentle contributor misquotes this word. Pope used a much stronger one.—Ed;

of us has to grow *alone*. We have, to use another simile, to walk every step of the way; we cannot be carried. In this lies the secret of true development and progress. It will naturally be asked: Is all zeal wrong, all fervour and enthusiasm to be crushed—are we to sit down resignedly and give up that greatest of all pleasures, helping others? Are we only to be perpetually striving over self-culture, tending everlastingly our own plot of ground, as if we ourselves were alone in the vast universe and cut off from all contact with others? For it seems to us that this is carrying to its utmost limits the worst faults of asceticism; it would nullify all the teachings of Theosophy and be the exact opposite of our aims and aspirations.

But let us patiently accept at the beginning of our occult studies the need for self-cultivation and self-development; meanwhile resolutely resisting all temptation to teach or help others till we ourselves shall at all events have weeded out some of the useless growths in our own minds; till we have made room for spiritual light and air, and have begun to recognize and distinguish between what is good and fruitful, and what the reverse.

A mind devoting its energies to learning cannot, at the same time, be anxious and striving to teach. We do help our own knowledge at times by trying to teach, but we cannot be at once in a receptive and in an effluent state. We must first make thoroughly our own any truth we want another to recognize; otherwise our half-digested truth hinders and not helps that other's power of assimilation.

Imperfect knowledge, unconscious of its partial ignorance, is always accompanied by a certain dogmatic attitude, and a pride in the new truth, as one of its own finding; but when the knowledge grows clearer, dogmatism is impossible, for the ideal truth recedes ever further from our grasp, its growing clearness showing ever its infinity as compared to our finite minds.

First, then, we have to learn and to keep silent, and when we have checked and schooled our enthusiastic impulse to shout our newly-found truths from every housetop,—then, and then only, are those of our fellowmen put in our way whom we can really help. When we are fit to teach any one out of our small store, he who will best benefit by the little we can do will be there ready to receive it.

As we have received, so will others receive from us. It is but a little that can be done *outside* each individual mind; but so surely as that mind needs and seeks, so surely will it find. We are but the conduit-pipes, the instruments, for conveying spiritual help to others: indeed our power of helping is in exact inverse ratio to our self-consciousness and pride—the more we think we are effecting the less we really do; but provided our aim be pure, and the key-note of our life be set in perfect accord with the Divine harmony, then the more we allow ourselves to be passive instruments, the more we shall be used as channels through which spiritual life may flow.

The seeker after truth who plunges into the sea of modern Theosophical literature may well be buffeted by contrary winds

and torn by conflicting currents if he allows himself to drift passively therein. For the pure water of truth is diluted with error, covered with the froth and foam of fanatical "faddists," and full of the driftwood of old prejudices, beliefs and opinions. He must be a strong swimmer who would breast it all, and he needs a faithful soul and a single eye if he would keep from drowning.

It may be a good thing that a seeker should have so much difficulty, so many faults will-o'-the-wisped to bewilder him, for a jewel that is hard to find is always more valued; but for the weak ones and those easily led into tortuous paths, there is great danger in letting young untried minds attempt the role of leader; that their zeal is great and their courage high, only increase the risk. The more serious side to it is one that these enthusiastic beginners scarcely if ever see till too late; for it cannot be too often insisted on that the first step into occult studies, whilst bringing fresh light also has its corresponding depth of darkness.

Temptations hitherto unknown arise to retard progress,—new trials are brought before the aspirant as tests, and the dangers that had so often been pointed to in fiction, such as elementals and demons and the dreaded "Dweller on the Threshold," are very real and very terrible.

The study of occultism should never be heedlessly undertaken by any one. It is not and can never be a worderland that may merely be peeped into by childish curiosity, hungry for marvels; he who once ventures within the portals cannot go back; here there can be no after-closing of the eyes. But there are two ways in which to go forward—the straight undeviating progress upwards and onwards, the earnest effort to regenerate the whole life; or the other path, the reverse side of the picture, which is only too easily trodden by wavering souls. And as the one reaches spiritual heights undreamed of in our most fervid imaginings, so does the other descend into depths we cannot fathom. And the Karma of this must come upon the leader of the untried soul—upon the teacher if he falls, and he has to bear the burden of consequence if he teaches falsely, or in any way rashly opens the door into knowledge that may not be given to all.

Christian Theosophists have most plainly before them the example of their own great Master, who taught in parables lest those who were not ready for the truth should come to harm. Even to His own chosen few He said, "I have many things to say to you, but ye cannot bear them now"—recognizing clearly the gradual growth and development, both of the race and of the individual. Many a mind has been quite unhinged, many a spiritual eye blinded by a too sudden pouring in of light—this veil of matter is not woven around us without purpose—we cannot with impunity draw it away, though it may be now thin, and the spiritual powers may grow gradually stronger and stronger till the time comes for its removal.

Let not the Neophyte therefore be disheartened; his zeal and fervour are Divine gifts to be cultivated and cherished, but expended in a right direction, not recklessly as forces used with heedless youthful impulse, but in a steady, calm, ever-strength-

ening stream, united with others in the same single-minded effort to raise and help the whole human family to its destined perfect end. There is a quaint old proverb, pregnant with truth, "If everyone swept before his own doorstep, the street would be clean"—and translated somewhat and completed for the student in Theosophy we might render it—"First self-knowledge and self-cultivation, then self-abnegation and a life lived for others."

Our work for others will be of ten-fold value if we have first learned, in ever so small a way, how to know and work for ourselves.

FRANCIS ANNESLEY.

VARAHA UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by the Kumbakonam T. S.)

CHAPTER I.

THE great Sage Ribhu performed penance for 12 Deva (Divine years). At the end of that time the Lord appeared before him in the form of a Boar. He said: Rise—(Oh rishi!)—Rise and choose your boon. The sage got up, and having prostrated himself before him, said: I will not even in my dream beg of you those things that are desired by the worldly. All the Vedas, Shastras,² Itihasas and all the sciences, as well as Brahma and all the other gods, speak of emancipation as resulting from a knowledge of your nature. So impart to me that science of Brahm which treats of your nature.

Then the Boar-shaped Bagawan (Lord) said—Some teachers hold that there are 24 Tatwas (principles) and some 36, whilst others maintain that there are 96. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye, nose and tongue; the organs of action are five, viz., mouth, hand, leg and the two organs of excretion and secretion; Pranas³ (vital airs) are five; sound⁴ and others (viz., rudimental principles) are five; manas,⁵ buddhi, chitta and ahankara are four; thus those that know Brahm know these to be the 24 Tatwas. Besides these, the wise men hold the differentiated elements to be five, viz., earth, water, fire, air and akas; the bodies to be three, viz., the gross, the subtle or astral, and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming, and the sleepless dreaming. The Munis know the total collection of tatwas to be 36 (coupled with Jiva).

With these tatwas there are six changes, viz., existence, birth, growth, transformation, decay and destruction. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Lust, anger, avarice, delusion, pride and malice are the

(1). This means Boar and refers to the incarnation of Vishnu as a Boar.

(2). Books: such as Mahabharata and Ramayana.

(3). Prana, Apana, Udana, Vyana and Samana, having their respective places and functions in the body.

(4). Sound, touch, form, taste and order.

(5). Producing respectively uncertainty, certain knowledge, fluctuation of thought and egoism and having certain centres.

six kinds of foes. Viswa,¹ Taijasa and Pragnya are the three aspects of Jivas. Satwa, Rajas and Tamas are the three gunas (qualities). Prarabdha,² Agami and Sanchita are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five actions of the organs of action; and there are also thought, endeavour, egoism and certainty (functions of manas, chitta, ahankara and buddhi): clemency, friendship and indifference: the Dikh (quarters), Vayu (air), Sun, Varuna,³ Aswini⁴ Devas, Agni, Indra, Upendra,⁵ and Mirthya (death): and then moon, the four-faced Brahma, Rudra, Kshetra Yagna⁶ and Eswara. Thus these are the 96 tatwas. Whoever worship with devotion one of the form of Boar, who is other than the aggregates of these tatwas and is without decay, are released from Agyana (nescience) and its effects and become emancipated from mundane existence. Those that know these 96 tatwas will attain moksha in whatever order of life they may be, whether⁷ they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this. Thus ends the first Chapter.

CHAPTER II.

The great Yogi Ribhu (again) addressed the Lord of Lukshmi of the form of Boar thus:—"Oh Lord, please initiate me into that all-important Brahma-Vidya (or science)." Then the Lord who removes the miseries of all his devotees being thus questioned, answered thus:—Through the right observance of the duties of their caste and orders of life, through religious austerities and through the pleasing of their guru (by serving him rightly), persons obtain the four-fold means of salvation. They are (1) the true discrimination of the eternal from the non-eternal as that—this is perishable and that is imperishable; (2) indifference to the enjoyments in this and the other world; (3) the acquisition of the six virtues, Sama,⁸ Dama, Uparate, Tethiksha, Sraddha and Samadhana; (4) and the intense desire of being liberated. These should be practised. Having subdued the sensual organs and having given up the conception of "mine" on all objects, you should identify yourself with me, who am the witness and Chaitanya (consciousness). To be born as a human being is difficult—more difficult it is to be born as a (Purusha) male—and more so is it to be born as a Brahmin. Even after being born thus (as a Brahmin), if the fool does not cognise through the hearing,⁹ &c., of Vedanta, the true nature of the Sachithananda (or Be-ness, wisdom and bliss) of

(1). In the states of waking, dreaming and dreamless sleeping.

(2). Being respectively past karmas now being enjoyed, past karmas being in store to be enjoyed hereafter, and present karmas produced to be enjoyed hereafter.

(3). Presiding over water or tongue.

(4). Presiding over order or nose.

(5). Presiding over leg or nether world.

(6). Vide the translation of Sarvasara Upanishad in the Theosophist.

(7). This refers to the several class of persons in different modes of life who wear their hair in different ways as yogis, ascetics, and so on.

(8). Meaning respectively mental restraint, bodily restraint, renunciation or practising of works without reference to their fruits, endurance of heart and soul, &c., faith and settled peace of mind.

(9). Hearing, meditation and reflection thereon.

Brahma, which is all-pervading, and which is beyond all caste and orders of life, when will he obtain moksha? I alone am happiness. There is nothing else (which is so). If there is said to be another, then it is not happiness. There is no such thing as love except on my account. The love that is on account of me is not natural to me. As I am the seat of excessive love, there is not (such a thing as) "I am not." He who is sought after by all, saying "I should become such," is myself the all-pervading. How can non-light affect Atma the self-shining which is no other than the light whence originates the idea "I am not light." What I mean is—Whoever knows for certain that (Atma) which is self-shining and has itself no basis (to rest upon), will obtain supreme wisdom.

The Universe, Jiva, Eswara, Maya and others do not really exist, except myself the all-full Atma. I have not their characteristics. Karma, which has virtue and other attributes and is of the form of darkness and (Agyana) nescience, is not fit to touch (or affect) me, who is Atma the self-resplendent. That man who sees (his) Atma, which is all witness and is beyond all caste and orders of life as of the nature of Brahm, becomes himself Brahm. Whoever sees through the evidence of Vedanta this visible universe as the supreme seat, which is of the form of light, attains moksha. When that knowledge which dispels the idea that this body (alone) is Atma, is as firmly rooted in one's mind as was before the knowledge that this body (alone) is Atma, then that person, even though he does not desire moksha, is emancipated. Therefore how will a person be found by Karma, who always enjoys the bliss of Brahm, which has the characteristics of Be-ness, wisdom and bliss, and which is not Agyana (nescience)? It is only persons with spiritual eyes that see Brahm, which is the witness of the three states, which has the characteristics of Be-ness, wisdom and bliss, which is the esoteric meaning of the words "You" (Thwam) and "I" (Aham), and which is free from all stains. As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahm). Brahm is Absolute wisdom. It has Truth and Wisdom as its characteristics. By thus cognizing Brahm a person becomes immortal. One who knows as of his own Atma that Brahm, which is bliss, and without duality and gunas (qualities), and which is Truth and Absolute Consciousness, is not afraid of anything. That which is Absolute Consciousness, which is all-pervading, which is eternal, which is all-full, which is bliss and which is indestructible, is the only true Brahm. It is the firm conviction of Brahma-gyanis (Theosophists) that there is nought else but that. As the world appears dark to the blind and bright to those having good eyes, so this world which produces manifold miseries to the ignorant is full of happiness to the wise. In me of the form of Boar, that is infinite and that is the bliss of Absolute Consciousness, if there is the conception of non-dualism where then is bondage? Who is the emancipated? The real nature of all embodied objects is Absolute Consciousness (itself). Like the pot seen by the eyes the body and its aggregates are not, viz., do not really exist. Knowing all the locomotive and fixed worlds that appear as distinct from Atma, contemplate upon them as "I am It." Such a person is then

absorbed in the bliss of his real nature. There is no other object to be enjoyed than oneself. If there is anything that is (to be enjoyed), then Brahm is that which has the property of being so. One who is rich in Brahmagyana (Theosophy or Brahmic wisdom), though he sees this tangible universe, does not see it as other than his Atma. By cognizing clearly my form one is not trammelled by Karma. He is an undaunted person who by his own experience cognizes as his own real nature Brahm—that is without the body and the organs of sense—that is the all-witness—that is the Supreme object—that is one and of the nature of wisdom—that is the blissful Atma (as contrasted with Jivatma or lower self,—that is the self-resplendent—that (also cognizes) others. He is one that should be cognized as "I" (myself). Oh Ribhu! May you become he. After this there will be no more of experience of this world. Thereafter there is only the experience of the wisdom of one's own true nature. One who has thus known fully Atma, has neither emancipation nor bondage. Whoever contemplates even for one muharta (48 minutes) through the meditation of one's own real form Him who is dancing as the All-witness, is released from all bondage. Prostrations—Prostrations to Me who am in all the elements, who am the Chidatma (viz., the Atma of nature of wisdom), who am eternal and free and who am the Pratygatma (or Jivatma). Oh Devata! You are I. I am You. Prostrations to yourself and myself who are infinite and who are the Chidatma, myself being the Supreme Esa (Lord) and yourself being of a beneficent nature. What should I do? Where should I go? What should I take in? What should I reject? (Nothing, because)—the universe is filled by me as with the waters during the Mahapralaya (the Universal deluge). Whoever gives up (fond) love of the external, love of the internal and love of the body, and thus gives up all associations, is merged in me. There is no doubt about it. That Paramahansa (ascetic) who, though living in the world, keeps aloof from humanity as from serpents, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison, and who has abandoned all passion and is indifferent towards all objects, is no other than Vasudeva' (viz.), myself. This is Satya (Truth). This is (nothing but) Truth. This Truth alone is now said. Brahm is Truth. There is nought else but me.

(The word) "Upavasa" (lit., dwelling near) signifies the dwelling together (or union) of Jivatma (lower self) and Paramatma (higher self), and not the religious observance (as accepted by the worldly) of emaciating the body through fasts. To the ignorant what is the use of rendering the body lean? By beating about the hole of a snake, can we be said to have killed the big snake within. A man is said to attain *Paraksha* (indirect) wisdom when he knows (theoretically) that there is Brahm; but he is said to attain *Sakshatthakara* (direct cognition) wisdom when he realises that he is himself Brahm. When a Yogi knows his Atma to be all-filling, then he becomes a *Jivanmukhta* (viz., a person emancipated while living). To Mahatmas to be always in the knowledge that they are Brahm conduces to their salvation. There are two expressions to indicate

bondage and Moksha. They are "mine" and "not mine." Man bound by the conception of "mine," and but he is released by the conception of "not mine." He should abandon all thoughts relating to external and internal objects (for then the conceptions of mine and not mine do not arise). Oh Ribhu! having given up all thoughts, you should, with perfect ease of mind, rest contented in the form of your Atma.

The whole of the universe is evolved through Sankalpa (thought) alone. It is only through Sankalpa that the universe retains its appearance. Having abandoned the universe, which is of the form of Sankalpa, and having fixed your mind upon Nirvikalpa (that which is changeless) meditate upon my abode in your mind. Oh most intelligent being! Pass your days in contemplating upon me, glorifying me in songs, speaking about me with one another and thus devoting yourself entirely to me. Whatever is Chith (here used as the consciousness of Jiva and the higher self) in the universe is only Brahm. This universe is of the nature of Brahm. You are Chith. I am Chith and contemplate upon the worlds as Chith. Make the desires nil. Always be without the (chain of) affection. How then can the bright lamp of Atmic wisdom arising through the Srutis (Vedas) be obscured by Karma arising from the ignorance of the actor and the agent? Having given up the conception of the body being Atma, and not being affected by the objects of the world, delight only in the wisdom within, through a state of constant Samadhi (absorption). As in the all-pervading Akas, the Akas of the pot and that of the house (which arise by virtue of the environments of the Akas) are simply conventional, so the Jivas and Eswara are only fancifully evolved from Me the Chidakas (the one Akas of universal consciousness). So that which did not exist before the evolution of Atmas (Jivas and Eswara) and that which is rejected at the end (*viz.*, universal deluge), is called Maya by Brahmagyanis (Theosophists) through their wisdom. Should Maya and its effects (universe) be annihilated, there is no state of Eswara—there is no state of Jiva. Therefore like the Upadhiless Akas I am the immaculate and the Chith.

The creation, sentient as well as non-sentient, from *Erkshanam* (thinking) to *Pravasa* (entry) (as stated in Chandogya Upanishad, Prapataka 6, khandas 2 and 3) of those having the forms of Jivas and Eswara is due to the illusion of Eswara. So are all the Karmas ordained in the sacrifice called *Thirunachaka* (so called after Nachiketasa of Kato-Upanishad; while the philosophical systems from Lokayata (a theistical system) to the Sankhyas, as also the wordly existence from waking state to emancipation, rest on the illusion of Jiva. Therefore aspirants after salvation should never trouble their heads to enter into the field of controversy as regards Jiva and Eswara. But with an universal mind he should investigate into the truths of Brahm. Those who cannot cognize the truths of the secondless Brahm as they are, come under the category of deluded persons. Whence then is salvation to them? Whence then is happiness to them in this universe? There is no use to them so long as they have the conception of superiority and inferiority (of Jiva and Eswara and so on). Will the act of ruling

a kingdom and begging as a mendicant about the streets experienced in the dreaming state affect a person in his waking state? When Buddhi is absorbed in Agnyana (nescience) then it is that the wise term it as sleep. Whence then is sleep to me who has not Agnyana and its effects? When Buddhi is in full bloom, then it is said to be in Jagrat (waking) state. As I have no changes, &c., there is no waking state to me. When Buddhi moves about in the subtle nadis (nerves) there arises the dreaming state. In me who has not the act of moving about there is no dreaming. He is the All-wise person, who being invisible at the time of (the great) Sushupti (in the Universal Deluge) enjoys the highest bliss of his own nature and sees everything as one Universal Consciousness without any difference, while all are absorbed in Mulaprakriti and are enveloped by Tamas. He alone is Siva. He alone is Hari. He alone is Brahma. In this universe the mundane existence, which is an ocean of sorrow, is nothing but a long dream, the longest illusion of the mind, and the longest lived reign of fancy. From rising from sleep till going to bed, the one Brahm alone should be contemplated upon. By causing to be absorbed this universe, which is but a figment of the brain, the mind partakes of my nature. Having annihilated all the six powerful enemies, he becomes through their destruction the all-powerful elephant. Whether the body perishes now or lasts the age of moon and stars, what matters it to me who through it has Chith alone as a body. What matters it to the Akas in the pot whether it (pot) is destroyed now or exists for a long time (even). While the cast off skin of a serpent lies lifeless in its hole, it (the serpent) does not evince any affection towards it. Likewise the wise do not care for their gross or subtle bodies. If the delusive knowledge (that the universe is real) with its root causes should be destroyed by the fire of Atmagnyana (Atmic knowledge), the wise man becomes bodiless by his giving up all things (saying) it (Brahm) is not this—it is not that, and so on. Through the study of the Shastras the knowledge of the reality of universe perishes. Through direct perception of Truth his fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of past Karma which is being enjoyed in this life) the false appearance of the universe vanishes. Maya is thus destroyed in threefold ways. If within himself no identification of Brahm with Jiva takes place, the state of the separateness of Jiva does not go away. If the non-dual Truth is discerned, then all affinities for objects cease. With the cessation of Prarabdha (arising from the cessation of affinities) there is that of the body. Therefore it is certain that Maya perishes thus entirely.

If it is said that the universe is, then Brahm only *is* which is of the nature of Sat (Be-ness). If it is said that the universe shines, then it is only Brahm that is so. The mirage (as if) of water in an oasis is really no other than the sand itself in it. Through the enquiry of one's self, the three worlds (above, below and middle) will be found to be of the nature of Chith. In Brahm, which is one and alone, the essence of whose nature is Absolute Consciousness and which has not the difference of Jiva, Eswara and Guru, there is no Agnyana (nescience). Such being the case, where then is

the talk (or attribution to it) of the universe? I am that Brahm which is all full. While the moon of wisdom that is all full is robbed of its lustre by Rahu (one of the two modes) of delusion, all actions, such as the rites of bathing, alms-giving and sacrifice performed during the time of (lunar) eclipse are all fruitless. (But) as salt when dissolved in water becomes one with the essence of water if Atma and mind (Manas) become identified, then it is termed Samadhi. Without the grace of a good (perfect) Guru the abandonment of sensual objects is very difficult of attainment; so also are the perception of (divine) Truth and the attainment of one's true state. Then that state (*viz.*, of being in one's own self), shines of its own accord in a Yogi in whom Gnana-Sakti² has dawned and who has abandoned all Karmas. The property of fluctuation is common to mercury and mind. If either mercury is bound or (consolidated) or mind is bound (controlled), what then on this earth is beyond one's accomplishment? He who obtains *murchi*³ cures all diseases. He is able to bring to life a person who is (about) to die. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind are (such as lead to the state) of Brahm. The master of Indryas (the ten organs) is Manas (mind). The master of Manas is Prana (vital air). The master of Prana is Laya-yoga (absorption-yoga—or yoga in which the senses, &c., are absorbed in spiritual things). Therefore Laya-yoga is such as should be practised. To the yogis this yoga is said to be without actions and change. This absorption of mind, which cannot be described by any power of speech and in which one has to abandon all Sankalpa (thoughts of mind) and all actions, should be known through one's own experience. As an actress, though dancing in harmony to music, cymbals and other musical instruments of time, is yet careful not to let fall the pot of water on her head; so a yogi, though he sees all the myriads of sensual objects and is subject to them, never leaves off contemplating on Brahm. The person who desires all the wealth of yoga should, after having given up all thoughts, practise with a subdued mind concentration of Nada (spiritual sound).

(To be continued.)

(1). During Solar and Lunar eclipses these rites are done by the Hindus.

(2). Of the six Saktis, as stated in the "12 signs of the Zodiac" in "Five Years of Theosophy," she is one that gives wisdom.

(3). Either controlling of breath as applied to mind or the consolidation of mercury, when mercury through its combination with some herb or drugs, loses its fluctuation and impurity and becomes fit to be taken as a medicine, which, when taken by men, lead to many psychic developments. The first (*viz.*, breath) refers to the achievements performed by yogis through Prana Yama, while the second (*viz.*, the consolidation of mercury) enables the yogis to attain the same through the taking in of the consolidated mercury.

STRIKING HOME.

CHAPTER II. DR. HENRY.

(Continued from page 430.)

HOW I passed the weeks following this staggering blow I hardly know. I was so completely stunned and so wrapped up in the intensity of my grief that a mist hangs over that time, like a frightful dream, which one cannot either forget or distinctly remember.

The only thing that stands out in relief from the dismal blank, because it required a great effort and thereby caused an access of anguish, was the letter I had to write to my aunt Bessie, my father's only sister, as well as my only remaining relative. I know she clung with the most affectionate tenderness to her brother, whose death and my destitute position would cause her the deepest sorrow.

Very soon, however, the hard touch of necessity, that keen and perpetual lever, which moves the mechanism of daily life, unmistakably reminded me that I too had to gather together whatever remained in me of energy and strength to face the world single-handed, but as best I could. The various expenses connected with my father's death had completely exhausted my funds. I had to live on credit, as kind Mrs. Watkins would not hear of my leaving just then. She was ever helpful, trying her utmost to make things smooth and comfortable for me. I had, of course, to give up the rooms we had occupied, but by giving me an easy chair and a good sized table, she turned my room into a parlour, which gave me all the advantages I required, and a warm welcome was always extended to me in her cozy kitchen, whenever I found time for a chat.

My fellow-lodger, Mr. Lewin, had sent me messages of sympathy and offers of assistance, but our acquaintance, if it could be called so, had been so very slight, that I felt disinclined to avail myself of his kindness, especially as I was afraid it would assume the form of charity.

Equally Dr. Henry had proffered his services, which, in this case, I had more decided reasons for refusing. Ever since our first meeting, I had felt a singular dislike to him, and invariably a sensation of discomfort, for which I tried in vain to account, distressed me in his presence. Not only was he good looking and gentlemanly in manner, but he took evident pains to say and do things which ought to have called forth feelings of pleasure, or gratitude in me. What confirmed my antipathy to him, in the first instance, was the constant discord betrayed between his words and the expression of his eyes; they were pitched, so to speak, in two different keys, and hence all his efforts succeeded only in creating in me a growing distrust. In spite of his attempts to soften their expression, his grey eyes seemed to penetrate like steel, and never lost a singular fixity, which was at times not only very painful for me to bear, but always conveyed to my mind the conviction that some hidden and ulterior purpose was occupying his thoughts.

I found it necessary, therefore, to act independently, or at all events to try how far my own endeavours might lead to satisfactory result. In this I was unexpectedly successful.

My father's patent agent came forward most kindly when I called on him to explain my situation, and to ask for his assistance, in procuring me some employment as copyist, for which as a practical type-writer I was fully qualified. At that time, nearly twelve years ago, professional type-writing was hardly known in London, and the difficulty did not consist so much in finding work, as in overcoming a prejudice against the novel style of doing it. However, without much delay his exertions were crowned with success, and a respectable firm of solicitors not only provided me with work, but made it fairly remunerative, as soon as they became satisfied that my copies were turned out carefully as well as expeditiously.

The great difficulty of earning a livelihood thus fairly overcome, my daily existence assumed a regularity whose main features were plodding dullness during the day and great depression in the evening, when my appointed task was laid aside. I felt however very thankful to be able to stem successfully the heavy tide of misery and gloom that I had to encounter, when I was little prepared to face so hard and lonely a struggle.

I had become deeply absorbed in my work, before Mrs. Watkins in her kind and motherly way thought it her duty to interfere and to insist on occasional relaxation and rest. She said I was growing too pale, and wearing myself out by incessant writing, when once a day at least I ought to be running about in the sunshine. How cheering to my benumbed heart was the dear old soul's affectionate kindness and how gladly I tried to respond to her suggestion!

I explored the neighbourhood anew, and more especially the two commons that were within my reach; those welcome oases in the midst of a vast sea of brick and mortar, which, like a perpetual centrifugal wave, laps up every bit of open space, on an ever increasing radius, and staggers the mind when reflecting on the ultimate result. By way of contrast alone, these commons would be charming, had they not, in addition, beauties of their own to offer, in the fine trees they contain, and in the refreshing peeps of tempting distant hills visible from these points of vantage.

However, my pleasures in these rambles soon underwent considerable curtailment, and vanished altogether for a while.

It was a singular thing that whenever I left my house, I was almost certain to meet Dr. Henry. Whether I changed my hours, or varied the direction of my walks, by a strange coincidence (or was it more?) he either overtook me, or confronted me, suddenly, at the turning of a road. Neither stratagem nor hasty retreat on my part was of any avail. I grew greatly annoyed at his persistence, for in my eyes it amounted to nothing short of persecution. My feelings of antipathy to him, however, were stimulated into a positive and very keen aversion by the strangely unpleasant effects his mere presence produced on me, both in body and mind. At his approach, I felt a cold shiver steal over my skin, as if the pores were suddenly closing up, and this sensation of outer cold seemed gradually to penetrate inwardly, until the very marrow of my bones was struck, whilst a throbbing of the temples led to giddiness quickly invading my brain.

A general numbness, muscular as well as mental, crept over me, and it always required a very strenuous effort on my part to resist the threatening effect this subtle influence exercised on my freedom of action, nay, on my very will.

It was only when reaching the shelter of my home, that a feeling of security came to my assistance, in overcoming this kind of spell, which I no longer dreaded as soon as I grasped the knocker of my door.

So distressing were these meetings to me, that I invariably treated Dr. Henry with the most marked coldness, and I often question myself whether I had not overstepped the line bordering on rudeness. In utter despair of causing him to desist from tormenting me, I should have given up my walks altogether, had I not been afraid of seeming ingratitude, in return for Mrs. Watkins' kind solicitude for my welfare, when an explanation to her was out of the question.

One day, Dr. Henry overtook me on my way home, and insisted on walking with me. As there was no escape, I was reduced to showing him by the most chilling reserve, that I did not desire his company, and he certainly had all the talk to himself. My mind, moreover, was deeply occupied in trying to fight off those distressing sensations, now always called forth by his presence.

On reaching my front door, I already gave a sigh of relief, when attempting to seize my hand he said: "Ella, I wish to speak to you." I felt as if stung by a venomous reptile. My long suppressed indignation at his persistent molestation, seemed to give a sudden rebound to all my innate energies, and with very determined emphasis I exclaimed: "Not another word, Dr. Henry, I cannot and I will not hear you."

I saw a flash of anger pass over his countenance, lighting up his eyes with a lurid gleam, but checking himself instantly, he spoke deliberately, as if weighing every word: "I obey now, Miss Standish, but you will yet have to listen to what I have to say!" Was it a threat?

At the moment I felt an intense relief, for the past weeks had exercised a most depressing effect upon me, by an increasing feeling of my helplessness and desolation. Henceforth, however, the weight I had been unable to shake off, seemed lifted from me, my walks remaining undisturbed, again ran in pleasant lines, and a soothing repose grew up in me, with the conviction that I had finally, though somewhat rudely, disposed of Dr. Henry's unwished-for attentions.

This reaction from trouble of all kind was unexpectedly and vigorously assisted by a letter from dear Aunt Bessie. Her grief in the loss of her brother was evidently very great, while it found expression in the warmest sympathy for my own sorrow, and my forlorn, destitute condition. She finished by saying "Unfortunately, ready money is an almost unknown article in a Western farmer's pocket, and to my deep regret, I am unable to send you any assistance in this most desirable shape. Although the farm furnishes us with nearly all the necessities of daily life, there are numerous requirements for a large

family, such as ours, to be provided for somehow, for the means of which we have to rely on the credit allowed to us by the trades-people of the market-town. To call it by an honest though unpleasant name, from early spring to late autumn, we have to run into debt, and only in case the crops should turn out satisfactory, can we hope to wipe off the amounts to our debit. With your natural gifts and general cleverness, I trust, however, you will succeed in earning a livelihood, and to accumulate some savings, for then, your uncle says, you must come to us and make this house your home, so long as you like, or until some promising plan for your future can be devised. I know we can make you thoroughly comfortable, and your cousins talk already of your arrival as a settled thing. They are ready to give you a most affectionate reception, but by none will you be welcomed with truer joy and warmth, than by your loving aunt—Bessie."

The happiness this letter caused me was indescribable. It was just as though a current of fresh life had been infused into my veins.

The depressing dulness and drudgery of my daily tasks, weighted as it was by the feeling of desolate loneliness and hopelessness, at once gave way to the joyous visions of a happy home.

Life offered again an object to struggle for with cheerful perseverance. The revulsion from oppressive discouragement coloured everything around me with a delightfully bright tint, and my very work gained an attractive interest, never suspected before, as being the handy ladder by which the tempting eminence could be reached. In the midst of all this joy, plans of a practical nature would crowd in upon me, although I tried in vain to force them back until my hopes would assume a more tangible shape.

Still, my occasional visits in town furnished me with the opportunity of making enquiries at various steam-boat agencies, and ascertaining, by degrees, to a fraction, the sum required for my journey to Minnesota. At first I stood aghast at the amount requisite, but my buoyancy and energy were too vigorously started to be easily routed, and I applied myself to my work, with increased ardour and steadiness.

How often I laughed at my miserly ways, in denying myself this, or the other, trifle, but I felt completely filled and guided by the one bright object in view, to which every other motive had to give way.

An hour once a week was set aside for the pleasant though intricate occupation of elaborate calculations. Income and expenditure had to be compared, and by rule of three, the time had to be worked out when, my present earnings continuing the same, the appalling figure, the aim of all my exertions, might be reached. Contingencies of various kinds favourable or impeding had to be considered, and the problem was never so completely divested of complicating side issues, that a final solution could be obtained.

On a fine September evening, I was again working out these very puzzling and yet interesting questions, when, in spite of the

warm atmosphere, a chilly feeling came over me, and made me close the window before I resumed my task.

But the peculiar and inexplicable shiveriness returning in a greater degree, I rose again to get a shawl, when, to my horror, I saw Dr. Henry stand between me and the door which I had not heard move.

For a moment, terrified and speechless, I stood facing him, being especially struck by his strange attitude.

However, my keen indignation at his cowardly intrusion, coming to the assistance of my determined efforts to regain my self-command, I almost shouted to him:

"How dare you come here?"

Hardly had the words passed my lips when, to my unspeakable consternation, I saw the figure dissolve into thin air.

"NADIE."

(To be continued.)

ELOHISTIC TEACHINGS.

VII.

THE IDEAL LIFE.

(Concluded from page 387.)

MAN eagerly desires to know the meaning of life—the meaning of his own life. Has been beset by this eager desire in all ages, as far back as history and tradition reach. Has made the discovery of that meaning the subject of anxious inquiry, of keen investigation, of diligent research, convinced that the knowledge of the Why of his own existence would show him the How that existence should be passed.

In these researches he has been from time to time led on by beings apparently in close affinity with himself, who, as spirits of his ancestors or survivals of his predecessors, have held converse with him in the guise of teachers. These assert that they have entered into a higher phase of existence, in which, endowed with superhuman senses and faculties—the average of the present race being taken as the standard—they have gained a full knowledge of the constitution of manifested Being, and of its relations to unmanifested existence; claim to have acquired an absolute control over the forces of nature; profess an earnest desire to impart to him so much of their knowledge as he is capable of receiving, and try to induce him to tread the path they followed as men, so as to be enabled ultimately to reach their own exalted state.

But no disembodied survival from the human, no spirit that has passed from the natural to the spiritual, from the incarnational to the decarnalized condition, in a word no mere spirit, can have any knowledge of the true intent of the life of man. To it this is a foregone conclusion, for all spirits that have completed their involutional and evolutionary career have attained to a condition in which they realize that the ultimate issue of their individualized existence is return to reabsorption by and reunion with the source of all life, from which, in the first instance, their own separate life

took its departure; and, as nothing more desirable seems possible to them, conclude that no higher condition is attainable by man.

Hence such spirits, while looking forward to this return, take every opportunity of suggesting to man—to whom higher possibilities are still open—that he should not only aspire after this return, as the true end of his being, but do his best to promote it by detaching himself from all the attractions and ties of natural life, that, freed from all desire, he may escape reincarnation and so at length gain that final disembodiment which precedes the reflux to the original source of separate existence.

Such a teaching, let its imparters be what they may and call themselves what they will, implies that spirit and matter—the two proceeding from one, that can only act together in the physical and physiological processes of nature—though still necessarily acting together, act in antagonism in man: this because the evolved one, as its volitional instigator, fancies itself superior to the developed other (the spirit to the body), which it regards as a prison house and instrument of degradation; and therefore concludes that only so can it free itself from the bondage of this prison house and return to its own source, leaving the other behind, as though the source of the one were not the source of the other; and as though imperfection could proceed from infinite perfection.

The mistake fallen into here,—a mistake now so generally accepted that it has become a foregone conclusion, against which it is all but quixotic to contend,—has been that of taking it for granted that matter is subordinate to spirit in the order of evolution; that the natural is lower than the spiritual in its outcome; and that the indulging of natural appetite is more degrading than the yielding to spiritual appetency.

In the ordinary life of civilization—that life of compromise in which neither the animal nor the spiritual have manifested the ascendancy, in which conventional restraint has taken the place of natural control, and each gives way to the impulse of the moment (ostensibly within the accepted limits, but only too often not avoiding, though carefully veiling forbidden indulgence, that the delicate sensibilities of an hypocritical social organization may be preserved from unnecessary shock)—the weariness and exhaustion of body and mind which invariably follow every excess in the sensuous or the sensual, with the feeling of disgust almost amounting to loathing which comes to the non-habitual partaker in such excess, gave to this mistake the force of a truism.

To spirit—long withheld from the spiritual state by the misuse or abuse of its carnal associations, from that state which had at length become the foretaste of its final condition—such a mistake was of course inevitable. To it the animal organization of man—regarded from its then point of view as the withholding cause, whereas the misuse and abuse of that organization were alone to blame—was a degraded condition. Into this condition spirit had been plunged through its descent into matter. Into this condition the heavenly man had been betrayed by his materializing spirit.

The Jehovahist, under what he was persuaded to accept as super-human guidance, adopted this view. To him (all unconsciously be

it understood, for he strenuously maintained the contrary) the heavenly man was an imperfect being: for a perfect being could not have fallen into an imperfect state, whereas under his circumstantial treatment of the kosmogony the heavenly man was not merely a being liable to betrayal and capable of falling. He was a being who was betrayed without being deceived, and who actually fell in a deliberate and most disgraceful manner into a degraded state. And it was to this fall of the heavenly man that the lamentable condition of the earthly man is due.

That this is the true reading of the clumsily veiled teaching of the Jehovahist is incontrovertible, for, according to him, the animal organization of the earthly was preceded by and due to the fall of the heavenly man, who thereupon was clothed in coats of skin, the animally organized human body, and driven forth from the paradise adapted to his heavenly nature to an order of things for which his punitive animalization had fitted him. For it is not asserted that the transformed heavenly man animalized himself, though he may have prepared himself for animalization; for Jehovah Elohim made the coats of skin, his animal organization, and clothed him therewith—just as, at some antecedent period, the same Jehovah Elohim had fashioned the heavenly woman out of the substance of the heavenly man and presented her to him as a companion and helpmate: and she did not become his temptress and betrayer until she had been tempted and betrayed by spirit. The woman having fallen under the power of the spirit subjected the man to her own seducer.

To the Elohist the inconsistency, not to say absurdity, of this view was palpable. According to his teaching spirit and matter had proceeded from, as they had been co-ordinate constituents of the one divine substance which was their actual source. Co-equal in origin, interdependent in production, co-operating in action, he did not see how there could be any question of higher or lower between them. Both had produced the organization of the body by physical and physiological interaction. Both had contributed to the evolution of the spirit by their conjoint participation in its uses of life. Hence both were responsible for the faults of either.

The difference between them, as the outcome of evolution, was that the body furnished the organization which the spirit used. But the developed body and evolved spirit were equally the joint productions of spirit and of matter, and equal sharers in the uses of life, the will of the one causing the action of the other and so producing the satisfaction of both. Thus the Elohist viewed them as co-equal agents in a progressing work, in carrying on which each had its definite function, in which neither could act without the other, and in which neither could be higher than the other, though the volitional character of the developed spirit gave it a seeming superiority. Yet the Elohist was not surprised to find that decarnalized, denaturalized spirit—spirit which had completed its incarnational, its involutional and evolutionary career, and had finally entered the disembodied state as spirit—should have come to the conclusion that animal function was evil in itself, was hurtful to all, since it had reached a position in which it fully realized that what it had conceived to be the use, but was actually

the misuse and abuse of animal function, had retarded its attainment of full spirituality, which was now to it the sum of all good. But as the Elohist had very clear and definite views on the subject, although he conceded that spirit could not, from its position, do other than claim that the spiritual was the highest state, he found it difficult to understand why man, from the human point of view, should think the spiritual could be higher than the natural.

The temptation to do so arose from or was confirmed by the confusion of thought which led to the supposition that the intellect, the imagination and the reason, the power of appreciating the good, the beautiful and the true, the faculty of distinguishing right from wrong, in a word the knowledge of good and evil, came through the spirit and were a remnant of the endowments of the heavenly man, which were being gradually and progressively recalled to use by his earthly counterpart.

But these are in reality attributes of the nature of man; attributes derived through the life uses of the evolutionary course to which he owes his human existence; attributes by the exercise and development of which in his uses of life he will so draw upon the possibilities and capabilities of that nature as to call faculties into play of the genesis and growth of which he is hardly aware, and thus, rousing nascent energies into activity, fit himself for the higher life, for the enjoyment of which he is preparing. They are proper neither to the spiritual nor to the animal activities of man, but are derived through and developed by the duly controlled interaction of both, a due balance between the spirit and the flesh in the guiding influence of the uses of life being necessary to the development of the human and the creation of the perfect man.

That in man the natural was determined by, constituted of and consisted in, a due balance between the animalizing and the spiritualizing influences actuating the human, was insisted upon by the Elohist as the fundamental principle of his teaching. He held that the preponderance of the one invariably led to the deterioration of the other and the detriment of both, at the cost of the individual.

The Jehovahist was well aware of these oscillating relations, and as to him the natural was but a battle field in which the spiritual contended with the animal, the spirit with the flesh, for the ascendancy in man, he pointed triumphantly to the fact that the animal, in the individual, invariably lost the ground gained by the spiritual, in the struggle, and dwelt upon this as a proof of the accuracy of his hypothesis; and, with a view to promote the success of the spiritualizing over the animalizing principle in this contest in the natural, enforced a severe asceticism on his followers, insisting on a strict discipline under which appetite was to be overcome, desire killed, and every human use of life dispensed with as far as possible, that the superhuman use might gain and maintain an undisputed sway, under the control of an unyielding will.

This hypothesis was based on the view that the animal was the natural, and that animal use in man led to the animalization of the human; and the Jehovahist pointing to the animalizing and

animalized man, contrasted him with the spiritualizing and spiritualized man in proof, of the accuracy of his assumption. But then the Jehovahist never learnt to distinguish between use and abuse; and failed to discern that in nature, where all progress depended upon use, disuse was as much an abuse as was misuse. Seeing the evil effects of misuse, the use itself came to him to be a misuse. Hence his doctrine of disuse.

He knew nothing of the twofold contest going on in the rightly guided, the right-minded man. Did not perceive that he had to contend, single-handed so to say, with animal appetite, on the one hand, and spiritual appetency on the other. He was not aware that mankind, viewed as a whole, was divisible into three distinct classes—the users, the misusers and the disusers of life—which were respectively the maturers of the three types of evolved spirit, and the self-destined partakers of the three issues of manifested life of the Elohistic teachings. To him every user was a misuser. And as the misusers greatly preponderated over the users, the latter were classed as and lost sight of in the animalizing group. And this was why the animal uses of life were Jehovahistically condemned.

This was a specious and plausible way of supporting the hypothesis, but it did not controvert the fact that under it the meaning of life was entirely lost sight of. Rather it emphasized the position that a picture of life was given by it in which, owing to every detail being out of drawing, the whole was rendered meaningless.

How could it be otherwise under the data set forth?

Why did the heavenly man transform himself into his earthly counterpart merely to withdraw from that counterpart on recognizing in it a lower, and thus constituting it a counterfeit self?

Why did spirit descend into matter, the spiritual clothe itself with the animal man, and so initiate an internecine war between itself and its animal vesture, if the ultimate outcome of that struggle was to be simply the release of the earthly man from the bondage of that self-chosen vesture, in order to return to and obtain reunion with its higher self (the heavenly man), with which, by a transforming descent into matter, it had acquired personality, and from which, as a counterfeit presentment, it had originally been separated?

Surely not to gain experience! For what could the real gather from the illusory, the true from the false? Could the real become more real by contrast with the unreal, the true be made more true by being brought into contact with the untrue?

Surely not to acquire knowledge, or increase in perfection! Could that which proceeds from absolute knowledge and absolute perfection do other than diminish its capacity for either by departure from its source?

The Jehovahist would not suffer himself to see that his theory led his teaching into an *impasse* from which his successors have failed to extricate it; and that under it the origin of man remained unaccounted for, the meaning of life unexplained.

The Elohist trod on firmer ground. To him embodiment was a matrix, embodied life a use, evolution the process by which the outcome of the use of this matrix was gained.

The final matrix of this outcome was reached in man. For the peculiarity of the matrix was that it progressively advanced that it might aid in advancing, that it evolved that it might evolve.

But in man a change in the use of the matrix was predicated.

Hitherto the advancing self had been an impersonal, an animal self. In man it had at length acquired personality, and with personality the power of distinguishing between good and evil. That is to say, the personalized self learnt by experience (and thus perceived it was the intention of nature it should so learn this great truth) that animal instincts were essentially self-seeking in character; that the mere animal was indifferent to the sufferings of others, so as self had all it desired for the gratification of appetite; and that consequently self-seeking was the cause of suffering to others, of evil to all. In this way the hitherto animal self now personalized in man received the teaching that its duty in life was to humanize the self-personalized in itself, and gradually realized that this was to be, could only be done by preferring others to self; by overlooking self for the good of others; by forgetting self.

In his attempts to do this man soon found that affection was a great help—that love was the great helper, opening the heart as it did, first to one, and then through that one to all. And now it burst upon him with the force of a revelation that the aim of life in himself was the development of the affections, that through these the self-seeking appetites of the animal might be changed into the self-forgetful love of the human.

Accepting the principle that the cultivation of the affections was the aim of the life of man—that in him by the uses of life appetite was to be transformed into affection, that it might pass through desire into love—the Elohist realized that the future of man depended absolutely on the use he made of his passing life.

He saw the animalizing man in a phrenzy of self-indulgence sacrificing natural affection to animal appetite. Making marriage subservient to self-seeking considerations; faithless to its ties; and only valuing that which contributes to momentary gratification.

He saw the spiritualizing man in an ecstasy of self-absorption seeking reunion with the higher self. Leading a severely ascetic life—a life as far as possible of disuse of organic being—that desire may be destroyed. Avoiding marriage as an impediment in his path, or abandoning wife and children as obstacles to his progress in self-seeking expectancy: thus sacrificing natural affection to spiritual appetency.

He saw the natural man in the quiet enjoyment of his natural surroundings. Seeking in marriage union with one in perfect harmony with himself, to be to him something more than a mere companion and helpmate—to constitute with him (all unconscious of the fact) the one being in two persons of which the divine human is to consist. He saw that the love of one another made each of these two persistently forgetful of self for the good of the other. He saw both of these two encouraged by their mutual love persistently forgetful of themselves in their desire to promote the welfare of those with whom they were brought into relations.

Contrasting these three modes of life the Elohist perceived that it was impossible to doubt which was the higher. Hardly possible

to close the eyes to the fact that while the one promoted, the others prevented the attainment of the aim of human existence. To him it was clear that in the hereafter the divine human would be constituted in each instance of one being in two persons, and that the union of two in one commenced in the human to find its completeness in the Divine. In his judgment this was the only logical conclusion to be drawn from the premises submitted to him by nature. Hence his teaching that love should be the basis of life; that the ideal, the natural life of man was passed in loving harmony with his surroundings; and that the ideal, the natural religion of humanity, "religion pure and undefiled," was to comfort the sick, the sorrowful and the suffering, and to keep oneself secluded from the world.

HENRY PRATT, M. D.

THE THEOSOPHIC RE-BIRTH: A DIALOGUE IN REAL LIFE.

(Concluded from page 457.)

NOW behold me an associate of the London Lodge of the Theosophical Society—this as my first step. But my bad health prevented me from attending its instructions, given at Mr. S.'s house and elsewhere.

Thus I was rather isolated and left to my own guidance, and to what crumbs of knowledge I could assimilate from books.

In 1887 Mr. S. kindly dropped in sometimes and gave me *viva voce* instruction; finding myself by this time thoroughly in accord with the objects of the Society and fully disposed to accept their views, I became an F. T. S. early in 1888, and went steadily on: my mind enlarging and intuition growing clearer day by day.

Still I was painfully conscious of my many shortcomings and crass ignorance in spiritual matters: also I knew nothing of the scientific or occult side of the subject.

I plodded on, keeping my mental eyes fixed on the goal, whereby many obstacles were unconsciously surmounted, being brushed aside and no attention paid to them.

B.—But this came naturally to you?

A.—Yes; I was and am always concentrated on the matter in hand or the one object: all else does not exist for me for the time being; I neither see nor hear objectively. Very soon there came a time when I felt a change of environment was essential to my progress, yet duty seemed likely to retain me where I was.

Suddenly, unexpectedly, I was freed.

Without any neglect of duty I could leave my home and go whither I would.

Listening ever for an inward guiding voice, and knowing that my silent appeals for it had never rested unheard, I arranged to spend the winter at H.

B.—And we met as you passed through London.

A.—When I told you that, before I left home, the Esoteric Section was in process of formation, and I longed to join it, but thought I was not advanced enough to do so.

My mother's favorite sayings have moulded my character somewhat. You will remember them : "Chi va piano va sano ; chi va sano va lontano ;" and "Look before you leap."

That October I became a total abstainer.

B.—Why ?

A.—I hardly know ; but I found even a little wine had a tendency to shake my self-control, and to increase my hastiness of temper and sharpness of tongue.

Suddenly, I resolved to apply at once for admission into the Esoteric Section, and did so. Then there began an internal struggle between my desire or aspiration, and my diffidence or sense of general unworthiness. Wishing Madame Blavatsky to decide for me, I sought an interview, but on the day appointed, the cold and deluge of rain rendered it positively dangerous for me, an invalid, to leave my house. However, I risked it, and without ill effects. Candidly speaking, I knew that I was risking my life from pneumonia, but it is not the first time I have risked it in pursuit of my object.

B.—I wonder if you realized what a serious step you were taking in pledging yourself : had you fully counted the cost ?

A.—As far as the outer world was concerned, Yes. Its terrorism could not move me. Its sneers had long fallen on deaf ears. Its joys had no attraction for me, and its sorrows were mine no longer.

The last tie had been severed that bound me to the living, and the love of my life had passed into the Silence !

Outwardly fettered still to a certain degree, I was mentally, morally, and spiritually free. I echoed Fleta's cry : "For all that lives I live."

My life-long tendency to melancholia and suicide has entirely left me.

I welcome trials and temptations (decreed by Karma), knowing they result in strengthening my weak points, and I face all boldly, whereas I used to shirk some ; believing I was acting rightly in so doing. Of course, my lower nature evinces annoyance at its loss of supremacy, but I can smilingly and philosophically watch its dying throes. In fine, "I have set my face as a flint."

B.—This sounds very grand, but people will call you pig-headed, wrapped in self-conceit and self-approbation, wrong-headed, a fool, a knave ; in short, your good is sure to be evil spoken of. They'll say you have more money than wits ; that you would be a pleasant companion but for this fad ; or that you are a freethinker. How shocking !

A.—Remember the story of the old man and his donkey ; and how, finding he could not please everybody, he concluded to please himself. You can make the application.

Now, please understand that I do not reject whatever is 'lovely and of good report' in Christianity, but I do reject the vicarious atonement as cruel and unjust. Also that I cannot accept an anthropomorphic god, only a few degrees higher than his creatures and having their finite qualities of anger, jealousy, revenge, &c.

As to the doctrine of everlasting punishment, it seems to me simply *devilish*.

Opinions differ regarding Jesus—whether he ever lived, or whether he was an Initiate, &c.,—so on that question I keep an open mind ; but I no longer identify him with the god-man of the gospels.

They appear to have been a description of Humanity striving to return to Divinity ; Christos, or man of sorrows and sufferings, working his way to a final triumph and transformation into Christos, man perfected and divinely powerful,—a god.

I believe we are fallen humanity, but *only* in the sense of having sunk more and more into matter, to the almost extinction of the Divine spark within us ; but I also gather that the tide has turned for us, and that, slowly and painfully but surely, we shall regain our lost heritage—through evolution. Some men are pioneers, others lag on in the rear, while a few stragglers may fall out altogether till the next Manwantara.

B.—Some think a fresh soul is created for each fresh body ; do you ?

A.—I never thought that ; but I believed we were the souls of the wicked who perished in Noah's deluge, and though that notion seems laughable now, it rendered it more easy for me to grasp the idea of re-incarnation and the survival of the Ego when presented to me.

B.—But what do you expect to be the outcome of all your study and self-discipline ?

A.—My aim is to be of greatest help in purifying and raising my fellow humans, till the whole creation which groans and is in tribulation shall rejoice and sing.

B.—A high aim, truly : are you not too aspiring, considering your present frailty and ignorance ?

A.—Rome was not built in a day. I can go on be-coming, transmuting my base metals into pure gold of the altar.

B.—And when you die, what then ; heaven or purgatory ?

A.—There appear to be differing conditions according to the advancement of the incarnating Ego. I cannot tell what will befall myself, whether dreaming bliss or sleep dreamless—Devachan ; and in sober truth, I do not care. I rest in perfect trust and confidence that whatever is best for me—will be.

B.—By the working of some law, or what ?

A.—I argue thus. In this incarnation I have been hurried through many experiences. Cups overflowing with joy and bitterness have been presented to my lips and I have drained them to the dregs. It is said you can go through all experiences in your mind. I have passed through life sometimes in a heaven, sometimes in a hell, of my own creating, and now I feel I have awakened to a consciousness of my higher self, to sleep, I trust, never more.

Now, believing as I do, that nature desires to make humanity divine, I can fearlessly cast myself upon her fostering care. Cannot you ?

B.—Hem ! I don't know so much about that ! Nature is an unkind step-mother to some.

A.—Not in reality, but many of her children are bad, and unnatural, and chastening is good for them.

Look at the diseases engendered by wrong feeding, for example—to take the lowest plane.

B.—Oh! are you bitten by the Vegetarianism fad? Don't you know God gave mankind dominion over birds, beasts and fishes, and said they were to be our food?

A.—The same Father 'without whom a sparrow did not fall to the ground?' Well, for my part, I think it a grave indictment against Christianity that clergy as well as laity who teach God's love for His creation, the next minute piously praying "Bless these thy creatures to our use," sit down to feast on bodies of their God's murdered, tortured creatures. It may be right enough in exceptional cases—where a valuable life can be prolonged—for the lesser must serve the greater, but not—to my mind, at least—as a general rule.

Doubtless, as in India, the *soldiers* might be fed on meat to make them blood-thirsty and hot-blooded, war being their trade.

B.—Then are you turned vegetarian?

A.—For nearly a year I have partaken only of animal products—milk, butter, cheese, etc.,—and of vegetables and fruit, whereby my health has greatly profited, both bodily and mental. But my ideal food is fruit only, and that uncooked. I must tell you, however, that secretly I have a higher ideal yet. I believe one could live quite comfortably on sun and air if we accustomed ourselves to it. The Indian yogis have actually done it. Ozone and such like.

B.—What nonsense you are talking! Now tell me your views on suicide: 'it comes in quite *apropos*.'

A.—Read theosophical books and you will know why it is most prejudicial to the well-being of the Ego. Partly because—only half dead—lingering in earth's sphere—they may get into the current of a medium and continue earth-life thus; demoralizing, most probably, the medium and themselves.

B.—You used to uphold vivisection (performed by lawfully appointed persons).

A.—I thought as I was told—*i. e.*, that good could result to humanity thereby, the seat of their diseases be discovered and removed. But Theosophy has taught me the unsoundness of this theory.

B.—Another question. Do you approve of capital punishment?

A.—I used to do so, on these grounds. I thought it the greatest deterrent from crime (though corporeal punishment runs it close). "Skin for skin, all that a man hath will he give for his life." The people know that 'penal servitude for life' merely means a 'ticket of leave' after a term of years; hope is left to them; but to be deprived of life against your will—powerless for resistance—in the full strength of manhood, is unpleasant to those who do not realize life beyond the grave, or do believe in hell torments for everlasting. Also, we get rid of them by this manner. But now Theosophy tells me we do no such thing. That an individual hurtled out of life while cursing and hating his judges, is a power for evil (till he fades away). This would account for epidemics of crime, and for people, harmless hitherto, suddenly developing homicidal tendencies.

But, to resume my history. At H. I took up—tackled—the "Secret Doctrine," as my *duty* at first—as a *pleasure* later on. I was twice greatly helped by two advanced Theosophists who kindly came there to instruct me; but the theosophical habit of only answering questions, not *offering* information, and my inability to *express* my thoughts, caused me to profit less than I ought to have done. I *cannot* ask "intelligent questions."

And now my training began in earnest. Painfully shy and retiring, I was yet desired to make acquaintances, and impart to those who knew less of Theosophy than I did, such information as I could; and now I see the wisdom of those commands.

B.—But now, really, have you given up prayer? In "The Light of Asia" we read—

"Pray not—the darkness will not brighten,—ask nought of the silence for it cannot speak."

What say you to that?

A.—If by prayer you mean lip prayer, or requests to a personal god for personal favors, or to try and bias him to my side, like when two armies on the eve of combat, each earnestly implores the "God of battles," for victory to their arms—I do not pray. But if by prayer you mean aspiration—therein I live. And guided by the Divine Spark or Christ principle or Higher Self, the self of to-day progresses into the self of to-morrow, gathering here, throwing away there; analysing, rectifying, adjusting and, like the poet's fountain—

"Ceaseless aspiring,
Ceaseless content."

My horizon daily enlarges; my opportunities for usefulness increase. I use one mental prayer that may help beginners like myself who don't like quite to give up prayer—it is addressed to our Higher Self, the Jewel in the Lotus:

"Teach me, Oh Higher Self!
In all things thee to see,
And what I do in anything,
To do it as to thee."

"To scorn the senses' sway,
While still to thee I tend;
Father, be thou the way,
Nirvana be the end!"

ALEXANDRA TENBIGH.

HOW TO STUDY HINDUISM.*

MY Hindu countrymen! It is first necessary that every one should be well acquainted with the religion he professes. Mere profession of a religion gives no advantage in the absence of a knowledge of it. But ordinarily every man who has some knowledge of the principles of his religion, wishes to know more of it. In the case of religionists other than Hindus, there are proper teachers to impart religious instruction to their satisfaction. As it is not so in the case of the followers of Hinduism; as the religious works and their branches are many; as the works are in Sanscrit, of which those desirous of studying them are generally ignorant, as their vernaculars are numerous and different; as it has not been possible in all cases to get many authoritative works; as even when they are got they are found to be full of errors; as when some of them are got, there is no leisure and means for one to study them sitting at ease in one place; and owing to many other inconveniences, the study of Hinduism has become inaccessible and impracticable, and many though fond of their religion, cannot do anything towards its study, owing to the vastness of the undertaking. As it is said that though a man be as expeditious as Garuthmantha, he cannot advance a single step without his moving, and that even an ant can cross an ocean if it begins to go, this Raja Yogi advises that it is conducive to one's own happiness for one to study his religion constantly with courage and steadiness even though little by little. It is specially for the benefit of such persons that this journal has been started. The works necessary for the study of our religion will first be mentioned in this issue. We will afterwards publish, as far as possible, the index of each of the principal works and an abstract of the same in Telugu, where it is possible. This being an adventurous undertaking, it is hoped that any defect that may be noticed would be leniently dealt with.

For Hinduism (1) Veda is the first subject of study. It is also called Sruti; (2) The second is the essence of the Veda called Smruti, being the result of the meditation of the Rishis; this is the Dharma Sastra; (3) Puranas show in a narrative style the application of Sruti and Smruti in the conduct of life; (4) Itihasas are the outlines of the elaborate matter contained in Sruti, Smruti and Puranas.

Hinduism cannot be understood without a few of each of the said classes of works being studied. It may, therefore, be concluded that the four grand classes of works are worthy of study. Let us now consider the branches of each of the said four classes of works.

I. Veda.—As the Vedas are innumerable, we cannot specify their number. Many of them are lost. The remaining are divided into four different parts.

Of these (1) Rukku is said to be Rig Veda; (2) Yajus is said to be Yajur Veda; (3) Samam is said to be Sama Veda; (4) Adharvanam is said to be Adharvana Veda.

* Translated from the original Telugu of the Author, Mr. G. Sriramanurthy, F. T. S.

Thus does Veda prescribe both the Karma (ritual) and Brahma (spiritual) codes. That part which establishes the ritual is called the Veda, and that which treats of the spiritual, the Upanishad or Vedantam.

Formerly there were more than a thousand Upanishads. They were lost. There are at present one hundred and eight Upanishads remaining, which have been printed.

II. Dharma Shastras are Smruties. There are eighteen of them. They are classified as Satwika (spiritual), Rajasa (human), and Thamasa (mixed) Smruties.

(1) The Satwika Shastras lead to Moksha or Nirvana. They are:—

(1) Vasistham, (2) Haritham, (3) Vyasam, (4) Parasaram, (printed), (5) Bharadwajam and (6) Kasiapam.

(2) Rajasa Smruties lead to Swarga or Devachan. They are:—

(1) Manu Smruti, (2) Yajjivaliamu, (3) Atrayam, (4) Dakshasmruti, (5) Kathiayanam, and (6) Vishnusmruti.

(3) Thamasa Smruties:—

(1) Goutama Smruti, (2) Barhaspathiam, (3) Samvarthanam, (4) Yamasmruti, (5) Sankhamu, and (6) Ousanam.

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IV. Itihasas—Ramayanam and Bhavâtham. The former inculcates morals and the latter religion.

Among the above classes, the works coming under the 3rd and 4th will be described as far as possible.

We could have an idea of the inaccessibility of the Puranas and Itihasas, if we consider the number of the works and the Slokas (stanzas) in the former and the number of Slokas in Bharatam. As many of them have been printed, they may be got for money. I hope that all those who profess Hinduism would purchase them and enjoy the great benefit derivable thereby:

Name of Puranam.	Number of Grandhas.	Printed or not.	Whether rendered into Telugu.
1. Machyamu ...	14,000	Yes.	Not.
2. Markandayam ...	9,000	Do.	Yes.
3. Bhavishyotharam ...	14,500	Not.	Not.
4. Bhagavatham ...	18,000	Yes.	Yes.
5. Brahmanam ...	10,000	Not.	Not.
6. Brahmandam ...	21,100	Do.	Do.
7. Brahmakyvartam ...	18,000	Do.	Do.
8. Vamanam ...	10,000	Do.	Do.
9. Vayaviam ...	6,000	Do.	Do.
10. Vyshuvavam ...	23,000	Yes.	Yes.
11. Varaham ...	20,000	Not.	Do.
12. Agnayam ...	16,000	Yes.	Not.
13. Padmam ...	55,000	Do.	Do.
14. Naradham ...	25,000	Not.	Yes.
15. Lyangyam ...	11,000	Yes.	Not.

(To be continued.)

SIMON MAGUS.

THE Magus of Samaria was the first Teacher of the Gnosis. His teaching contains in germ all that magnificent doctrine which the end of this century hails, after an eclipse of many centuries, as the most luminous expression of the absolute.

I say "an eclipse," and still the Gnosis has never been without disciples and apostles. But disciples and apostles, sometimes persecuted, sometimes ridiculed, and, what is still worse, who had to seek the invisible shelter of silence and symbolic night.

A paramount interest attracts us to the Sage of Samaria. He did not create the Gnosis. It was taught under another form in the temples of Egypt, in India and Chaldea. The Gnosis is as ancient as Truth, of which it is the mystical robe; but Simon is the first who has sketched the doctrines in their esoteric form. He is the ancestor, the Magus, as his name indicates, the first Father of the Gnosis posterior to Jesus Christ.

This illustrious man was born at Gitthoï of Samaria, which he filled with his fame and which surnamed him "The Great Virtue of God." After living at Tyre where he met his beautiful and mysterious companion, Helene, he went to Rome, and there for some time he held in check the renown of the Apostle Peter.

Simon had attained to a remarkable degree of Oriental and Hellenic culture. Empedocles and Stesichorus were familiar to him. He had mastered the idealistic philosophy of Plato. A contemporary of Philo Judæus, he had frequented the school of Theosophy at Alexandria. He was no stranger to Anatomy. He described in a striking manner the circulation of the blood, and the interior system of woman. He was equally versed in the practices of Theurgy.

Magus, writer, physiologist, mathematician and orator, this great personality found itself prepared for a quite exceptional mission.

Already illustrious when the first Christian propagandists appeared, Simon devoted to the service of the Gnosis a really single and upright mind, and an incontestably honest heart.

Many of his enemies acknowledge these qualities in him; a fact recorded by M. Amelineau in his fine work on "Egyptian Gnosticism."

Simon, being witness of wonders worked by the deacon Philip, demanded baptism. Like all Initiates he saw in this ceremony only a rite of Initiation. He had no idea of abandoning the Gnosis.

He saw no desertion of his principles in the demand he made of Peter to confer on him the Holy Spirit by the laying on of hands. He did not offer money to buy the Holy Spirit, as the ignorant and malicious have dared to affirm: he merely offered the legal and customary price of initiating societies for a new Initiation, of the symbolic grade which he wished to acquire. Spirit! he himself possessed it in an eminent degree. It is thus that a European adept, for instance, would act in order to gain admittance to the mysteries of an initiation which was new to him. In the dissension which arose between the Apostles and the Magus, the Apostles were altogether in the wrong. In parting from the sombre and narrow Caiphas, Simon addressed him in the following touching

words, which show the goodness and humility of his heart: "Pray for me, that none of those things which you predict will happen to me."

Tradition says that Simon of Gitthoï met Helen in a house of ill-fame. In that case, he rescued her from vice; he raised her to the rank of an Initiate. Far more: she was for him the painful symbol, the living image of the fall of Thought into Matter. He loved that woman nobly, as such a man could love. Let us add that Helen was worthy of Simon, by her faith, by her devotion, by her marvellous intelligence, and her profound love for that great man.

Nothing is known in regard to the death of the Magus of Samaria. The fables that have been spread about a pretended attempt to fly through the air are of entirely apocryphal origin,—due, no doubt, to the hatred of the bigoted Christians and perhaps to the belief in the theurgic gift of levitation that the adepts in Theosophy have often possessed.

Simon composed certain "Anthiretica" and "The Great Apophasis," of which the author of the "Philosophumena" has preserved for us certain fragments.

With the help of these vestiges we can form an idea of the doctrine of the Samaritan Teacher.

The Gnosis professes to explain everything. All that interests uneasy human thought, all the science of the Above, all that of the Below, are embraced in it. The Gnosis—as its name indicates—is knowledge. God! Man! The World! These are the trilogy of its splendid synthesis.

Simon Magus makes Fire the foundation of all. And Fire was the first cause of the Kosmos. God said to the Initiate Moses: "God is a consuming fire." This Fire, totally different from the elementary fire, which is only its symbol, has a visible nature and a mysterious nature. This occult, secret nature, hides itself under a visible appearance, under a material manifestation. The visible appearance in its turn hides itself under occult nature. In other words the Invisible is visible to Seers. The Visible is invisible to the profane. That is to say, the profane do not know how to distinguish Spirit under form. The Vedas had taught this root idea, in speaking of Agni, the supreme Fire. This Fire of Simon, is the Fire of Empedocles; it is that of ancient Iran. It is the burning bush of Genesis. It is also the Intelligible and the Sensible of the divine Plato, the Power and the Act of the profound Aristotle. Finally, it is the blazing star of the Masonic Lodges.

In the external manifestation of the primordial Fire are included all the germs of Matter. In its interior manifestation evolves the world of Spirit. Then this Fire contains the Absolute and the Relative, Matter and Spirit, and is at once the One and the Multiple God and that which emanates from God. This fire, the Eternal Cause, develops itself by emanation. It eternally becomes. But developing itself, it remains, is stable, is permanent. It is that which IS, which HAS BEEN, and which WILL BE: the Immutable, the Infinite, the Substance.

But to be immutable is not to be inert. The Infinite can act, since it is intelligence and reason. And it must act, it does act.

From potency it passes into action. Thought has a means of expression: speech. So, intelligence names itself, and in naming itself it acts, it evolves, it emanates, it becomes. In speaking its thought, intelligence unites the moments of this sort; It joins its thoughts together by the bond of reason. And as from the One come the Two, since the One in emanating, becomes Two, the Fire in emanating emanates by Two, by couple, by *Syzygy*, to use the language of the Gnosis, and of these two, one is active, the other passive, one male, the other female, one He, the other She. These emanations by pairs the Gnosis calls the Eons.

It is thus that the sphere of the Absolute, the higher plane, is peopled by six Eons, six primary emanations of God: Simon calls them *Nous* and *Ennoia* (Spirit and Thought), *Phônê* and *Onoma* (Voice and Name), *Logismos* and *Enthumêsis* (Reason and Reflection), and in each of these six Eons, God is found entire, but only in potency.

"In each of these roots," said the Teacher, "the infinite Power finds itself entire; but it finds itself in potency, not in act. It was necessary to express it by an image in order that it should appear in all its essence, virtue, grandeur and effects, and then the emanation became like unto the infinite and eternal Power: if, on the contrary, it was not expressed in an image, the potency did not pass into action and lost itself, for lack of employment, as happens to a man who has an aptitude for grammar and geometry: if he does not put this aptitude to use, it is useless to him, it is lost, it is absolutely as if he had never had it."

Simon intended by that to say that the Eons, to resemble God, must, like him, emanate new beings. Thus as God had passed from the potentiality to the act, so the six Eons must pass likewise. The divine law of analogy demanded it. Thus the first six emanations became in their turn the cause of new emanations.

The Syzygies continued thus to be emanated, male-female, active-passive, like the first six. "It is written," said Simon, "that there are two kinds of Eons, which have no beginning or end, springing from a single root, the silence (the great Sigeus) which is the invisible and incomprehensible Power.

One of them seems to us to be above the others; it is the great Power, the Intelligence of all things, it rules everything and it is male. The other is very inferior, it is the great Thought, a female Eon. These two kinds of Eon, mutually interacting, form and manifest the intervening medium, the incomprehensible air which has not had any beginning and will not have an end."

What a splendid picture! Behold, the ladder which Jacob saw in a dream while he slept, his head reclining on the sacred stone of Bethel, under the constellated firmament of the desert. The Eons ascend and descend its mysterious rungs in couples. They form the endless chain which unrolls its links in the anabasis and the catabasis, from God to the world and from the world to God. And they are two, male and female, a divine couple, angel-women, associated forms, united thoughts. They compose the texture of Spirit and the texture of Matter, realizing God in all things and bringing back all things to God. And the law which raises and lowers them, which unites and directs them, is the sacred Fire, the primordial Fire, is God, is the

Infinite, the Absolute; in one grand and immense word, which expresses something grand and immense, it is Love!

Simon next opens up to us the second world. It is inhabited by six Eons which are the reflexion of the first six, and have the same names.

The incomprehensible ether, or second world, is the abode of the Father, He who is, who has been, and who will be. Without beginning, without end, male and female, he lives in the unity. He develops as the fire in the first world has developed. He manifests himself by his thought. They correspond with each other. The Father who is Power and Thought, his thoughts are but one. But that one is also the male enclosing the female, it is Spirit in thought. *Nous* in *Epinoia*! For be it understood that the spirit has a thought, and that by the Voice this thought calls it Father and manifests it. This father is also *Sige*, the Silence.

Epinoia, the female Eon, impelled by a great love, leaves the Father, and emanates the Angels and the Powers from which proceed this world which we inhabit. These Angels, ignoring the existence of the Father, wished to retain *Epinoia*, Thought. Hence their fall, necessitating a redemption.

Man was produced by one of these Angels, the Demiurgos, whom the Bible calls "God." He makes man double, according to the image and the likeness. The image is the Spirit which broods upon the face of the waters, of which Genesis speaks. *Spiritus Dei ferebatur super aqua*. Man is an Eon, because he has in him the likeness of the Father. And like the Father he will produce other beings. *He will represent himself*.

Thus we have arrived at the anthropological doctrine of the Samaritan Magus. Fire is the principle of the generative act, for to desire to unite with a woman is called *being on fire*. This fire is one, but twofold in its effects. Man transmits the hot red blood in the semen. Woman is the laboratory in which the blood becomes milk. Blood, the principle of generation in the case of the man, becomes aliment with the woman. Such was the fiery sword which guarded the gates of the Garden of Eden, in the hands of the Archangel, representing the circulation of the living flame, the transformation of blood into semen and into milk. Without that circulation of blood, the tree of life would be destroyed. Icy death would conquer the world.

Pushing further his subtle and profound analysis, Simon explained the development of the foetus after conception.

Interpreting the words addressed to Jeremiah: "I formed thee in the womb of thy mother," he said that man in Eden, is the foetus in the womb. He saw, in the four rivers that water the terrestrial Paradise, the vessels that are attached to the foetus and carry nourishment to it.

Strange and original conception of a superior mind! A glance of genius cast on physiology by a great man in a primitive age! Powerful flight of a sage into the regions of scientific synthesis!

We must now return to Thought, to *Epinoia*, which the angelic emanation of Man has held captive. Thought, pulled back by its celestial instinct, sighed constantly for *Sige*, wished to go back

to the Father. The angels held it fast, made it suffer, in order to keep it with them. They succeeded in imprisoning it in a human body. Then the divine exile began its painful exodus of trans-migrations throughout the centuries. That fall of Thought into Matter is the origin of evil. It is a fall. After every fall a redemption is necessary; Ennoia transmigrates, throughout the ages, from woman to woman, like a perfume passing from one vase to another. The day when Simon penetrated into the Syrian brothel, he met Thought in the form of Helen, of that prostitute whom he loved, and transfigured by his love. He loved her and applied to her the sublime parable of the lost sheep that is found again.

You see the symbol. As Simon saved Helen from infinite degradation by drawing her out of the mud, the Saviour sent by the Father descended into the world and delivered thought from the tyranny of the prevaricating Angels. To accomplish this infinite work of love, Soter, the Saviour, the Son, left the One, the Silence, the Fire, went through the first and second worlds in turn, and incarnated in the world of Bodies, or rather, he then reclothed the astral body, the Perisprit. In Judæa the Jews called him the Son. In Samaria, the Samaritans named him the Father. Among the Gentiles he appeared as the Holy Spirit. He was the great virtue of God, and Simon Magus recognized himself in Him.

As Simon went to search for Helen, the Saviour went in search of the human Soul. He found it in a place of debauchery, that is to say, in evil. And as Simon married Helen, the Saviour married the Soul.

Says the learned Amelineau, This myth of Epinoia truly seems to us very beautiful. Divine thought, detained by the inferior creatures, which owe their existence to it and wish to be its equal, degraded by these angels, and brought down to the lowest state, does not this represent in the sublimest manner the vain efforts of the human mind to arrive at the power of God whose likeness it is, and falling always from abyss to abyss, from wickedness to wickedness, held under the domination of jealous spirits that envy it, and wish to prevent it from raising itself and ascending towards him of whom it is the resemblance?"

Each one of us, of either sex,—for we are Eons—may be the Simon of a Helen and, changing parts, the Helen to a Simon. To accomplish our mission of Saviour, we, the Initiates of the Gnosis, belong to the profane, as being like them in form, though far superior through the Spirit. Simon Magus and Helen have taught us the liberating Gnosis, the illuminating Science, the Law, the lost word of the Rosy Cross, and we must teach them in our turn. We must deliver our brothers and our sisters from the yoke of ignorance and of superstition, from gross materialism and exaggerated Scepticism. We must clothe them again with the white robe of the Initiate. Little matters it where the seed falls, so long as it is sown. Saved by the Gnosis we are saviours in our turn. Happy if we possess, I will not say the genius of Simon Magus, but his great heart and gentle kindness.

JULES DIONEL,

(Translated from "*La Revue Theosophique*.")

"VANITY OF VANITIES, ALL IS VANITY."

THE above is the Proverb of the Preacher in the Bible; it is also the essence of the teaching of the Lord Buddha. Pessimist though the creed may be in one sense, yet the opposite paradox is true that pessimism pushed to its extreme is genuine Optimism. It is necessary fully to understand this proposition, which we may call the foundation-stone of Buddhism—before we can realize the noble doctrines set forth by the "Light of Asia." Let the wisest philosopher cast his thoughts round the daily life and events of men throughout the world. What does he see everywhere? Meanness of the blackest dye, shallowness, unreality, phantoms, shams and delusions. Is there one man living on this day, who is able to assure himself or others that there is any one thing or person or idea which is not false? Question the noblest aspirations of Man; what are they but mockeries of Happiness? Sometimes the mania of running after an idea seizes upon whole nations, and after the fatigue of reaching the goal, they find they have landed themselves in the Mirage of Delusion. The best and noblest of the sons of Europe devoted their money, their strength, their lives, for the idea of recovering Jerusalem from the Mohame-dans. And this they did headed by the most zealous Christian spirits for more than three hundred years. The sentence passed by the records of History on the men as engaged in this scheme is unequivocal—Fools!

A Great Empire like the Roman extended its dominion and its rule throughout the then known world, and every Roman prided himself daily on the magnitude of the countries under his sway. That was the age of Cæsar, of the Scipios, of Cicero. Where is now the Roman Empire? Where now the territories for which so many armies were raised, so many hardships endured? The higher intellects of the Middle Ages ran after the discovery of the Elixir of Life and of the Philosopher's stone. *Cui bono?* A great man lived less than a century ago. He was the terror of Europe during his life-time. He was the darling of his people. He very nearly succeeded in attaining in half a generation what the Romans had taken centuries to do. What has been the fate of the plans of that giant intellect of the Emperor Napoleon?

What need to multiply instances? Everywhere, in all time, failure of human aims. And why is this pessimistic doctrine of the Lord Buddha true? Is it that will-power was wanting? The determination of the conqueror of Europe was as strong as iron. Why have their hopes led to the Maya of Illusion? Wherein are we to discover the cause of the eminent ill-success of zealous missionary effort? As far as money force is required, it is admitted that large funds are not wanting to push on the propaganda. As regards intellectual force it is claimed that M. A. bishops and B. A. clergy are superior mental giants to the ignorant (!) pansala Theros, and the non-graduated monks of Buddha. Have the Christian clergy discovered at length that their methods of preaching the gospel to all nations is also a vanity of vanities? Is it the discovery of this pessimistic doctrine that has induced them to veer round from the straight-forward path of preaching "God's

word" into the sickly narrow channel of attacking and abusing Buddhism?

Is Buddhism then pessimistic? This is the charge brought by Christianity against the truths of Sakyamuni; and some people seem to be much exercised* whether to admit or refute the plaint. Pessimism means taking the worst view of physical life; and if Buddhism is pessimistic, in no smaller degree is true Christianity also pessimistic. Buddhism is a pessimistic creed in so far as regards the personality of man's life; for this reason is that philosophy doubly Optimist, because unless we look down upon, and destroy our personalities and our attachments to the world and the flesh, our Tanha and our Karma; unless we realize that all that relates to the Lower Quaternary is phantom and delusion, we can by no means fully get at the beautiful Optimism of Buddhism.

Buddhism is Pessimism if you like, but it is also *therefore* the highest Optimism.

Had the Crusaders, the Romans, or Napoleon recognized that mortal ambition ends in numbing pain; that even 'the clock beats out the little lives of men;' if the missionaries once discover that their whole duty does not consist in futile attempt at making Asiatics change the outward phrase "Buddhist" into "Christian;" then all their energy would never have been wasted, then all their heart-burnings would have brought forth a hundredfold good results.

Buddhism recognises the pessimism of the Brahmans which led to asceticism, fasting and renunciation of the world. Siddhartha was a Pessimist; but after he attained Nirvana, Buddha was in addition a true Optimist. The following are a few of the pessimistic teachings of Gautama. The Dasa Sila, which require the renunciation of animal food, of intoxicating liquor or inordinate eating, of the comforts of physical life, &c.; if these precepts are kept, the Optimist results will follow that virtue will be acquired, that the heart will be cleansed. True that our religion shows that all the world is sorrow; but it also says, "therefore grieve not." The difference on this point between the teachings of Buddhism and of Christianity may be exemplified by this instance. It is common human nature to acquire friendship. Christianity even encourages it, and praises the noble self-sacrifice of a "Jonathan and David, whose love surpassed the love of woman." What is the result of the kind of Optimism? "God" knows the more you cultivate this noble side of human nature, the more firmly you bind yourself by every hallowed tie, so much the more keenly will you feel it, and so much the more bitterly will you regret it; when, probably through no fault of his, through no fault of yours, but because of the impermanence of human feelings, the tie is broken, the friendship severed—and your life a blank. What consolation does Christianity give in the innumerable instances of similar griefs? Absolutely none whatever. It encourages the "wife to leave her father and her mother and cleave unto her husband, and they twain shall be one flesh" and—what hope when one dies? Where is all the love that has been fondly lavished on the dear

departed one? It is certain the love will not come back in this world. If you are to have a recompense in heaven, then fidelity to friend or to husband must compel you to seek no other friend, no other husband. But this too is contrary to human nature.

It is just when a man feels the keenest edge of grief, the most agonizing pang of sorrow, that he fully can realize the insufficiency of Christianity, and the cruel but optimistic balm of Pessimistic Buddhism. Cruel and relentless, because, as Huxley says, Nature knows no mercy, and she visits every infraction of her law with an inexorable nemesis. Optimistic balm, because Buddhism, being consistent with the laws of nature, and knowing that every attachment is illusive, directs and advises its followers to so govern their nature that sorrow cannot be felt. Keep friendship and love and sympathy, but if you cultivate them objectively, great will be the fall thereof, and sorrowful the waking from the happy vision. Stoic, superhumanly stoic, that doctrine may be, pessimist, intolerably pessimist that philosophy undoubtedly is, but far rather stoicism, far better pessimism, since our *Ultimate Thale* is Stoic Optimism.

A. E. BUULTJENS, B. A.

Reviews.

"A BUDDHIST CATECHISM."*

Through the kindness of a Bombay friend—and, later, the courtesy of Mr. Redway, I am in possession of two copies of Subhādra Bhikshu's plagiarised version of my "Buddhist Catechism," and am enabled to present to the book-trade and the public the proof of that person's literary offence. I do this, not because I selfishly care one jot for the unauthorized publication of another English version of my work, for, as I remarked in the April *Theosophist*, in my short article entitled "A Shady Business," I never copyrighted the booklet nor sought to make a penny's profit out of it; but because it is my duty to expose a disreputable transaction connected with the literary and publishing business. There is also the contingency to face that if the English, French and German editions of the plagiarism be copyrighted, title and all, the publishers of the editions of the real Catechism in those three languages may perhaps be mulcted in damages! This would also be equivalent to permitting the spread of Buddhism to be perverted into a private money-making scheme. To have my books plagiarized is no fresh experience with me, since it happened with a standard work I wrote on the 'Chinese and African Sugar Canes,' in 1857, which ran through seven editions, and was stolen almost bodily by an American *chevalier d'industrie* in literature. A spiteful Sinhalese monk also used portions of this very Catechism in a rival work which he vainly hoped would supersede mine, but which fell flat on the market. The thing that disgusts me in the present case is the boastful pretense that Subhādra Bhikshu's Catechism is put forth as "suited to the intelligent appreciation of educated populations," (*sic*) while mine was "intended for the instruction of Sinhalese children—scarcely suited to the highly educated European reader," when, if what he has cribbed be stricken out, there would be little enough left for anybody to meditate upon or profit by.

* "A Buddhist Catechism, an outline of the doctrine of the Buddha Gotama, &c." By SUBHADRA BHIKSHU. George Redway, London, 1889.

* The *Theosophist*, Vol. V, No. 55.

The first publication of my Catechism was made in the year 1881, at Colombo, simultaneously in the English and Sinhalese languages: in 1882, the second English edition (14th Thousand) appeared at the same place, with Messrs. Trübner and Co.'s imprint as the London agents. While in London recently, that firm settled with me for the sales of that edition. The plagiarized version—bearing the same title as mine—now appears in the latest Book-List of that eminent house! The title has, therefore, been my trade-mark nine years, and to appropriate it now as a brand to market the new article, is as honest as the common trick of using well-known labels upon counterfeit cloths or wines.

I compiled my Catechism after reading many books, and discussing Buddhism with all the more intelligent priests of Ceylon. The arrangement of the work is my own, the questions asked, and their sequence. It is a million to one that another person, even had he talked with the same people and read the same books, would not have hit upon the very same questions and put them in the same order. Subhādā Bhikshu, Hochwohlgebornen, does so throughout his Catechism, with exceptions here and there, wherein he has transferred questions from one part to another of the book; and others where he has interpolated additional questions, chiefly referring to the priesthood and its obligations,—questions of no general interest, but being simply padding.

To give the reader a fair idea of the character and extent of this literary offence, it would in all seriousness be necessary to print the whole of the two Catechisms side by side. This of course is out of the question, and I must content myself with a few quotations in parallel columns, which will make the case clear.

First, with regard to the questions and their order:—

OLCOTT'S VERSION (1881-82.)	SUBHADRA BHIKSHU'S (1890.)
Q. 1. Of what religion are you?	Q. 1. Of what religion are you?
" 2. What is a Buddhist?	" 2. What is a Buddhist?
" 3. Was Buddha a god?	" 8. Is the Buddha a God who has revealed himself to mankind?
" 4. Was he a man?	" 10. Then was he a man?
" 5. Was Buddha his name?	" 11. Is Buddha a proper name?
" 6. Its meaning?	" 12. What is the meaning of the word Buddha?
" 7. What was Buddha's real name?	" 13. What was Buddha's real name?
" 8. Who were his father and mother?	" 14. Who were his parents?
" 9. What people did this king reign over?	" 15. What people did King Sudhodana reign over?

As the Catechism proceeds, the Compiler apparently sees the necessity of covering up his plagiarisms a little more decently; and this he endeavours to do, sometimes by running several of my questions and answers into one, and sometimes by splitting one of them up into several. Here is an example:

OLCOTT.	SABHADRA BHIKSHU.
Q. 32. Whither did he go?	Q. 31. Where did he first go to?
A.—To the river Anoma, a long way from Kapilavastu.	To the river Anoma. There he cut off his beautiful long hair with his sword, and gave in charge to the faithful Channa his arms, his jewels, and his horse, to take them back to Kapilavastu, and to tell the king and the princess what had become of him.....He then exchanged clothes with a passing beggar and proceeded to Rajagriha, the capital of the kingdom of Magadha.

33. Q. What did he then do?

A. He sprang from his horse, cut off his beautiful hair with his sword, and giving his ornaments and horse to Channa, ordered him to take them back to his father, the king.

34. Q. What then?

A. He went afoot towards Rājagriha, the capital city of Māgadhā.

35. Q. Why there?

A. In the jungle of Uruvela were hermits—very wise men, whose pupil he afterwards became, in the hope of finding the knowledge of which he was in search.

36. Q. Of what religion were they?

A. The Hindu religion: they were Brahmins.

37. Q. What did they teach?

A. That by severe penances and torture of the body a man may acquire perfect wisdom.

38. Q. Did the Prince find this to be so?

A. No, he learned their systems and practised all their penances, but he could not thus discover the reason for human sorrow.

39. Q. What did he do then?

A. He went away into a forest near a place called Buddha Gaya, and spent several years in deep meditation and fasting.

32- Why did he go there?

There were two Brahmins living there, Alara and Uddaka, both reputed to be very wise and holy men. He became their disciple under the name of Gotama.

33. What did they teach?

They taught that the soul may be purified by prayer, sacrifices, and various other religious observances; and may thus, by divine mercy, attain redemption.

34. Did Gotama find what he sought?

No; he learned all these Brahmins could teach him and joined in all their religious exercises without gaining the knowledge he sought; and he became convinced that their teaching could not ensure him deliverance from suffering, death and birth-renewal.

35. What did he do after this failure?

There were other Brahmins who taught that deliverance could be attained by a mere process of self-mortification. Gotama made up his mind to practise asceticism in its severest form, and for that purpose he retired into a jungle not far from Uruvela, where in utter solitude, he gave himself up to all kinds of penances and tortures, &c.

The above would, perhaps, be a sufficient example of the paraphrasing process of the holy mendicant, to satisfy the demands and win the praise of "educated populations;" but it does not give a fair idea of his padding process. The following is an example, and I may say here that the rather trite reflections of which that padding is chiefly composed, are exactly what, in the composition of my Catechism, I carefully avoided, as being of the nature of adipose tissue—adding nothing to the strength of the frame work, but destroying its character of compactness.

OLCOTT.

109. Q. What effect had the discourse upon the five companions?

A. The aged Kondanya was first to enter the path leading to Arahatsip; afterwards the other four.

110. Q. Who were the next converts?

SUBHADRA BHIKSHU.

49. Which of the five disciples first realized the supreme truth?

The aged Kondanya. There opened within him the clear eye of truth and he attained the state of an Arahāt. The other four disciples soon followed him.

50. Did the Buddha gain any more disciples at Benares?

A. A young rich layman named Yasa, and his father. By the end of five months the disciples numbered sixty persons.

Yes. The next convert was Yasa, a young nobleman. But the common people as well as the higher classes, listened to the words of the sublime teacher; for he made no distinction of caste or rank or position as the Brahmins do, but preached the doctrine of salvation to all those disposed to hear him, and his words were all powerful; searching the innermost heart. At the end of five months the number of his disciples amounted to sixty, not including any lay adherents. The Buddha then began to send forth the brethren in various directions.

111. Q. What did Buddha at that time do?

A. Called together his disciples and sent them in various and opposite directions to preach. He himself went to a town called Senani which was near Uruvela.

51. What is meant by the sending forth of the brethren?

The Buddha called them all together and bade them go out into the world, each separately by himself, and preach the doctrine of salvation.

53. Did the Buddha remain alone at Benares?

No; he returned to Uruvela, &c.

I do not wish to tire the reader by the rather tedious process of printing lengthy extracts from the two Catechisms side by side, since I think I have shown already the glaring nature of the literary misconduct of which I complain. It is true that two *bonâ fide* Catechisms would necessarily have much in common, for both would tell the same story, drawn from the same sources. But it seems clear that Subhâdra Bhikshu has not gone to the original sources of information as I did, but has taken his material and with slight alteration occasionally his very words from me. In several places in my Catechism I have summed up, as the result of my studies, the general features of my subject in an original manner, and in my own language; thus, it appears, saving the learned Herr Bhikshu the trouble of investigating Buddhism for himself, as he does me the honor to adopt my conclusions, without acknowledgement. For instance:—

OLCOTT.

128. Q. What striking contrasts are there between Buddhism and what may be properly called religions?

A. Among others, these. It teaches the highest goodness without a God; a continued existence without what goes by the name of 'soul'; a happiness without an objective heaven; a method of salvation without a vicarious Saviour; a redemption by oneself as the Redeemer, and without rites, prayers, penances, priests or intercessory saints; and, a *summum bonum* attainable in this life and in this world.

Perhaps, however, the most striking instance of our compiler's flattering habit of taking my Catechism as the basis of his philosophy is the following:—

OLCOTT.

100. Q. If you were to try to represent the whole spirit of Buddha's doctrine in one word, which word would you choose?

SUBHADRA BHIKSHU.

112. In what single word can the whole doctrine be summed up?

SUBHADRA BHIKSHU.

149. Wherein does Buddhism essentially differ from other religions?

Buddhism teaches the reign of perfect goodness and wisdom without a personal God, continuance of individuality without an immortal soul, eternal happiness without a local heaven, the way of salvation without a vicarious Saviour, redemption worked out by each one himself without any prayers, sacrifices or penances, without the ministry of ordained priests, without the intercession of saints, without Divine mercy. Finally, it teaches that supreme perfection is attainable even in this life and in this earth.

A. JUSTICE.

In the word "Justice." The law of absolute, inviolable Justice holds sway in the whole realm of animate and inanimate nature, &c.

Now the idea of summing up the spirit of Buddhism in one word is original with myself, as is the word used to sum it up. In all my reading I have never come across any similar attempt, and if Subhâdra Bhikshu did not take the idea from my Catechism, where did he get it?

In conclusion, I may state that I requested Mr. Redway to furnish me with some explanation of the publication of this Catechism by him, after knowing that the title was mine and the contents in great part taken from my Catechism, and have received a pleasantly worded letter from him endorsed "Not for publication,"—which I do not at all wonder at! It will not be a breach of confidence, however, under the circumstances, to state the gist of Mr. Redway's reply to my grave accusation of literary misconduct in which, in my humble opinion, the Publisher and Translator are only less implicated than the Author. In substance Mr. Redway acknowledges that he was aware of the crib (he could hardly deny that, as I pointed it out to him myself), but after consultation with the Translator, had determined to issue the work as he had contracted to do, since there was no *illegality* in doing so (owing to the fact that I had no copyright). If I mistake Mr. Redway's meaning, I shall be happy, with his permission, to publish his letter in *extenso*, for I do not deny that, while the sympathy of every scholar and author will be with me, the law courts may be ready to protect my plagiarist.

H. S. OLCOTT.

THE HAND-LINES OF FATE.*

If writers of books upon special phases of what is generalised under the word Occultism would try to show their place within the lines of positive science, there would be fewer gibes and insults for them to suffer. We cannot blame any educated person for discrediting all stories about occult facts and phenomena which are given out in dogmatic terms, without even the attempt to show how they may be explained naturally by applying and, perhaps, extending familiar aspects of natural law. I have been noticing, these forty years past, the futile attempts to prove to a skeptical public the phenomena of mediumship by vaunting the personal credibility of witnesses. These facts are of a class so beyond all average experience that, in the ratio of the hearer's academical education and scientific training, his instinct compels him to believe the blameless witnesses simply hallucinated. But if the narrative made it clear that all reasonable precautions against deception had actually been taken, and that the phenomena might be brought within the action of a recognized law, then might far less stress be laid upon the personal veracity of the witnesses, for the facts would speak for themselves. For example, all the wonders and as yet undeveloped potentialities of electricity trace back to the spark that Franklin drew from the thunder-cloud by his silken kite, his wetted string, and his iron door-key. And so it is that thousands of books on Spiritualism are but rubbish, and for the scientific value of the mediumistic marvels one must study the works of Hare, Crookes, Wallace, Zöllner and two or three others. The same criticism exactly applies to every other branch of Occult Science—Palmistry, Mesmerism (or Hypnotism), Astrology, Odic phenomena, Psychometry, the various phases of what are called Black and White Magic, the eight *Siddhis* of the Yogi and the Fakir,

* Palmistry and its Practical Uses." By LOUISE COTTON. London, 1890, Redway.

the innocuous self-torture of the Dervishes, Aïssouas, Lamas, Christian and other ecstasies, Clairvoyance, Divinations of sorts and kinds, Thought-transference, practical *Maya*-making (the power of provoking illusive perceptions in bystanders, *e. g.*, the Indian and African jugglers are *Maya*-makers, as shown in their famous tape-climbing trick, which is a pure psychic illusion), etc. etc. etc. Each of these are natural or they are nothing—for 'miracle' is nothing—a nothing littered by superstition and which begets a horrid progeny.

The above generalisation is provoked by an explanatory passage in the book under notice, wherein Mrs. Cotton succinctly explains the theoretical basis of Palmistry. This basis is the theory of the identity of physical man and Nature in substance, and of the astral human body and the alleged astral—or psychic—bodies of the earth and her companion celestial orbs. "Their changes"—*i. e.*, the changes in the condition of the astral bodies of the planets and stars—"react (through the astral body, upon the human body, altering its proportions, condition and appearance. They especially affect the face and the hands. It is possible to note and register such results and signs from time to time." To which changes her work is meant to be, if an elementary at least a practical guide.

Here is at any rate a theory, part of which is scientifically true—the identical composition of our physical bodies and the environing visible world. As to the fact of an astral body, or "double," there may be dispute, but still we have a mass of evidence in its favour, and each day increases the sum-total. As to the intimate connection between this alleged "double," and a corresponding principle in the stellar orbs, science still keeps the question *sub judice*, if, indeed, it can be said to have any opinion whatever upon it, but still it is an hypothesis framed in terms of scientific meaning, and no one knows what surprises such men as Crookes, Wallace or Flammarion may have the pleasure of giving us before they die—*absit omen!* Finally, as to Mrs. Cotton's last proposition, its validity can be tested by keeping close records of the changes occurring in the lines of our hands and noting any coincidence of events, good or bad, which affect our health, fortunes, and happiness. The ground is thus cleared of superstitious rubbish, and Palmistry becomes a question of philosophy and fact. Now let us see what are the alleged signs by which the palm-reader reads one's past history and foretells one's future.

Our author avers that—

"From about the age of seven years, all human beings exhibit in their physical nature signs which enable us to discover their character, capabilities, suitable career, health, and all that appertains to disease and accident, the leading events of life, occurrences which affect position, influence, wealth, and indeed nearly all that concerns them,—past, present and future."

A large order! By looking at certain creases in the hand-skin, certain points of thickness, length, breadth and shape of the hand and of its joints, one skilled in the art can tell what befell us at certain times, and what will befall hereafter? Yes, the palm-reader replies, and forthwith proceeds to the proof. And gives it too; even to recalling the memory of accidents and other things which happened in one's childhood, but had been long forgotten, and of the pleasant and unpleasant vicissitudes of the later years of action,—love, health, success and defeat! That dear and honorable man, W. Stainton Moses, M. A. (Oxon), Editor of *Light*, gives an account, in his paper for March 1, last past, of an interview he had had with Mrs. Cotton. Her book had come before him for review, and it suddenly occurred to his common-sense brain that the best way to test Mrs. Cotton's theories was to go to her as a stranger,

and see whether she could give him anything satisfactory by reading his hands. The result he thus describes:—

"She was so good as to do so, and I am prepared at once to admit that her success was most remarkable. I never knew that I carried about with me such a record of character. It was to me a revolution. As we had never met before, it must be that the delineation of character from my hand was what it professed to be, a reading of what Nature had written down as the resultant of the acts and habits of my daily life. It seems to me that the recording angel provides a number of records against us all: for some of my friends prophesy over me astrologically: some read my record in my hands: some treat me phrenologically: some pry into my face and indicate that I am physiognomically good, bad, or indifferent. Parts, I suppose, of one gigantic whole, and so correlated with God's Universe in all its ramifications."

I, also, had an interview with Mrs. Cotton and tested her professional skill. And as my satisfaction and astonishment at her success equal that of Mr. Stainton-Moses, and as I could not describe the issue better than he does, I shall quote what he further says:—

"I asked Mrs. Cotton to be so good as to reply to a few questions, and she readily acceded. For about a dozen years she has paid attention to this subject. An inclination, a bent, led her to make it the study of her life; in effect, the practical business of life. She is "occult" generally; a Theosophist, a student of Graphology, and founded in all she does on Astrology as the ruling and central principle on which she relies. It cannot be, in her philosophy, that any unit is detached from the system of which it forms a part. The relation of the Microcosm to the Macrocosm is absolute. We cannot, if we would, separate ourselves from our surroundings, and we write our history day by day in an indelible record. There is no need of any day-book or ledger. The story of each human life is automatically recorded. That is perhaps a view of "judgment" which might profitably be considered by some religionists. They might think with advantage how absolutely such a view of facts disposes of some theories that have found a place in men's fancies. They might possibly arrive at the conclusion that no one can answer for his brother, or bear his burden, or do more than help him, as all of us can, with tenderness and love and pity."

Mr. Stainton-Moses asked her whether there entered into her delineations anything of Clairvoyance. She was not sure:

"She could not say that she was aware of it, but I found her rather disposed to recognise such a possibility. It is none the less true that she proceeds by rigid rules, and gives no rein to fancy. She "reads" the hand according to fixed rule; such and such "mounts," lines, and configurations mean so much. They are interpreted according to canons laid down by Cheiroso-phists, and there they are. You may take them or leave them. But, as my experience goes, you will find them substantially true: perhaps more true than most other alleged truths that you run against in your life. Whether the spirit enters into the diagnosis or not—and of course it does, for it is the self, the real, true intelligence—is not a question that is worth discussion. Mrs. Cotton finds, as might be expected, that she reads the hands of some who consult her more easily and successfully than those of others. That is to be anticipated, and tends to the belief that psychical gifts are in operation. But, be this as it may, the hand is read according to fixed rules."

Here is a point of the first importance as regards Palmistry—do the actual lines, "mounts," and configurations in reality tell as plainly as so many words printed in a book, what has been the past and what should be the future of a person? I myself think it extremely doubtful. Is it not true that the same hand-lines and other signs are differently read by Asiatic and Western hand-readers? Then, since it is also true that both Easterns and Westerns do often give one a very correct account of one's life experiences, my inference is that the reader reads the Astral Light, not the palm, and with the psychological sense, not the physical eye. To test which theory, and throw some light upon this interesting subject—so ably and clearly expounded by Mrs. L. Cotton, F. T. S., in her book, I have arranged for an article, or articles, in the *Theosophist* by her, setting forth the Western ideas, and another, or

others, by the famous Brahman author and astrologer, Mr. N. Chidambaram Iyer, B. A., F. T. S., in which, basing himself upon the most ancient Aryan writings, he will show what significance the Eastern sages give to these mooted lines and other fateful hand-stampings of Karma. The first of Mrs. Cotton's essays will appear next month.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

BEFORE I proceed to unfold my budget of news for this month, I must correct two of my statements anent home news—one of which appears in the letter you publish this month—where I see I gave you the name of one of the new Lodges as "The Exmouth," whereas I should have said, "The West of England" Lodge. My other correction is of an equally slight nature; I told you in the letter which appeared in your May issue, that the new Brixton Lodge was opened on an earlier date than was actually the case. The fact being that the opening was *fixed* for the date I named, but postponed; and was *actually* opened—by G. B. S. Mead—last Friday, April 18th.

I seem to have a good deal of home gossip for you this time, and will begin therewith at once.

I expect you will have heard, already, how terribly ill our dear H. P. Blavatsky has been during the last few weeks. The nervous depression that was so troubling her when I last wrote increased rapidly, and culminated about three weeks ago in an attack of dreadful prostration, which completely laid her up—unable to work, even, for some days; however, she was *much* better when I saw her, a few days ago, and regaining her usual energy and spirits, for which we cannot be too thankful.

You may have noticed, in the April *Lucifer*, a paragraph (in "Theosophical Activities") stating that an anonymous "Orientalist"—who, by the way, professes to be the agent of the "Buddhist Propagation Society"—had, during a recent lecture, indulged in wild abuse of the T. S. and its Founders, and had been so effectively answered by J. T. Campbell, F. T. S., that a lecture hall was thereupon offered the latter, free of charge, to deliver a lecture in *favour* of Theosophy. Our brother has now decided to accept this offer, and will lecture next Sunday week, May 4th, in reply to the attack.

We are all looking forward to Herbert Burrows' lecture at Finsbury on the 25th. He has a great field open before him among the habitués of South Place Chapel, as I hear from a friend who attends Dr. Stanton Coit's lectures; for this gentleman lands his hearers somewhat *too* high and dry, and gives them no free play for those natural so-called—"emotional faculties," which must have *some* sort of pabulum, or they will starve to death, in the atmosphere of a dry and barren intellectualism. Mr. Burrows was so well received in Sheffield last month, that our hopes run high that many adhesions to the T. S. may be the result of next Friday's lecture.

Talking of lectures, Mrs. Annie Besant is doing good work with hers to the Christo-Theosophical Society, on "the Inadequacy of Materialism," and to the East End Spiritualists, on "Spiritualism from the Theosophical standpoint."—Our "Activities," you see, are at present in a most flourishing condition; and under this head I can fairly place the labours, of another hard working and earnest "fellow," *viz.*, Mrs. Cooper-Oakley; who, in spite of her "activity" on an altogether different "plane" at

90, New Bond Street—yet finds time to interest herself in all women's questions of the day; and to inaugurate and successfully carry out schemes for the amelioration of the condition of the working and shop-women of our great metropolis. Her latest work has been to practically bring into the possession of the T. S. some most important property in the centre of London. This is no other than one of the two "Dorothys": of course I need hardly go into particulars about them, or tell you how the "Dorothy" Restaurant in Oxford Street—originally started (together with the "Chambers") by Mrs. Cooper-Oakley, is now turned into a company—you doubtless know all about it. What I want specially to point out to you, just now, is the fact that the "Dorothy" *Chambers*, in Mortimer Street, have been entirely taken over within the last week, by three "Esotericists,"—*viz.*, Mrs. Cooper-Oakley, her sister Miss Cooper, and the Countess Wachtmeister, who was asked by Mrs. Oakley to take the place of the two former partners (members of the T. S.), who have just left England for an indefinite time; and who were, consequently, obliged to retire, not only from active co-operation in the management, but entirely so from the partnership. The importance of this new acquisition for the E. S. can hardly be over-estimated; for the large room, used only during the day time and holding nearly 300 people, will now be available for our evening meetings and for lectures, &c. Any profits are to go to the funds of the T. S., and there is to be established a book-stall on the premises, for the sale of Theosophic literature—indeed the manager has become an F. T. S. this week I believe; so the whole concern will now be "run" by Theosophists! May we not confidently hope that this is only the forerunner of many such practical and helpful schemes; and that the T. S. may thus be the means of starting similar movements in other directions? Much has been accomplished in the East End of London; what we need now, is to bring our energies to work, Westward. That this pressing need is recognised by the T. S. is evidenced by the work just inaugurated by our sisters in Mortimer Street; and which will be carried out on Theosophic lines. I must not forget to say that a vegetarian course (or courses) is to be added to the *menu* at the Dorothy Restaurant, in Oxford Street, the food being well cooked with good butter. All Indians coming to England will find this a great boon, and are invited to give it a trial.

That Theosophic work is growing rapidly in the East End will be evident to you, when I say that Mr. Chapman (a most earnest F. T. S. working in that part of London) has opened, at his own expense, a hall and library in the East End, to be managed by Herbert Burrows and himself. Lectures will be given, and classes held; and one of the Lansdowne Road staff has offered his gratuitous services there, for free tuition in French, German and Classics.

We are at last going to take up the Tract mailing scheme in England—which has been worked so splendidly in America—and Mrs. Gordon (wife of Col. Gordon) who starts it, is forming a Committee of four ladies, who meet this week to discuss ways and means.

Hypnotism seems to be "in the air"—articles in magazine, notices and accounts of experiments, leaders in the daily papers, and what not, meet one at every turn. It seems evident that it is now a recognised fact. The *Daily Telegraph* contained, recently, two leading articles—published within a week of each other—dealing with the subject from a medical point of view, based on some dental operations which had been successfully performed; the patients being under the influence of hypnotism instead of the usual anæsthetic; and although it is still possible to find people, who would certainly be insulted if you called them unintelligent, who look upon the whole of the phenomena connected herewith as humbug, yet it is a sign of the times that one at least of the

occult sciences now receives public recognition in a leading "daily;" and it points a curious moral to find the experiments of Mesmer, Braid, and others—even the "Fakirs of India," and the "Quietest Monks of the Greek Convent of Mount Athos," referred to as verifiable history, and accepted in all good faith. Then the *Nineteenth Century* (magazine) prints a most interesting article from the pen of Hamilton Aide, entitled "Was I Hypnotised?" In it he gives an account of a meeting of learned and sceptical men, of various nationalities, to investigate the phenomena manifested through the mediumship of the spiritualist Home. Mr. Hamilton Aide lays particular stress on the fact that the large scantily furnished French salon—where the séance was held—contained massive, old-fashioned, undraped furniture, and was *brilliantly lighted*. There is nothing at all worthy of special note in the manifestations which took place at this particular meeting; the point to lay stress upon in this connection is, that the time seems at last to have arrived when leading Reviews (devoted to grave subjects), and men of learning and reputation, are willing to give, in sober earnestness, a simple statement of phenomena which, to the eternal reproach of scientific investigation, have so long been left to supply charlatans with a means of feeding the wonder and emptying the pockets of an ignorant public.

The *Pull Mail Budget* tells of Dr. Bernheim, of Nancy, who (at Paris) is just now "eclipsing the marvels of Dr. Charcot, of Paris, by compelling patients to act on 'suggestion' without any hypnotising performance at all;" and the German *Medical Gazette*, in a recent issue states that a student at Helsingborg lately sued a physician there, "for having hypnotised him against his will;" and relates that at the hearing of the case the various witnesses for the plaintiff behaved in so extraordinary a manner that "the court became quite bewildered," and the utmost confusion prevailed, "until it became apparent that the witnesses were being hypnotised by one of the counsel engaged in the case, *who made them say whatever he liked*."—A very fair example, this, of the evils sure to result from a promiscuous use of the two-edged sword of hypnotism.

Scribner's Magazine has an exceedingly well written and comprehensive article, called "The Hidden Self," by W. James, in which he gives an account of, and briefly reviews, "a record of observations made at Havre on certain hysterical somnambulists, by M. Pierre Janet, Professor of Philosophy in the Lycée of that town, and published in a volume of five hundred pages, entitled "De l'Automatisme Psychologique." Paris, Alcan) which, serving as the author's thesis for the Doctorate of Science in Paris, made quite a commotion in the world to which such things pertain." Mr. James begins the article as follows: "The great field for new discoveries," said a scientific friend to me the other day, "is always the Unclassified Residuum"—and, he continues (a little further on) "no part of the unclassified residuum has usually been treated with a more contemptuous scientific disregard than the mass of phenomena generally called *mystical*;" in which words we have the key-note of the line taken throughout this very able article, by Mr. James. The experiments recorded in the volume which he reviews, are of a similar nature, and conducted much on the same lines as those recorded by Binet and Feré, of the Salpêtrière School; and although both M. Janet and M. Binet worked independently, they came to similar conclusions, as the result of their experiments. Commenting upon these, Mr. James says, "It must be admitted, therefore, that, in certain persons at least, the total possible consciousness may be split into parts which co-exist, but mutually ignore each other and share the objects of knowledge between them, and—more remarkable still—are complementary. Give an object to one of the consciousnesses, and by that fact you remove it from the other or

others. Barring a certain common fund of information, like the command of language, &c., what the upper self knows, the under self is ignorant of, and *vice versa*." And again, "How far this splitting up of the mind into separate consciousnesses may obtain in each one of us is a problem"—and he gives it as his opinion that, the most *practical* results of all these investigations must surely be their possible application to the relief of human misery. Mr. James further says he does *not* agree with one at least of M. Janet's conclusions—"who will have it, that the secondary self is always a symptom of hysteria...for there *are* trances which obey another type. I know a non-hysterical woman who, in her trances, knows facts which altogether transcend her *possible* normal consciousness, facts about lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately, having practically no doubt whatever of its truth. My *own* impression is that the trance-condition is an immensely complex and fluctuating thing, into the understanding of which we have hardly begun to penetrate, and concerning which any very sweeping generalization is sure to be premature;" and so on—concluding thus, "It seems to me a very great step to have ascertained that the secondary self, or selves, coexist with the primary one, the trance-personalities with the normal one during the waking state. But just what these secondary selves may be, and what are their remoter relations and conditions of existence, are questions to which the answer is anything but clear."

The *New Review* publishes this month the first part of a most weird and original allegory by Olive Schreiner, well known to us all, through her "Story of an African Farm" as "the one woman of genius whom South Africa has yet produced," as Mr. Stead says; who also in his *Review of Reviews* calls this particular article of which I speak, "a Socialist parable," and I do not think he is very far wrong. Miss Schreiner herself gives it the title of "The Sunlight Ray across my Bed," which does not in the least suggest the somewhat terrible character of its subject matter. Part I. is entitled simply "Hell." In a dream God takes her there, and we are not long before we discover that this "Hell" is nothing else than our earth in its present state of social misery and disorder; than this surely nothing can be more truly occult. "The picture of the banqueting-house" (I quote from Stead's review of the article), in which the revellers laugh and feast on wine that is not wine but human blood, is full of terrible vigour; and the vision of the ruins of other banqueting houses upon which the wind blew, and they were not, is as vivid and powerful as the utterances of one of the old Hebrew seers." Take too the following, as an example of words which seem to have in them an inherent mysteriousness, and suggestive symbolism:—

"I was very weary. I looked across the grey sands: I shaded my eyes with my hand. The pink evening light was lying over everything. Far off away upon the sand, I saw two figures standing. With wings upfolded high above their heads, and stern faces set, neither man nor beast, they looked across the desert sand, watching, watching, watching. I did not ask God what they were, or who had set them there. I was too weary.

"And still, yet further in the evening light, I looked with my shaded eyes.

"Where the sands were thick and heavy, I saw a solitary pillar standing: the top had fallen, and the sand had buried it. On the broken pillar sat a grey owl of the desert, with folded wings, and slowly crept the desert fox trailing his brush, and the evening light cast its shadow on the sand.

"I shaded my eyes. Further, yet further, I saw the sand gathered into heaps as though it covered something, until it faded from my sight.

"I cried to God, 'Oh, I am so weary.'

"God said, 'You have not seen half Hell.'

"I said, 'I cannot see more, I am afraid.....Oh, I cannot bear Hell!'

"God said, 'Where will you go?'

"I said, 'To earth from which I came; it was better there.'
 "And God laughed at me; and I wondered why He laughed."

I think nothing more significant has ever been penned than this undoubted suggestion that Hell is neither more nor less than our earth. Whether the talented writer is at all aware of the coincident teachings of occultism, is another matter.

A new periodical has just come out in Paris, called *La Revue des Sciences Psychologiques*, "published," says the *Standard* newspaper, "with the object of converting to Buddhism, or to be more exact, to Esotericism all such people as are dissatisfied with Christianity." Says the *Revue* itself, ".....indeed, all those to whom the European religions did not suffice have turned towards the East. That is the origin of Esotericism, corresponding with the Theosophism of India. The Western Theosophists have only existed fifteen years, and they already possess numerous adepts (sic) in all parts of the world.....its aim (that of the Paris "Esoteric Society," founded, says the *Revue*, in 1885) is universal fraternity, the study of Oriental literature and religions, the search after the unexplained laws of Nature, and the development of the latent powers of man." If these are not the three declared "Objects" of the Theosophical Society, I do not know what is! In the *Review of Reviews* I find a capital account of "M. Eugene Simon's 'French City,' of which a very charming introduction appeared in the first number of the *Nouvelle Revue* for February, and which "promises to be little less than an arraignment of Western and Eastern civilisation at the bar of the modern demand for the greatest happiness of the greatest number. The hero of this new 'Citizen of the World' is a serious Chinaman, Fan-ta-gen, who has caused the Celestial Empire to ring with the fame of his treatise upon Happiness," the final definition of which runs as follows: *To comprise in oneself humanity, all beings, all nature, to go forward in union with humanity and entire nature towards the conquest of an uninterrupted progress, which shall be always greater and never finished; to do this and to be conscious of it—this is true happiness, if not perfect happiness. In those terms happiness is not only the law, it is the end, the only rule of everything which lives.*" The italics are mine, and serve to emphasise words in which M. Simon is surely inspired, and that by the same spirit which shines forth in "The Voice of the Silence," and the "Secret Doctrine." Truth can be but one, and we meet with it here, in the noble words I have quoted, from M. Simon. Elsewhere he speaks, through the mouth of Fan-ta-gen, who, wandering through the streets of a great town (in the West), sees a sight which serves as the point of departure of many reflections. It is a little girl and her blind grandmother begging. "Men and women passed by indifferent, as though the spectacle were familiar to them. My attention returned to the two poor creatures, and then only I understood that they were 'alone' in the world. The blood seemed to leave my heart, tears mounted to my eyes. I hardly could restrain myself from falling on my knees to ask their pardon in the name of that humanity to which they and I belonged. At the same moment my mind was illumined by our aphorism,—*none can be happy so long as there is one unhappy.*" I could quote at much greater length, but fear I have already written more than you may be able to find room for. There will, however, be another instalment of the "French City" in next month's *Nouvelle Revue*, for as Fan-ta-gen proceeds on his self-imposed mission through our Western centres of civilisation, he will from month to month report the result!

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

RATIONALIZED MYSTICISM.

PREFATORY REMARKS.

My object in asking Mr. Fawcett to prepare the series of weekly Lectures,* of which his present article is the Preface, is this: I, myself, and all other educated Theosophists have found ourselves eternally confronted by the obstacle of the uncompromising skepticism of the learned class as to the reality of any solid basis under our archaic philosophy. As an example, I cite Prof. Max Müller's views, personally expressed to me in 1888, at Oxford, and duly recorded in these pages at the time. Without belief in the Rishis, Arhats or Mahatmas or their alleged extraordinary powers, they simply refuse to accept a single assumption which rests upon the authority of any Scriptures or Teachers, ancient or modern. They resent as an affront to their "intelligence" our claims for a reverent examination of writings whose Authors we allege to have been more capable than ordinary men to sound the depths of the sea of knowledge. Their one answer is: "When you present your views under the same conditions as Spencer and Kant offer us, viz., the permission to criticize and test them by the strict rules of Logic and the most searching analysis of human Reason, we will listen to you. But, it must be mutually agreed that the word 'authority' and the name 'Inspired Teacher' shall not be even mentioned between us. Your mystical philosophy must stand or fall upon its own merits, and share the fate which has been experienced by every other school of metaphysics since the dawn of history." As a reasonable man I cannot gainsay the strength of this position. If we wish to win the allegiance of the best minds of our generation, we must approach them as "best minds" have to be approached. If they have no developed psychical insight, and are thus debarred from seeing into the heart of spiritual truth, as more gifted ones can; if their minds are strictly logical and moved only by logic, then what nonsense in us to prate to them of books and personages to us sacred and sufficient! We must ask one of their own class to assume the task of working out the logical basis of our mysticism, and of showing the flaws and weaknesses of all antagonistic schools of thought. Such an ally is hard

*To begin on Saturday, July 19th, at our Head-quarters, and be continued weekly until finished. They will be summarized for the pages of this Magazine from month to month.

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