

"REGISTERED" M. 91.

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THE

# THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October, 1879*].

CONDUCTED BY H. S. OLCOTT.

VOL. XXVI. No. 11.—AUGUST 1905.

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MADRAS:

PUBLISHED BY THE PROPRIETORS

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

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London.—Theosophical Publishing Society, 161, New Bond Street, W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue.

Boston.—*Banner of Light* Publishing Co., 204, Dartmouth Street; The Occult Publishing Co., P.O. Box, 2646.

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	Single Copy.	Annual Subscription.
India .....	Re. 1 .....	Rs. 8.
America .....	50 c. ....	\$ 5.
All other countries .....	2 s. ....	£ 1.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

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# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 11, AUGUST 1905.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

SIXTH SERIES, CHAPTER VIII.

(Year 1897.)

A FEW days after the events above narrated there arrived at Adyar a gentleman whose connection with us was brought about in the most singular way. His name was Augustus F. K. He was of mixed Norwegian and Scotch parentage and his father was a wealthy owner of sugar and other estates and a sugar factory on Kawaii, one of the Sandwich Islands. The son had been educated at Harvard and on his return from college had been put in charge of one of the paternal estates. He was of a very thoughtful mind, deeply interested in the religious problem, over which he had long and deeply brooded. His intellectual strivings had carried him far along the right path, but still, with all his desire and earnestness he could not get beyond a certain point; the nature of the Universe, the origin of things, and the explanation of existing social problems, puzzled him and brought him to a full stop. In this mood of mind, riding on his horse over the plantation one day, he said to himself, “Where can I get this puzzle solved, how can I learn the truth?” The answer came in a most unexpected and phenomenal way. Glancing up at the sky, he saw the word “India” as if it were written in space. He rubbed his eyes, shut them to see whether it was an illusion, opened

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

them again and saw the word still imprinted on the sky. He did not at once connect this with his self-question, but was rather inclined to ascribe it to some mental disturbance. After a time the letters faded out and the day's business went on as usual. But the word "India" seemed to haunt him; he saw it in the embers of the wood fire at night, among the leaves of the trees, sometimes on the ground. The repetition of this experience at last forced him to recognise that some powerful intelligence or other, whether subjective or objective, was indicating to him that in India he could get the reading of his puzzles. So after a while he managed so to arrange his affairs as to leave him free to absent himself from home, and he took his passage for India by a mail steamer. When the ship was some days at sea the impression came to him that before reaching Hong Kong he would find out where to go in India and whom to seek.

As usual on those Pacific boats, there were several missionaries China-bound among K.'s fellow-passengers. According to the custom of their class they spent their time on shipboard in theological discussions and the singing of hymns. One pleasant evening they drew out my friend on the subject of religion and he gave them his views, which were not at all satisfactory to their orthodox proclivities. When, finally, they went below, a man who had been sitting quietly listening without taking part in the discussion—in short, the Purser—came over to K. and said:—"I see you are a Theosophist." "A Theosophist," he replied, "what is that? I hardly know what you mean?" "Why," said the Purser, "those views that you have been expressing are pure Theosophy." "I don't know what you may call them," answered K. "but they are the conclusions to which I have arrived by independent thinking and without taking them out of books. As for Theosophy, I have read nothing or almost nothing about it." "Since you are going to India," continued the Purser, "I suppose you are bound for Madras to see Colonel Olcott." "No, I know nothing about him; I am just going to India to gratify a notion of mine and without any definite plan." "Well, if you want to learn about Theosophy you must go and talk with the Colonel; *he is the man who can tell you all you want to know.* He crossed the Pacific once with me in this ship, and if you like I will give you a letter of introduction." This strange fulfilment of his subjective premonition impressed K. so that he took the letter and in due time reached Madras. He went to a hotel but did not make his presence known until the second day after, for with hereditary caution he did not care to expose his private thoughts and aspirations to a stranger who might prove to be an undesirable acquaintance and guide. Meanwhile, he enquired of the hotel people, who spoke well of me, and of a fellow-guest, an influential civilian, who told him that he need not hesitate to call on me, for I bore a good character and was on the Government House list. Thereupon the visitor from Hawaii took a carriage, came to Adyar and sent up his card. I received him down in the main hall and we began a very

interesting conversation. As we sat together on the bench, I received, subjectively, a message to the effect that this young man had been sent to me for a purpose. So at the end of the interview I invited him to fetch his luggage from the hotel and become my guest for any time, longer or shorter, as he might choose: I would make him free of the library and give him as much time as I could spare to clearing up the difficulties that were troubling his mind. He accepted the invitation, came, and was with us about a year; during which time he became thoroughly acquainted with our Theosophical literature and an ardent member of the Society. At the end of the time specified he was recalled by cable in consequence of his father's death. This was one of the most interesting cases within my experience. This young man had gone along the Path step by step, thinking out the whole occult scheme of evolution as far as he could go without the help of the one and only key, the one with two wards—Karma and Reincarnation: when this idea was once grasped he was in possession of the means of solving every mental doubt and difficulty.

It is most interesting to look back and see how some of our staunchest and most useful workers have been brought, often by unconsidered trifles or seeming accidents, into the Theosophical movement. To begin at the beginning, it was my unpremeditated purchase of a copy of the *Banner of Light* which took me to Chittenden, brought H. P. B. and myself into contact, and led to the formation of our Society; it was the sending of a book to Mrs. Besant for review that brought her ultimately out of the camp of Materialism into that of Theosophy. The lesson to learn is that the Watchers who concern themselves with human affairs and special movements among men know how to turn the future worker into the path that leads to our door.

There is a certain class of people who are so afraid of overstepping the narrow boundaries of scientific orthodoxy that they at once try to explain away such facts as the above by the childish theory of "curious coincidences." If anybody wishes to know how sarcastically H. P. B. could write upon this theme let them refer to "Isis Unveiled," Vol. I., Chapter 8. She says (p. 268): "In Mr. Proctor's book, astronomers seem especially doomed by Providence to encounter all kinds of curious 'coincidences,' for he gives us many cases out of the 'multitude' and even of the 'thousands' of facts (sic). To this list we may add the army of Egyptologists and archæologists who of late have been the chosen pets of the capricious *Dame Chance*, who, moreover, generally selects 'well-to-do Arabs' and other Eastern gentlemen to play the part of benevolent genii to Oriental scholars in difficulties. Professor Ebers is one of the latest favoured ones. It is a well-known fact, that whenever Champollion needed important links he fell in with them in the most various and unexpected ways." Defending the theory that the Universe is governed by law, she quotes Voltaire's saying: "I have consumed forty years of my pilgrimage . . . seeking the philosopher's stone called truth . . . I still

remain in ignorance . . . . . all that I have been able to obtain . . . . . is this: *Chance is a word void of sense.* The world is arranged according to mathematical law." A couplet which she puts at the head of this chapter reflects as perfectly as possible her temperament:—

"Who dares think *one* thing and *another* tell  
My heart detests him as the gates of hell!"—POPE.

As stated in the previous chapter, there was a good deal of excitement in Madras at this time over Vivekananda, on his return to India after a prolonged absence in America and England. I am very sorry that I cannot put my hand upon a copy of the *Hindu* for 8th February, 1897, which contained a splendid criticism upon the bad taste of Vivekananda in coarsely attacking Mrs. Besant and our Society: as I said, previously, he hurt himself far more than he did us. He seems to have found that out for, on reaching Calcutta, in the course of a superb speech, referring to his venerated guru, Ramakrishna, he said:

"If there has been anything achieved by me, by thoughts, or words, or deeds; if from my lips, has ever fallen one word that has helped any one in the world, I lay no claim to it, it was his. But if there have been curses falling from my lips, if there has been hatred coming out of me, it was all mine, and not his. All that has been weak has been mine, and all that has been life-giving, strengthening, pure and holy, has been his inspiration, his words, and he himself."

This change of sentiment led me to address a letter to the Indian public through the *Hindu* of March 7th, in which I said:

"If he keeps his feet on the golden carpet of love that is spread in his superb Calcutta address, he will have the good will and help of every Theosophist."

On the 11th March, the then Governor of Madras, Sir Arthur E. Havelock, with an aide-de-camp and some European friends, visited our pioneer Pariah school. In an address signed by P. Armogum Pillay, *Manager*; P. Krishnasawmy, *Headmaster*; T. Satchuthanunthum, *Assistant Master*; and T. Tiruvady Pillay, *Committee Manager*, it was stated that the school was opened in June 1894; that in the first year of its recognition by Government, 1895, fourteen pupils were presented for Result Grant examination, of whom twelve passed creditably; that in 1896, out of twenty-four children examined, twenty-three passed. His Excellency and friends expressed themselves as highly pleased with what they saw, and on the following day the Governor sent to the Manager and Head Master the following letter:

To the Manager and Head Master, Olcott Free School.

Gentlemen,—In regard to my visit of yesterday to the Olcott Free School, and the Report on its principles and working which was then read to me, I wish to say that I listened to that Report with interest,

and that I considered the scheme of training an excellent one, likely, if carried out, to produce most useful results. I will add that Colonel Olcott's effort to benefit this class is worthy of praise and should elicit the sympathy of everyone interested in its improvement.

I am,

Gentlemen,

Government House,

Yours faithfully,

Guindy, 12th March, 1897.

(Signed) A. E. HAVELOCK.

As I had no Private Secretary at that time I had to work double tides in preparing matter for the *Theosophist*, writing "Diary Leaves," working on the revision of the "Buddhist Catechism" and disposing of my heavy correspondence. Among the articles written was one entitled "The Coming Calamities," provoked by the pessimistic prophecies of Mlle. Couëdon. A pseudonymous writer in *L'Initiation* for February 1897 proved by an assemblage of facts that from twenty to thirty seers and seeresses, chiefly modern, have prophesied the most direful woes to France, Europe in general, the Papacy and, in fact, to the whole globe. Crops are to fail; famine rage; plague—*imported from Asia*—sweep away half the population within the brief space of forty to fifty days; a fell disease that science cannot even diagnose, let alone cure, to affect men, animals, even plants; France was to be again invaded, debased, trampled down and dishonoured, yet revive under the leadership of a Bourbon prince, whose personal description is given, even to unimportant details, such as his lameness in one foot; Paris is to be overwhelmed, her splendid monuments and public buildings are to be upset and made piles of dust and crumbled fragments; the river Seine is to run red with blood, shed by fratricidal hands, and the Père Nectou, one of the prophets, as pessimistic as the creator of the solitary New Zealander in devastated London, says that fathers will point out to their children the site of once splendid Paris and say: "Here stood a great city which God destroyed because of its crimes." To add to the dread horrors of the doomed gay capital there is to be a pall of darkness enwrapping it for three consecutive days, a darkness that "no artificial illuminant shall be able to overcome; and a reign of sulphur, or poisonous sulphurous acid gas, which shall stifle the wicked: the good having been warned in advance to flee from the *dies iræ*." Now the coincidence and concurrence of these numerous prophecies is a fact to strike the attention of even the cursory student of mysticism and history. For the very calamities prefigured by our modern psychics were anticipated, even to minute details, by Nostradamus in the Sixteenth Century. The facts are too striking to be explained away as accidental, and, as I say in my article; "it looks as if one idea—whether true or false, time will prove—had been put into the heads of prophets and prophetesses or into their hands or mouths, that

France and her joy-provoking capital, Paris, would be crushed and the population slain by war, plague, pestilence, atmospheric meteors and famine, at about the close of the Nineteenth Century.

What makes these modern prophecies more interesting to a Hindu is their perfect agreement with those in the Purânas as to be expected at this end of the first 5000 years cycle of Kali Yuga." I might have been tempted to pass these by but for the radical change which has been wrought in the equilibrium of the European political world by the marvellous triumphs of Japan on sea and land, the mutterings of coming battle between Germany and France, and the desperate haste shown in the new military arrangement in India in view of the possible contingency of a Russian invasion of Afghanistan. Then we have the secession of Norway from Sweden, the bloody revolution ready to break out in Russia, the other which may wrest Hungary from Austria on the death of the ruling sovereign, and other fateful portents of national and international disturbance.

As above noticed, the terrestrial calamities foreseen by the prophets were to be accompanied by atmospheric cataclysms and portents, *e.g.*, the pall of darkness for three consecutive days, the rain of sulphur, and the evolution of poisonous gases which should stifle the wicked. As for this latter, we need go back no further than the eruption of Mount Pélè which was accompanied by an outpouring of stifling gas which destroyed, virtually, the whole population of Saint Pierre.

But besides seismic and other disturbances, many great catastrophes to nations and cities and ruling sovereigns have been accompanied by most extraordinary heavenly portents. Nostradamus predicted that the French catastrophes—those of the French revolution—would be ushered in by a comet, and their subsidence by the appearance of a sort of Star of Bethlehem. Similar predictions were made by the Prince Höhenlohe, in 1830, and the Curé de Malétable has put on record some prophecies of supplementary catastrophes, as has also our latest Cassandra, Mlle. Couëdon. If we are to believe the author of that quaint work, "Curiosités Infernales," the war waged by the French for the conquest of Naples was preceded by a celestial disturbance hardly ever equalled: "Three suns appeared at night in the sky of Apulia, surrounded by clouds, horrible lightnings and thunderings." In the territory of Arezza multitudes of spectres of armed men on horseback, with a deafening clamour of trumpets and drums, thronged the heavens. The Milanais horrors were preceded by a fall of twelve hundred great hail-stones of the colour of rusted iron, extremely hard and smelling of sulphur; one of them weighed sixty pounds, another twice as much. When Cardinal Ximenes was starting on the campaign against the Moors of Barbary a cross shone in the sky over the village of Vaiona, where he was, and was a presage of victory; on his embarking on the sea the cross showed itself over the African coast. Arluno states (in his "Histoire de Milan")



that a little before the capture of Ludovico Sforza, Duke of Milan, clashings of arms, sounds of drums and blasts of trumpets sounded around the castle; fire-balls dashed against the walls, and spectral dogs and other animals rushed barking and crying through the rooms and suddenly disappeared. Before the invasions of Xerxes and Attila the inhabitants of the doomed countries saw horrible and awe-inspiring meteors. The fall of Jerusalem is said to have been presaged by apparitional bodies of soldiers in the air, marching towards each other as if to join battle. Appianus, Pliny and other classical writers have recorded the strange portents that went before the civil and foreign wars; the armour hung in the Lacedæmonian temples clanged of itself, the doors of the temple of Hercules, at Thebes, opened of themselves and the arms suspended on the inner walls were found in the morning flung to the floor, as Cicero tells us. Coming forward in time, in the reign of Theodosius a blazing star attached to a sword was seen in the heaven. So we might go on almost *ad infinitum* repeating these tales, more or less credible, of signs, portents and wonders which have heralded in great national disasters and international conflicts, while of the personal warnings above mentioned there are an incalculable number. Yet the student of Occult Science will see no proof of supernaturalism in any of these. One and all are produced by the elemental spirits, or forces, attached to the nation or the individual, and provoked by some Adept or other high mystic who has the interest of the one, or some friend or relative who has that of the other at heart.

Strange as may seem to us these ominous marshallings of troops in the air, these fightings of battles, these clangours of arms and armour and other signs of military conflict, the apparition of unexpected and quasi inexplicable comets, hailstorms, volleys of thunder and terrific lightning, the throwing of fire-balls against fortresses and the rush of howling, barking and screaming phantom animals through castle corridors, it is not surprising that researchers of the class of our contemporary writers on psychical phenomena should try to brush away all the mass of cumulative testimony as to these phenomena by the easy process of contemptuous denial. But then, the day of these blinded word-weavers is past, and their mock sun is setting behind the clouds of matter which have been engendered by the vapours of their mental speculations. When the thoughtful public were struggling to break through the meshes of the net of dogma cast over them by interested theologians, the strong, muscular hand of Materialism stretched out towards them by modern science was grasped eagerly in the hope that it might lift them out of the mire of their doubts on to the firm ground of demonstrable truth. But the scientists overdid their part, and a thousand failures to account for the simplest psychical phenomena destroyed their influence and forced the once-submissive reading public to resort to original experiment, backed up by the reading of the works of mystics and mystical

students of our own and preceding generations. Thus it has come about, through that ancient teaching, that the forces of nature manifesting in its several component kingdoms can be identified, classified, brought into relations with us, and made subject to the developed will-power of students who have been under the teaching of Adepts or Masters of Wisdom. The mystic, therefore, would be inclined to accept as true the testimony of a cloud of witnesses of various generations, to the real occurrence of phenomena like those above recorded. Have we not in this very chapter, had the unimpeachable testimony of our educated colleague, Mr. K., to the fact that the answer to his yearning soul-cry for help to discover the truth, came in the form of a written message in the sky, the glowing embers, the tree-foliage and the sand of the soil? How much more difficult would it be then for the same presumed Intelligence that gave him this message to have marshalled the tribes of the sylphs to form themselves into a sky-built picture of moving troops, or prancing horses, or even of our Adyar headquarters, with the concomitants of the Hall where I should receive him and a *simulacrum* of myself figured as I would be, sitting before him on the occasion of his visit? Finally, if the reader will take the trouble to refer to the *Theosophist*, Vol. XVIII., p. 417, footnote, he will see that our honorable and respected colleague, Dr. English, writes in connection with this question of celestial portents: "The late Mrs. English was a natural clairvoyant and throughout her whole life had psychical experiences, often of a prophetic character. About a year before the outbreak of the American civil war she saw appear in the sky, one morning in broad day-light and distinctly outlined, a spectral troop of cavalry in rapid march, moving in a southerly direction."

Is it not more than probable that the occurrence of these premonitory warnings in the form of phenomena, terrestrial and atmospheric, gave rise to the folk-lore proverb: "Coming events cast their shadows before?" And did Campbell, who embodies it in his famous poem, "Lochiel's Warning," know that these portents could be read by one who had developed the psychical faculty? For his couplet runs thus:

"'Tis the sunset of life gives me mystical lore,  
And coming events cast their shadows before."

For, in the name of common-sense, how *could* an impersonal, as yet non-existing occurrence, unembodied, hence incapable of casting a shadow, nevertheless make the physical impression upon the physical plane before itself—the event—had occurred? But this old saw becomes quite intelligible to those of us who know of the existence of the astral plane and of the possibilities within reach of an advanced ego to create and make visible to ordinary sight all these pictures and phenomena which are above classified as portents.

H. S. OLCOTT,

### THE RATIONALE OF APPARITIONS.

[*Concluded from p. 594.*]

OUR sixth class consists of apparitions of the living, and these naturally divide themselves into two sub-classes—(a) cases in which the man himself is really present, and (b) cases in which the apparition is only a thought-form, and the man himself is fully awake elsewhere.

Of the first sub-class we have many well-authenticated instances. One of the most picturesque is that related by Mr. Robert Dale Owen in his "Footfalls on the Boundary of Another World," in which he describes how a man who was shipwrecked fell asleep, and during his sleep appeared on board a barque and wrote on the captain's slate directions for him to steer towards a certain quarter in order that he might rescue the castaways. The captain is naturally very much mystified, but finally decides to adopt the suggestion, and in due course finds and saves the shipwrecked crew, recognizing among them the man whom his mate had seen writing on his slate some hours before. It is usually only under stress of such serious need as this that a man pays an astral visit of the nature described, and makes himself visible to physical sight; and it seems to happen most readily when the man is at the point of death, as the principles are then easily separable. The case of Mary Goffe of Rochester is a well-known instance, and there are several others almost identical. In each of this group of stories a mother is dying away from home, and feels that she could pass away with perfect content if only she could see her children once more; in each she falls into a deep sleep or trance, and on awaking declares that now she can die happily, since she has seen them all; in each case the children and their nurse at some distant point see the apparition of the mother at just the same moment; she comes and smiles upon them, then disappears. Of the first-mentioned of these, Mr. Andrew Lang remarks:—"Not many stories have such good evidence in their favour."

In all those cases the living person obviously paid the visit, leaving his body in sleep or trance; but in our second sub-division the man just as obviously does not pay the visit, because he is fully awake and conscious elsewhere at the moment of the apparition. A case in point is that of a man whose duty it was to be at work at six o'clock each morning—a duty which he had fulfilled punctually for many years; but there came a day when he overslept himself, and did not wake until twenty minutes past six. Exactly at that moment he was seen to rush into the shop where his employer was awaiting him; it was noticed by all who saw him that he appeared much excited, but he passed out through a side door without speaking. Twenty

minutes later he came in, also very much excited, and explained that it was twenty minutes past six when he wakened, and that he had run all the way from his house (he lived a mile from the place of business). He knew nothing whatever of the previous visit. This is evidently an instance of the materialization of a strong thought-form; the man thought very vividly of his usual post, and earnestly wished that he was there as usual, and in this way he called into existence the form which was seen by all the workmen present as well as by the employer and his daughter. Nor is this the only example; there are hosts of such stories, and there can be no question that such things frequently occur. Mrs. Crowe has collected a number of instances in her book, "The Night Side of Nature."

Something very similar once happened to me—a small matter but exactly illustrating the point under consideration. During my occupancy of a country curacy I was once very much weakened by an accident, and so felt entirely unfit for a very heavy Sunday's work. I got through it somehow though with extreme fatigue, and towards the end of the final service I have no doubt that I may have been thinking longingly of the possibility of rest when it was over, though I have no distinct recollection of any such thought. At any rate, when I at last wended my way to the vestry, I was much startled to find myself already installed there, and occupying the only chair which the little room possessed! The image was habited exactly as I was, in cassock, surplice, and stole, all in perfect order; and there it sat looking calmly and steadily at me. This was before my Theosophical days, so I was unprepared with any explanation for such a phenomenon, though I had heard that to see a wraith of oneself foretold death. But I was far too utterly wearied then to think or care about that; I simply walked up to the apparition and sat down upon it, or rather upon its chair, without even offering it any apology. What became of it I know not, for when I rose from that chair ten minutes later it was not to be seen. No results of any kind followed, and I have never seen a similar appearance since. I can conscientiously say that I believe my attention had never swerved from the service which I was conducting; yet I suppose that the strong desire for rest was present all the while at the back of my mind, and in this sub-conscious thought I must have pictured myself as sitting down and resting when the service was over. It is possible, too, that the weakened condition of my physical body may have allowed my inner senses to act more readily, and have given me for the moment just sufficient clairvoyance to enable me to see a strong thought-form.

7. The first subdivision or variety of apparitions of the living which we have just considered—that in which the person concerned was really present—has many points in common with the most frequent form of apparition after death. Just as, among apparitions of the living, the commonest are those of men at the point of death

so among apparitions of the dead the commonest are those which come directly after their death to announce it to some one whom they love. Of these there are simply scores of examples and we may take them for our first subdivision of genuine apparitions. A good case is that of the appearance of Captain German Wheatcroft to his wife in England to inform her of his death in battle in India. It differs in no way from a hundred others of its class; but it has attained a certain celebrity because through it an inaccuracy in the War Office records and in the despatches of the Commander-in-Chief was discovered and corrected. Another case which I recollect at the moment, was told to us by a Swedish clergyman—a story of a man who died in the snow, and was seen at the time of his death by no less than sixteen persons, who all agreed as to his appearance, and as to certain peculiarities which were found to exist exactly as described by them when the body was afterwards discovered in the snow.

Another subdivision of our genuine apparitions consists of those who return to help. Some of the dead are still watching closely over certain friends or relations in earth-life, and any manifestations which they make are for the purpose of helping or guarding those friends. One of the most beautiful of such cases is related by the celebrated English clergyman, Dr. John Mason Neale. He states that a man who had recently lost his wife was on a visit with his little children at the country house of a friend. It was a rambling mansion, and in the lower part of it there were long, dark passages in which the children played about with great delight. But presently they came upstairs very gravely, and two of them related that as they were running down one of the passages they were met by their mother, who told them to go back again, and then disappeared. Investigation revealed the fact that if the children had run but a few steps further they would have fallen down a deep uncovered well which yawned full in their path, so that the apparition of their mother had saved them from certain death. I have no doubt that that was simply a case of the manifestation of that wonderful mother-love still keeping a loving watch over her children even from beyond the portals of the grave. Her strong feeling of the urgency of the case no doubt gave her the power to materialize for the occasion—or perhaps merely to impress the children's minds with the idea that they saw and heard her.

Other interesting instances are those in which the dead have returned in order to procure for those among the living whom they loved the religious sacraments or consolations which they considered necessary. Two cases of that nature are related by Dr. F. G. Lee in one of his books; in one of them two little children call a priest to the bedside of their father, describing carefully exactly where he is to be found. The priest, on visiting the dying man, discovers that he is quite alone, and had been regretting that he had no one to send to

fetch his spiritual father. The children, whom he at once recognized from the priest's description, had been dead for some time. There are many instances of action by the dead along lines similar to these. A very remarkable case of the continuation after death of philanthropical physical work is recorded by Dr. Minot J. Savage in a recent number of *Ainslee's Magazine*. He tells us how a Boston preacher made a speciality of work among the very poor, and had many close friends in that class. After his death he still watched over these friends, and constantly gave directions as to their assistance, through the widow of his colleague, who seems to have been mediumistic. He tells also of another recent case of an apparition of a dead father to his son, to warn him of approaching death. These things happen quite frequently close about us in the present day, though few but those immediately concerned ever know of them or pay any attention to them.

Sometimes the dead return, not to give help but to seek it. The need may be real, or it may be merely imaginary—based upon conventional ideas. The dead man, for example, may be greatly troubled because his body is unburied, or (if he happen to be a Catholic) because the requisite number of masses have not been said for the repose of his soul. He may be troubled with regard to debts which he owes, or with regard to debts that are owed to him; he may be troubled because he has left treasure behind him, or because he has not; he may have on his mind some neglect or some crime which he desires to confess, or for which he wishes to make atonement; he may be moved by remorse or revenge. Sometimes the object for which he returns seems to us decidedly trivial, and not worth the trouble which it must cost him; in other cases his motive is clearly sufficient and praiseworthy. All these cases show us how very little the dead man has changed; the different characteristics and peculiarities of disposition of the various people stand out just as vividly after death as before.

Specimens of all these different classes of *revenants* and of many others I have given in the new book to which I previously referred, and I cannot do more than just mention one or two of them here. There was an instance of a housekeeper, a most respectable and trusted servant, who had once yielded to a momentary accession of temptation, and stolen some small silver articles belonging to her mistress. After her death this troubled her conscience and she appeared years afterwards to express her sorrow, and entreat her mistress's pardon. In another case an Irish woman was much worried about a very small debt which she owed to a grocer—the amount, I think, was 92 C.—and found herself unable to rest in peace until she had arranged for its payment. Another very interesting instance, in which the matter was obviously of greater importance, was that of a Catholic priest who had made notes of a confession which was entrusted to him under the seal of sacramental secrecy, and was

then killed in an accident before he had the opportunity of destroying those notes as he had intended to do. Such taking of notes of a confession is very rightly strictly forbidden by the church, and so the priest was in great sorrow and anxiety lest these should fall into the hands of some one who would make a bad use of them. He haunted the place in which he had concealed them for eighty years, until some one came to whom he could entrust the delicate mission of recovering and destroying them unread. That is a very good example of the way in which people sometimes suffer through many years for what seems like a small neglect or failure of duty. There are many who are thus earth-bound after death by some passion or longing. Misers frequently suffer in this way, for some of them still have the sense of property very strong, and cannot bear that their hoards should be found and squandered, while others watch with deep compunction the troubles of those dear to them, which might have been alleviated by the money which is now so useless to them in this new life. Then again the man who has committed a crime often haunts its scene; there are very many stories which show that this is so. I remember a good example which is given by Sir Nathaniel Wraxall—the story of a clergyman who finds the vicarage of the new cure into which he is inducted haunted by his predecessor, who (it appears) had murdered two illegitimate children there, and was so filled with remorse that he was unable to rest in his grave, or rather in the other world in which he found himself.

As I remarked before, the poltergeist phenomena are sometimes unintentionally produced by the clumsy action of a dead man; and occasionally this manifestation takes a form differing slightly from the usual one. Such a case was that of Major Moor, in whose house an epidemic of bell-ringing occurred which lasted for fifty-three days, and was never satisfactorily explained. He wrote a pamphlet on the subject, which brought him many similar accounts of mysterious happenings of the same nature. Incredible as it may seem, such tricks are sometimes played intentionally by silly people—people of the same type as those who think it amusing to play an idiotic practical joke on another man in physical life. A person whose development is at that level does not suddenly become a sane or reasonable being because he happens to die, so senseless tricks are played from the astral plane as well as on the physical.

Again, there is the whole question of the family ghost, who haunts ancestral castles, and often takes upon himself the function of warning his descendants of the approach of death. Such an apparition may be really an earth-bound ancestor, detained usually by his intense pride of race and his deep interest in the fortunes of his family; or he may be merely an astral impression, though in this latter case he could not warn the house of coming events. On the other hand, such warning may be given by an artificial elemental, or thought-form, as I described in my book on "The Astral

Plane." There are other types of apparitions, of which I have no time to speak now; I must refer my hearers, for fuller details, to my book on the subject, just as I had to do previously with regard to a fuller account of the phenomena of Spiritualism, and of my experiences in connection with them; for each of these subjects is a vast one, far too great to be exhaustively treated in a single evening's lecture.

Before concluding, however, I should like to say a few words more as to the way in which we should meet a denizen of this wider life, if we should ever be so fortunate as to see one. That may easily happen, for many dead men do return. Often such a man needs help, and it is always a privilege to have the opportunity of giving that. We should try to look at such a meeting from the point of view of the dead man instead of from a selfish one. Realize that he has probably taken much trouble to show himself, and can do so only for a very short time. Do not foolishly fear him on the one hand, nor try to persuade yourself that he is a hallucination, on the other; receive him as a man and a brother, just as you would if he came to you for help while yet in his physical body; he is none the less your fellow-man because he has for the time put off that garment of flesh. Speak to him kindly, and ask what you can do for him; perhaps he can speak in reply, or if he cannot do that he may at least communicate his wishes by means of raps or signs; at any rate treat him as a friend, and not as a foe or a bugbear. Teach your children to regard such an occurrence as a visit from a dead man as perfectly natural, though rare; thus you will save them much unnecessary terror and give them an opportunity of some day helping some poor soul who sorely needs it, for all of us are brothers, the living and the dead alike, resting ever in the sunshine of the same Divine Love.

C. W. LEADBEATER.

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#### *A SKETCH OF THEOSOPHY AND OCCULTISM.\**

**T**HEOSOPHY, as its Greek derivatives signify, means Divine Wisdom—wisdom concerning God. It is that general system of thought which has appeared in all ages shaping itself in one form and another and which has attempted to explain the nature of God, the universe, and man's relation thereto. Among the Orientals it is conspicuous in the philosophic systems of China, India, and Egypt. It is seen in the works of the Gnostics, the Neo-Platonists, and the Cabalists, and in the speculations of Böhme, Schelling, Eckhart, and in the teachings of Kapila and Shankaracharya, Pythagoras and Plato, Valentinus and Plotinus, Simon Magus and Apollonius of Tyana, Paracelsus and Bruno. It represents a body of tradition which

\* Prepared for the "Encyclopædia Americana:" see general acknowledgment at end of article.



has been preserved from earliest times and is not only found in the philosophic and speculative writings of those above mentioned and many others, but has been taught from time to time by sundry religious and mystical orders—in the far East by the Gurus and Initiates, and in Greece by the various schools of the mysteries. During the Middle Ages traces of the teaching are to be found in Masonry and Mediæval Mysticism, and later in the Order of Rosicrucians, and it has at all times comprised the esoteric side of the great religions of the world.

*The Theosophical Society.*—In modern times the Wisdom-tradition was revived by a Russian named Helena Petrovna Blavatsky (q.v.) who, on 17 Nov. 1875, aided by Col. Henry Steel Olcott (q.v.) of New York, founded in that city the Theosophical Society, and modern theosophical thought owes its origin and propaganda to the writings and efforts of herself and her colleagues in this society. The objects of the society as originally declared were to collect a library and diffuse information concerning secret laws of nature. Later these objects were remodelled, and as now framed are :

1. To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science ; and
3. To investigate the unexplained laws of nature and the powers latent in man.

“ Assent to or sympathy with the first of these objects is required for membership, the remaining two being optional and intended to subserve the first. The society has no dogmas or creed, is entirely non-sectarian, and includes in its membership adherents of all faiths and of none, exacting only from each member the tolerance for the beliefs of others that he would wish them to exhibit towards his own. Their bond of union is not the profession of a common belief, but a common search and aspiration for truth. They hold that truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard it as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word as truth is their aim.” “ There is no religion higher than Truth ” is the motto of the society. The general headquarters of the society are at Adyar, Madras, India, the residence of Colonel Olcott, its President-Founder.

*Its Aims.*—It is stated that in the foundation of the Theosophical

Society and in the writing of her various works, Madame Blavatsky was directed and aided by certain Eastern adepts or sages, whose pupil she had been for many years and that the purpose of the movement was to stem the tide of materialism and agnosticism, which then threatened to engulf the thought of the age, and to stimulate transcendental research. Doubtless the fullest and the most authoritative statement of the ends which the modern theosophical movement were intended to accomplish is to be found in the following letter written by one of those adepts to one of his Western pupils :

“ You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive, soul-satisfying philosophy of the Aryans. . . . “ You and your colleagues may help to furnish the materials for a needed universal religious philosophy ; one impregnable to scientific assault, because itself the finality of absolute science ; and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. . . . Its (the society’s) chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter.”

Since then a considerable literature has sprung up within the society which, it is believed, has to no slight extent influenced the thought of the closing decades of the 19th century and made possible the almost popular interest in the unseen world. Among the leaders of theosophical thought since the death of Madame Blavatsky, are Mrs. Annie Besant (q.v.), Mr. C. W. Leadbeater, Mr. A. P. Sinnett, and Mr. G. R. S. Mead—Mrs. Besant being Madame Blavatsky’s successor in the esoteric as well as in the exoteric work of the society. Through the writings of these theosophists the so-called theosophical theories, which for centuries have seemed vague and speculative, besides being greatly amplified, have been presented in a form more definite than at any other time in the history of such thought ; the teachings now no longer resting upon tradition and intuition, if indeed they ever did wholly so, but largely upon investigations made into the supra-physical realms of nature by highly developed men whose trained powers enable them to respond sympathetically to vibrations of a finer order than those which the normal man is able to sense, and to come thus into conscious relations with subtler regions of nature within and extending vastly beyond the physical world. The training whereby these powers are gained is begun in the esoteric department of the Theosophical Society and falls more

especially under its third object, which deals with the unexplained laws of nature and the powers latent in man.

*Fundamental Principles.*—Among the facts asserted by some theosophical writers as being known to themselves and capable of verification by those who are willing to make the necessary sacrifices to gain the required powers are: (a) the existence of a few highly evolved men, called Adepts or Masters—not solely of any one nation but of any of the advanced nations—who have gained these divine powers in their fulness; that they exist now as in the past; that they are substantially omniscient so far as the laws and conditions of our own solar system extend, and that their high stage of progress entitles them to advancement beyond human conditions, but that they of their own free will have chosen to remain in touch with humanity in physical incarnation, that they may aid in its evolution; that it is from the Brotherhood of these great Adepts that from time to time have come into the outer world the great World-Teachers and that in their keeping has been the Wisdom-tradition, which in every age they have caused to be expressed in suitable form; that there have always been pupils of these men, and that theosophical teaching is published to the world to-day at their instigation and through a few of their pupils: (b) the existence of a very subtle order of matter, far finer than the ether which transmits light, upon which is impressed photographically, so to speak, in the form of living pictures, every scene or happening, however great or small, which has ever occurred from the very beginning of things and throughout the extent of the universe: that from the Âkâsha, has been derived the name of the Âkâshic Records, or the Memory of Nature; that not only does the trained observer who has acquired the power of sensing these conditions of the subtler medium of the universe, or of responding sympathetically to its vibrations, see vividly the particular occurrence to which he turns his attention, but he *hears* and *feels*, etc., just as did the actors in any particular event which may be under review, perceiving their thoughts and feelings as well as seeing and hearing the outward conditions of the scene; that thus he can accurately, in proportion to his powers of observation, perceive any occurrence of the past, no matter when it may have happened, and in this way can know the true events of history; that he may also direct his vision to any period in the life of a planet and trace out its various evolutionary processes, and that he may thus enter a limitless field of observation wherein he may learn at first hand of the obscurer laws of nature: (c) that by the exercise of their highly evolved powers the Adepts or Masters of Wisdom can make definite experimental research into the Âkâshic Records in quite as real a sense as the physicist makes his investigations within the physical world, and that they are, with these and other powers possessed by them, enabled to ascertain and teach certain general principles as definite facts, all of which are now and have ever been known to them, and very many of said facts have to a

more or less extent, been proven by the investigations of those of their pupils who have fitted themselves to do such work. In 'The Secret Doctrine' Madame Blavatsky mentions three such principles as being the fundamentals of theosophy; they are:

1. An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—unthinkable and unspeakable.

2. The Eternity of the Universe *in toto* as a boundless plane: periodically "the playground of numberless universes incessantly manifesting and disappearing" called "the manifesting stars" and the "sparks of Eternity."

3. The fundamental identity of all souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of incarnation, or necessity, in accordance with cyclic and Karmic law, during the whole term.

*Cosmogensis.*—According to the theosophist all manifestation has its origin in the Absolute, of whom naught can be said save that "He is." As Mrs. Besant eloquently describes it in 'The Ancient Wisdom,' "Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on himself a limit circumscribing voluntarily the range of His own Being becomes the Manifested God, and tracing the limiting sphere of his activity, thus outlines the area of His Universe. Within that sphere the Universe is born, is evolved and dies; it lives, it moves, it has its being in Him; its matter is His emanation; its forces and energies are currents of His life; He is immanent in every atom; all-pervading, all-sustaining, all-evolving; He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything and everything in Him. Thus have the sages of the Ancient Wisdom taught us of the beginning of the manifested worlds. From the same source we learn of the self-unfolding of the Logos into a threefold form; the First Logos, the Root of all Being; from Him the second, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven—Life-Form, Spirit-Matter, Positive-Negative, Active-Receptive, Father-Mother of the worlds. Then the Third Logos, the Universal Mind, that in which all archetypally exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present." From the Third Logos come forth the seven Great Logoi, sometimes called the Seven

Spirits before the throne of God ; and as the divine outbreathing pours itself ever farther outward and downward, from each of these we have upon the next plane Seven Logoi also, together making up on that plane forty-nine. Omitting the detail of intermediate hierarchies, it is said that to each of these forty-nine Logoi belong millions of solar systems, each energized and controlled by its own solar Logos. Thus the difference is vast between the Great Logoi, the Trinity standing next to the Absolute, and the Logos of a single solar system, though the latter is far greater and more sublime than mankind has ever yet conceived the Deity to be. It is said that what happens at the beginning of a solar system (such as our own), is, allowing for certain obvious differences in the surrounding conditions, identical with what happens at the re-awakening after one of the great periods of cosmic rest. Before a solar system comes into existence we have on its future site, so to speak, nothing but the ordinary conditions of interstellar space, that is, the seven subdivisions of the lowest cosmic or universal plane. These, from the viewpoint within our system, correspond with the matter of the highest, or the atomic sub-planes of each of our planes. Upon this matter is poured out the energy of the third aspect of the Logos of the system, called the Third Logos, resulting in the quickening of the vitality which pervades all matter, so that when electrified by it the atoms of the various planes develop all sorts of previously latent attractions and repulsions, and enter into combinations of all kinds, thus by degrees bringing into existence all the lower sub-planes of each plane, that is, the six planes below the atomic sub-plane, until we have before us in full action the marvelous complexity of the seven planes of nature and their respective seven subdivisions as they exist to-day. These planes represent both the physical and the unseen parts of the system, the former being its most densified phase and each plane of the latter being made up of matter of a gradually ascending scale of fineness. These planes are called respectively, (1) the physical plane, (2) the astral plane, (3) the mental plane, (4) the buddhic plane, (5) the nirvânic plane, (6) the paranirvânic plane, and (7) the mahaparanirvânic plane ; each being a definite region of the system, and their various subdivisions appearing in a general way, the same as the subdivisions of the matter of the physical plane, namely, as solids, liquids, gases, and four states of ether. The matter of the subtler planes, however, is permeable, one order freely interpenetrating another and all extending both within and without the physical. The properties of each plane are also said to have an additional dimension to the one next preceding it in density. Thus the physical plane having three, the astral has four, the mental five, and so on. As stated, the highest or seventh subdivision of each plane is the atomic matter of that plane, that is, is homogeneous and cannot be further subdivided without undergoing an entire change of properties. Thus in breaking up the ultimate physical atom, it assumes the properties of the matter of the

complex lowest sub-plane of the astral plane; in breaking up the astral atom it becomes of the lowest grade of matter of the mental plane, and so on. After the matter of all the sub-planes of the system is by the action of the Third Logos formed and vivified, there is poured out upon it the energy of the second aspect of the Logos of the system, called the Second Logos, and sometimes known as the monadic essence. The effect of this outpouring is to build the forms of the seven kingdoms of nature—the three elemental or pre-mineral, the mineral, the vegetable, the animal and the human. On the downward arc of its mighty curve this monadic essence simply aggregates round itself the different kinds of matter of the various planes, so that all may be accustomed and adapted to act as its vehicles; but when it has reached the lowest point of its *involution* or immeshing in matter, and turns to begin the grand upward sweep of *evolution* towards Divinity, its object is to develop consciousness in each of these grades of matter in turn, beginning with the physical—the lowest. When in the highest animal life this monadic essence, or evolving soul mass, reaches the ultimate limit of evolution in that type of forms, it is met by a third outpouring of Logic energy, that of the first aspect of the Logos of the system, called the First Logos, resulting by this union in the formation of the numberless human Egos—the individualization of the One Self in man. It is the presence within man of this third outpouring of the Divine Life, this spark of the One Self, that guarantees to him immortality, which, from this point on, the Ego, or real man, wins through innumerable incarnations in physical bodies.

*Anthropogenesis.*—As the worlds are septenary in their constitution, so also is man. He has on the physical plane (1) *a physical body*, the dense or visible portion of which is composed of solids, liquids and gases, and the etheric portion thereof is formed of the four subdivisions of ether. Pervading these is (2) *vitality*, derived from the sun and specialized by the etheric part. On the astral plane he has (3) *an astral or desire body*. And on the lower four levels of the mental plane he has (4) *a mind body*. These four principles constitute the personality, or what is often called the lower quaternary. On the three upper levels of the mental plane he has (5) *a causal or higher mental body*, the storehouse of all his experiences, past, present, and future; on the buddhic plane, (6) *a buddhic or bliss body*, wherein the inherent unity of all life is directly perceived, not as an intellectual concept, but as a sublime experience; and on the nirvânic plane he has (7) *a nirvânic or Âtmic body*, the body of absolute reality. These last three constitute the Reincarnating Ego, the individuality, the soul which lives and grows throughout the period of solar manifestation. The other two planes may be termed the planes of the Self, or pure spirit. The matter of the various planes of nature entering into the composition of man's sundry bodies is vivified with the involving life of the monadic

essence, the law of whose progress is to sink deeper and deeper into matter, while the law of the evolution of the Self using these bodies as vehicles of his consciousness is upward and out of matter. This apparent opposition of forces in man gives rise to the usual ideas concerning his lower and higher natures, and explains the meaning of evil. One's desires, thoughts, and emotions are not himself, but the changing phantasmagoria of the living essence of his lesser vehicles which it is his business to learn to control and purify, until they become perfect instruments for his use—for the real man within is none other than the changeless, eternal Self.

When the human Egos began their long pilgrimage of incarnations they at first took bodies on planets other than the one on which we now live. There are in our solar system seven planetary schemes of evolution, each the realm of a planetary Logos, and they are called, in the order of their distance from the sun, (1) the Neptune scheme, (2) the Uranus scheme, (3) the Saturn scheme, (4) the Jupiter scheme, (5) the Earth scheme, (6) the Venus scheme, and (7) the Vulcan scheme. Each scheme consists of a chain of seven planets and each proceeds on independent lines, there being no intermingling of their activities during their normal course. The first and fifth of this series have each three physical planets, the others one each. The two physical planets of the first scheme besides Neptune are as yet unseen by the telescope. The two of the fifth, in addition to our earth, are Mars and Mercury. The non-physical planets in the schemes are of the matter of the astral and mental planes. Each scheme of evolution is worked out by means of seven Manvantaras or periods of manifestation, each Manvantara consisting of seven Rounds, each round consisting of seven World Periods (following each other on seven planets in succession) and each world period consisting of seven Root Race Periods, any one of the latter covering periods of millions of years. The present humanity on this planet has passed four times around the planets of its chain, and through a fraction over four root race periods. The last planet occupied by us during the present round was Mars and the next will be Mercury. The two root races next before the present fifth root race of this planet were the Atlantean and the Lemurian races. The fifth root race has thus far developed as far as its fifth sub-race and it is stated that the beginnings of a new sub-race, the sixth, may be found to-day in America.

*Reincarnation and Karma.*—Omitting all mention of the interesting career of the reincarnating egos through the primigenous conditions of the first three rounds of our own planetary chain and even of the first four root races of this present fourth round, it will suffice to show that among the undeveloped sub-races of the present fifth root race, reincarnation takes place within a brief period after the death of the body; that after each death there is a stay of more or less duration on the astral plane followed quickly by another physical

incarnation. Later on as the life experiences bring greater growth to the incarnating soul, when he has developed some of the finer emotions, his stay in the invisible world is prolonged by an additional period in a specially protected and blissful region of the mental plane called "devachan," the heaven world. Here his stay is proportional to the degree of his nobler earth experiences, usually lasting, for the average man of substantial attainments who has lived to a good age, about fifteen centuries. Upon the ending of this devachanic life there remains only the reincarnating ego, the lower bodies constituting the personality having disintegrated on their respective planes; but the principles or qualities animating them have meanwhile left their impress upon the ego. In sending forth his next personality the action of the ego is colored and limited by the stamp upon it of these characteristics developed by the previous personality, so that the new personality begins his life cycle at the highest stage of growth reached by the previous one. This process of reincarnation goes on in "the three worlds" for vast periods of time, not on one planet alone, but on many, as the human life-wave passes from one to another—from one whose life processes have begun to wane, to another more fitted to be the field of higher human possibilities—until at length the end is attained for which all manifestation seems to have been caused, the perfect growth of the soul, the unfoldment of all his potential divinity. The ethical law which governs the conditions of our lives, physical and supra-physical, is called Karma, and it is ineradicably operative in Reincarnation. It may be defined as the law of action and result. By virtue of the operation of this law, effects which cannot be ascribed to any immediate cause, may be traced to causes existing in other incarnations of the same ego, thus establishing one's ultimate, personal responsibility for whatever may befall him. Furthermore, owing to this law, one may and does at each moment of his present life, produce by his own actions, feelings and thoughts, definite effects in the subtler order of things, resulting in conditions for his next earth-life wholly of his own making.

Thoughts build character,

Desires make opportunities,

Actions make environments.

So that whatever one may suffer or enjoy, attain to or fall from, is brought about as the result of his own action, in obedience to this law of absolute justice. It is the alternate experience of pleasure and pain which man encounters during his stages of ignorance that develops within him wisdom; and the opportunities guaranteed to him for the accomplishment of this end through Reincarnation and Karma are well nigh limitless. These two doctrines are perhaps the most far-reaching of all the theosophic teachings, as they seem to clear up a host of perplexing questions and establish the basis for a satisfying philosophy.

*Propaganda.*—Among the results of theosophic propaganda is the



restoration to the Western world of the said doctrines of Reincarnation and Karma, and the elimination of the many perversions of them existing in the East. Another is the occult proof produced of the definite, objective reality and potency of thoughts and emotions, showing that these forces are as to their respective planes as visible and real as physical objects are on the physical plane, and that every thought is a living, active entity, persisting for a length of time proportional to the strength that is put into its creation, and wields a greater or less influence on those with whom it may come into touch (See Mr. Leadbeater's 'Man Visible and Invisible,' illustrated, and Mrs. Besant's 'Thought Forms,' illustrated). Still another is the order which it has brought out of the chaos of the apparently unrelated data of metaphysics, mysticism and the neo-psychology, including the facts of clairvoyance, clairaudience, mesmersim, hypnotism, telepathy, astrology, apparitions, psychometry, and the like. And still another is the establishment by irresistible evidence of the basic unity of all the great world-religions and their fundamental relation to an unprejudiced and open-minded science. To help the religions to clear away their non-essential accretions, to sink into insignificance doctrinal differences, to bring to the fore their points of unity, to study their doctrines and traditions in the spirit of brotherliness, and to help each from his own particular stand-point is one of the chief ends to which the theosophist bends his efforts. He does not seek to found a religion, but to expound those we already have, and so give them a deeper meaning and a richer life. While the theosophist limits himself to no particular form of creed, yet, the following three truths may be said approximately to include the broad scope of his belief.

1. God exists, and He is good. He is the Great Lifegiver who dwells within us and without us, is undying and eternally beneficent. He is not heard, nor seen, nor touched, yet is perceived by the man who desires perception.

2. Man is immortal, and his future is one whose glory and splendor have no limit.

3. A Divine Law of absolute justice rules the world, so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

*Occultism.*—Unless he finds the religion to which he happens to be connected sufficient to meet the demands of his higher nature, the theosophist is apt to seek through the esoteric side of his philosophy, the gateway of Occultism, in order that he may prepare himself for a more serious religious life. Occultism, as distinguished from the Occult Arts, or Magic, is that system of endeavor which, teaching the methods whereby the personality, or lesser, or more human side of man may be made to expand and embrace his higher or divine nature, leads its votaries along a difficult and narrow pathway of rigid virtue and mental and emotional control, and so requires a firm moral found-

ation upon which to build the extraordinary powers pertaining to the unseen world. The true Occultist possesses unselfishness, justice and true knowledge; he has compassion and wisdom; his desire nature is purified and his habit of mental concentration fixed; "the contents of his consciousness are something more than his five-sense perceptions *plus* the reductions he draws from them by his reason, and such vague ideas and intuitions as he may possess."

Through Occultism the aspirant, wearying of the phenomenal world, seeks to outstrip his fellows in evolution and within a few strenuous incarnations to accomplish what the mass of humanity in the normal course will only attain to in long reaches of time, namely, the highest adeptship, or liberation from the "wheel of rebirth." In doing so he treads a path, which according to occult teaching, has three great divisions:

1. The probationary period, before any definite pledges are taken or initiations (in the full sense of the word) are given. This carries a man to the level necessary to pass successfully through what in theosophical books is usually called the critical period of the fifth round.

2. The period of pledged discipleship, or the path proper, whose four stages are often spoken of in Oriental books as the four paths of holiness. At the end of this the pupil obtains adeptship--the level which humanity should reach at the close of the seventh round.

3. What may be called the official period, in which the adept takes a definite part (under the great Cosmic Law) in the government of the world, and holds special office connected therewith, but none of the details of this period can be made known.

The probationary path has five stages but the divisions between its stages are less decidedly marked than those of the higher groups, and perfection is not required in anything during this period, only a serious effort toward it. In the *first* stage the candidate for adeptship acquires a firm intellectual conviction of the impermanence of mere earthly aims; in the *second* a perfect indifference to the fruits of his own action: in the *third* (a) perfect control of mind, (b) of conduct, (c) a generous tolerance, (d) endurance, (e) one-pointedness, (f) confidence in his Master and himself; in the *fourth* an intense desire for union with the Highest; and in the *fifth* he gathers up and strengthens his previous acquisitions for the next great step, which will set his feet upon the path proper as an accepted pupil. During his life on the probationary path the pupil will have received much teaching from his Master, usually imparted during the sleep of his physical body, while he himself is clad in his astral body in full consciousness on the astral plane. He will also have been taught while thus functioning in the astral world to bring help, instruction and comfort to the inhabitants of that world, who having laid aside their physical bodies at the gateway of death have passed beyond the physical plane. This phase of occult work is sometimes called that of the *Invisible Helpers* and is performed, be it understood, by men

still having physical bodies and who have developed this power of functioning consciously outside the same on inner planes. The pupil will further have been trained in meditation, and this effective practice both in waking consciousness and outside the physical body during its sleep will have quickened and brought into active exercise many of the higher powers.

When the pupil has developed the fifth qualification of the probationary path he is ready for initiation upon the path proper, henceforth to serve his Master, whom he now meets face to face, in helping forward the evolution of the race; his life, "to be offered up on the altar of humanity, a glad sacrifice of all he is, to be used for the common good." This path consists of four distinct stages and the entrance to each is guarded by an initiation. Ere the second initiation can be passed the pupil must lose the sense that the separated, personal self is a reality, and must feel himself one with all; he must destroy doubt and superstition by knowledge; ere he passes the third he must bring into full working order the inner faculties, those belonging to the subtler bodies; now he needs to incarnate but once again; ere the fourth is passed he rids himself of desire and aversion and sees the One Self in all. At this stage he needs to return no more. The fourth initiation admits him to the last stage of the path where he throws off all clinging to life in form and all longing for even formless life. Then he casts off the "I-making" faculty—pride, irritability, and ignorance, and henceforth dwells on the plane of unity. The man is then perfect, is free, the liberated one. He has won Nirvâna. "He has completed man's ascent, he touches the limit of humanity; above him there stretch hosts of Mighty Beings, but they are superhuman; the crucifixion in flesh is over, the hour of liberation has struck, and the triumphant "It is Finished" rings from the conqueror's lips, . . . he has vanished into light nirvânic. But being now Master of Compassion as well as Master of Wisdom, he returns from that light to earth, henceforth to devote himself to the service of humanity with mightier forces at his command than he wielded while he trod the path of discipleship, bending all his sublime powers to the quickening of the evolution of the world. Such an one was the Buddha—such the Christ, and such the few Great Souls who tread the earth to-day, secluded from its external strife, yet pouring down upon mankind from the great heights of their sublime advancement inestimable blessings, guiding by means of their divine powers whole races and nations, but unknown to all but the few earnest souls who come to them through the ancient gateway of Occultism, the portal of which has throughout all time stood ajar for the resolute pilgrim.

Before the cycle of time shall close and all manifestation cease, the greater portion of mankind will have reached this high stage of growth. And then shall all be gathered unto Him for the great Cosmic rest, only, after æons and æons of time, to emerge again with

Him, to be the Architects and Builders of future universes. Such are a few of the teachings of the Ancient Wisdom, given forth at this time as Theosophy and Occultism.

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The materials for the above sketch have been drawn more or less literally from the aforementioned works.

A. P. WARRINGTON.

#### DR. MAXWELL ON METAPHYSICAL PHENOMENA.\*

THE highest compliment that an author can receive from his reader is that he shall, when laying down the book, say: "This is an honest man; a lover of truth and brave enough to tell it." This remark applies in a very special sense to some writers of books, pamphlets and essays on psychical science. There have been some men of this class who thoroughly deserved the encomium: the names of Hare, Crookes, Wallace, Zöllner, Aksakoff, Boutleroff, Sargent, Owen and others will naturally recur to the minds of all old students of occultism. These men were all spiritualists as the result of their personal researches into phenomena, and their works are written with honourable candour. Among our contemporaries of later date there are a number whom I should be glad to specify but for my fear of

\* "Metaphysical Phenomena," by J. Maxwell, etc., with a Preface by Charles Richet, and an Introduction by Sir Oliver Lodge. London, Duckworth & Co., 1905. Price 10 shillings and sixpence net, post free.

making invidious comparisons; I think, however, that no one will object to my mentioning the name of Colonel de Rochas; and now, high up on the scroll of honour must be written that of Dr. J. Maxwell, of Bordeaux, the author of the book under notice.

Mrs. J. Stannard, who reviewed the original French edition a year ago, in *Light*, speaks thus unreservedly in its praise: "A book which we have little hesitation in describing as one of the most important for Spiritualism which has appeared since Sir W. Crookes gave his splendid researches in this field to the public." She is inclined to think that the cautiously worded records and opinions of the late Mr. F. W. H. Myers in psychical research have, in reality, done the most to force thought forward in this respect, and make opinion ripe for such a work as Dr. Maxwell presents to us. Throughout her series of learned and able articles upon the book, running through five issues of *Light*, the lady critic bears constant and willing testimony to the superlative fairness and logical acumen with which Dr. Maxwell has treated his subject. This would be the opinion of every honest and unbiased reader. What strikes one at once is the fact that when Maxwell was interested by seeing some psychical phenomena with the aid of Colonel de Rochas he had formed no preconceptions, hostile or other, in regard to the idea of these phenomena being real, at least in some cases. His mind was therefore open to conviction, and being at the time Deputy-Attorney-General at the Court of Appeal, Bordeaux, he was fully qualified to investigate a complex subject, classify new facts, and reach an unbiased conclusion. But as he saw that these subjects were embraced within the scope of the medical profession as much as or more than the legal, he enrolled himself as a student at the medical college, took a full six years' medical curriculum, and graduated M.D.; as Sir Oliver Lodge tells us in his Introduction, "in order to pursue psychophysiological studies with more freedom, and to be able to form a sounder and more instructed judgment on the strange phenomena which came under his notice." Being a gentleman of independent means, Dr. Maxwell was able to relinquish his legal profession and pursue the study of medicine, as above noted. Here we have shown us a picture of the conscientious investigator; and if anything were lacking to complete the likeness it is amply furnished in the contents of his monumental work. When one sees how careful he is to avoid the least injustice towards the sensitives whose phenomena he is studying; how kind and forbearing he is towards them; how willing to give them every concession demanded by their hypersensitiveness in judging of their phenomena; one cannot avoid contrasting his method with the brutal treatment of persons of the psycho-sensitive class, shown by certain members of the S. P. R., notably by Dr. Hodgson and Mr. Podmore; and to find in the results obtained by him at once the vindication of H. P. B. and other victims of the ignorance and self-sufficient conceit of nearly the whole group of psychic-researchers. It will gladden the hearts of H. P. B.'s

friends to read Maxwell's merciless arraignment of Hodgson's incompetency as an observer. "I wonder," says he, "how a man of Dr. Hodgson's intelligence could have based his judgment upon such superficial observations as those of the experimenters he cites. Here are men, without doubt honourable and well educated, who hold seances with the object of obtaining direct slate-writing through Mr. Davey, etc., . . . this is not mal-observation, it is absence of observation. . . . The most elementary precautions are neglected by the assistants who, one would really think, had been chosen by Mr. Davey for their very credulity. Frauds as easy to prevent as those from which Dr. Hodgson draws his argument, cannot be considered as being able to take in a prudent, shrewd observer, accustomed to experimentation, and knowing how to preserve a little *sang froid*."

Everyone who is at all familiar with contemporary psychical research must be familiar with the name of Eusapia Paladino, of Naples, a very remarkable medium for, principally, physical phenomena. Her mediumship has been tested by some of the most eminent specialists among the savants of Italy, France, Great Britain and other countries; men whose names are known throughout the world of science. She has been submitted to every conceivable test and every possible precaution has been taken against fraud. The result of it all is, as a reading of the literature of the subject shows, that with some committees her phenomena were proven genuine, with others the contrary; or at least puzzling and unsatisfactory. In my opinion, which is based upon fifty-four years of experimental observation, the explanation of this fact is easy. In the latter case, the persons composing the committee must have been psychically antipathetic to the sensitive medium; their collective auras were stifling to her, and their preconceived conviction that mediumship is, of necessity, the synonym of fraud, must have fallen upon her abnormal sensorium with crushing and painful force. For he who does not understand that the medium is an abnormal being, in certain respects, and hypersensitive to the influences and thought-currents of the third parties with whom he or she comes into physical and psychical contact, is indeed ignorant and unfit to pursue researches of this kind. Under the observations of Lombroso and his colleagues, in Italy; of de Rochas, Maxwell, de Grammont, the Blechs, Flammarion, de Fontenay and others, in France; of Lodge and two or three others, in England; a great many undoubtedly real phenomena were obtained and her reputation as a genuine medium established, albeit, like every medium I have ever seen, she was disposed to resort to trickery when the conditions *in and about her* were unfavourable.

Now as to the results obtained at seances organised at Cambridge by the principal members of the Society for Psychical Research, the results were distressingly unsatisfactory. Under the lead of Hodgson, who seems to have bent his colleagues to his own way of thinking,

the poor woman, Eusapia, was condemned out of hand and pilloried by the late learned President of the S. P. R., Professor Sidgwick of Cambridge, in the Society's *Journal* (vii. 230) as follows: "It will be seen that at our last meeting a question was asked with regard to 'phenomena' obtained by Eusapia Paladino subsequent to the exposure of her frauds at Cambridge. It may be well that I should briefly state why I do not intend to give any account of these phenomena. It has not been the practice of the Society for Psychical Research to direct attention to the performances of any so-called 'medium' who has been proved guilty of systematic fraud. Now, the investigation at Cambridge, of which the results are given in the *Journal* for November 1895, taken in connection with an article by Professor Richet in the *Annales des Sciences Psychiques*, for January-February 1893, placed beyond reasonable doubt the facts that the frauds discovered (*sic*) by Dr. Hodgson at Cambridge, had been systematically practised by Eusapia Paladino for years. In accordance, therefore, with our established custom, I propose to ignore those of other persons engaged in the same mischievous trade."

At the same general meeting Hodgson explained the means used by Eusapia for producing her tricks. It would be difficult to imagine any theory more childish. He pretended that she had "next to her body, a light strong band round her shoulders and across her chest, with a pendant attached of a black band or cord, with a hook or other catch at the end which could be tucked out of sight in her dress front when not in use . . . . She fixed this catch—either stooping or bending her legs slightly outward—to one of the side boards of the table, or to some point in the neighbourhood of the junctures of, for example, sideboards and top of table. She straightened herself out, stiffening her shoulders and her body back, and pushed forward with her foot against the leg of the table, close to which she was standing." Dr. Maxwell comments upon this absurd hypothesis by saying: "This long quotation shows how Hodgson reasons," and after showing that the conscientious savants who had tested Eusapia had foreseen and taken precautions against every species of fraud, but which fact Hodgson ignores, he says: "No matter. Analysts like Dr. Hodgson will not spare them, and will not hesitate to indicate hypotheses, even though the least compatible with the conditions of observation."

In continuation of his remarks on Hodgson's impossible theories, he shows that he tried to make it believed that Eusapia had used an artificial hand and an artificial foot for her deceptions! As touching his, Hodgson's, unfairness, Dr. Maxwell says: "He is very severe with Eusapia; why not treat her as he treats Mrs. Piper? He carefully discusses the Neapolitan's errors and attempt; but does he think that there is no conscious or unconscious fraud with the American medium, and that defunct Phinuit is alone responsible for the inaccuracies and falsehoods observed in

Mrs. Piper's mediumship, whilst Eusapia's fraud is conscious and voluntary?"

Through the courtesy of the author, M. G. de Fontenay, I have a copy of his book upon the seances of Eusapia Paladino, held in the month of July, 1898 at Montfort l'Amaury, the summer residence of our beloved friend, the late M. Charles Blech of Paris. Besides the members of the family and some private friends, two men of science, M. de Rochas and M. Camille Flammarion, Director of the Paris Observatory, took part in the seances. Among the numerous mediumistic phenomena which occurred in Eusapia's presence was one which proves beyond any possibility of doubt the comical absurdity of Dr. Hodgson's theory that the levitations of tables and other articles of furniture were accomplished with the help of a hook or hooks attached to the medium by means of bands, and by an artificial hand or foot. Next to seeing something one's self, the best available proof is to see it in a photograph taken at the time. Of these M. de Fontenay gives us no less than five, which were taken by the flashlight. In each of the pictures we see the group and the medium seated around three sides of a plain wooden table; her hands and feet are held by the sitters and the table is floating in the air; the feet being at a distance of from six to seven inches from the floor. In four of them the hands of Eusapia are held above the table and the top of the latter is at the level of the upper part of her chest. I think that after that we need waste no more time over Dr. Hodgson's hooks and artificial hands and feet.

With the courage of a conscientious critic Dr. Maxwell brands Hodgson and his Cambridge colleagues as the real authors of any frauds they might have detected with Eusapia while she was being put to the *peine forte et dure* of their blundering inquisitorial "investigation" of her medianic powers.

"As far as his experiments with Eusapia Paladino are concerned," says he, "I will reply to him that, in a great measure, *he and his friends were responsible for her frauds, and almost wholly responsible for the failure of the experiments.* They appear to have neglected the psychological side of a medium's rôle, and forgot that a medium is not a mechanical instrument."

The same charge holds against nine out of ten of all the savants, the world over, who have investigated psychical phenomena. They behave as though the medium, whose nervous abnormality makes him as sensitive to Auric and thought currents, as a child born without the usual epidermis is to currents of air and changes of atmospheric temperature, as though he or she were an image in brass or stone. We, Theosophists, however are specially interested in this thorough and convincing exposure of the incompetence of Dr. Hodgson as an investigator. For was it not he who was sent out to India at the expense of the President of the Society for Psychical Research, to investigate the alleged phenomena of Madame Blavatsky; he who, after



a most cursory and unskilful examination of the facts, gave birth to the calumnious charge that she was a Russian spy (as St. Germain was said to have derived his income for the same base service); and he who, on returning home, joined with his colleagues in declaring her one of the most ingenious impostors in history; finally he who, after spending two years in watching the mediumship of Mrs. Piper, made the *volte face* and came out as a spiritualist? With this we will let pass this would-be assassin of the character of H.P.B., who caused her poor heart almost to break from the sense of his injustice: let him pass out of sight, and face, in the Judgment Hall of Yama, his inflexible judge who, as the Hindu scriptures and those of other religions tell us, will mete out reward and punishment to every being according to his deeds.

The work we are noticing possesses for the serious student an interest so absorbing that one can hardly tear himself away from it when attempting to write about it in the critical spirit. Mrs. Stannard found it barely possible to give an outline of the book under notice in her five articles in *Light*, and, for my part, I could fill a whole number of the *Theosophist* if I gave way to my impulses. I shall, therefore, content myself with brief notices of one or two points and then close, with the advice to all who can afford it to get the book and put it on their library shelves.

Dr. Maxwell made an exhaustive study of what is called the "spirit-rap." This was the first signal used at the outset of Modern Spiritualism to establish intelligent communication between the denizens of the two worlds. Nothing simpler could be imagined and yet nothing lends itself more readily to trickery; so that Dr. Maxwell very wisely did his best to get the rappings through his mediums without contact between their persons and the object to be rapped upon. In comparison with my results and those of many others, he got but little, yet what he did get was scientifically important. In trying to account for these marvelous and wonder-provoking sounds, Dr. Maxwell offers the tentative hypothesis that they may be due to explosive discharges of neuric force, "occurring through an accumulation of energy whose equilibrium, becoming disturbed by outside stimuli, causes the phenomenon of raps." He bases his hypothesis on the fact that all physical mediums acknowledge to a feeling of fatigue and depletion after a particularly good seance. One of them, a gentleman from whom some of the best and clearest raps were obtained, declared that he experienced a feeling akin to cramp in the epigastric region when the sounds were particularly loud. If the reader will be good enough to look at "Old Diary Leaves" (Vol. II., pp. 117, 118,) he will see an account of an experiment which I made at Allahabad, early in December, 1879, with a view to satisfying a Professor of Physical Science in the local University as to the possible cause of the raps. At our request, H. P. B. made them sound in various parts of the room, on the floor, the walls, the

glasses of the hanging pictures, a newspaper held out to her by Mr. Sinnett, and on a glass clock-case which that gentleman placed on the rug in front of the fire. On the distant objects she did not even lay her finger but, as it were, threw a current of psychic force against them from a distance. In each case she made as many raps as were called for and the sound was always like that of a hard object striking against a hard surface. Finally, to give what I thought would be a crowning proof, I took the Professor outside on the veranda with the table lamp, and got H. P. B. to lay her hands flat against one of the panes of glass. The lamp, of course, caused the flesh of her fingers to be highly illuminated, and she then caused as many raps as he successively called for. To quote from my description: "The fingers did not change place a hair's breadth nor her muscles contract, but we could see the nerves quivering before each rap, as though some fine current of nerve-force were thrilling through them. The Professor had nothing to say, save that it was all very strange. It seemed to us, her friends, as if a more conclusive proof of her good faith could not have been demanded. But the Professor subsequently declared her a trickster. Poor thing! that was all she got for trying to give a scientific man the facts on which to begin the serious study of psychology. I think the bitter experience so disgusted her as to make her even less willing than previously to take the least trouble to convince that class of observers."

Thus it will be seen that the same theory of the rap as Dr. Maxwell offers suggested itself to me a quarter-century before his book was written.

An interesting experience of ours at Simla in September 1880, which is described in O. D. L., Vol. II., p. 228, will, I think, be found by Dr. Maxwell to throw some light upon his theory that the raps are produced by an explosion of neuric force. After it became known that Madame Blavatsky would good-naturedly show private friends the phenomenon of the raps and the still more striking and pretty one of causing musical detonations, or "fairy bells," as we used to call them, by apparently projecting into space a current of force from her hand, she was naturally importuned to do these things by every host who had her for lunch or for dinner. What happened on a certain day is briefly told by me at the page mentioned, as follows: "One day, after a luncheon, she caused the ladies and gentlemen present to pile their hands on top of each other, and then, laying her own hand upon the topmost one, would cause raps to come with sharp metallic clicks under the lowest hand of the pile. There was no possibility of cheating here, and the assistants were all greatly interested in this proof that a current of psychic force could be sent through a dozen hands and produce sounds on the table beneath. This experiment was repeated on several occasions, and once was attended with a striking circumstance. In the dinner party was a certain well-known High Court Judge. When

his hands were interposed in the pile, no current would pass through, but the moment he withdrew them the raps would click again. Possibly he thought that his special shrewdness prevented the playing of tricks, but, of course, the explanation is that his nervous system was not a conductor to H. P. B.'s nerve aura."

Three years after that book was written I devoted more than a twelvemonth of my leisure time while on tour in India to showing the public in general, but Indian doctors in particular, how to heal the sick by hand-strokes and the use of will-power. One of the most important things that I, myself, learned was that the conductivity of the nerves of patients for the currents of healing force that are given out by the healer are not at all equal; the nerves of patient A may be perfectly capable of transmitting the current of healer B, while non-conductors to that of C, D, or E. In short it is always a question of the sympathy between patient and healer. Applying this rule to the case at Simla, we see that while all the rest of the company were sympathetic to H.P.B., the High Court Judge was the reverse. Observe another thing, to wit: that after the nerve current of H. P. B. had passed through the flesh and bones of the pile of hands, say about a dozen, the raps that sounded in the table beneath were sharp, metallic sounds, or such as might have been made by the tapping of a lead pencil, and hence Dr. Maxwell's theory that the rap is a neuric explosion is rather verified than otherwise.

I can give Dr. Maxwell another striking fact which goes to support the theory that genuine psychical phenomena are attended with a large expenditure of nerve force of some kind by the medium. I have put it on record somewhere that at the instant when a shower of flowers was about to fall on the table of Mrs. Thayer, "the Boston flower-medium," her hands, which I held at the time, would suddenly become as cold as those of a corpse or, as I remember describing it, as though a stream of ice-water had suddenly rushed through her veins; the flowers having fallen, her hands would resume their normal temperature. The same thing occurred sometimes when Madame Blavatsky was producing some phenomenon. I remember that when we were observing together the phenomena of the Holmes mediums at Philadelphia, and H. P. B., at the earnest request of General Lippitt, had consented to make appear the materialised form known as Katie King, and we three sat together within three feet of the cabinet, which had been removed from its ordinary position to the middle of the room, she sitting between us and holding a hand of each, which she gripped convulsively, the bolted door of the cabinet opened of itself, the white-robed form showed itself, stepped out of the cabinet, and stood before us. At the same time H. P. B., whose nerves were evidently at strong tension, whispered to me not to move, for my life, because it was one of the most wicked of the elementals. I noticed that when the door opened and the figure appeared, her hand which held mine

grew icy cold and that, after the materialised form had re-entered the cabinet, its natural warmth was restored.

Some of the older writers on mesmerism notice the marked lowering of temperature in the subject of a mesmeric or hypnotic experiment, and also the change in the beats of the pulse; as for instance Baron du Potet ("Cours de Magnétisme," Paris, 1840) and Esdaile, one of the very best writers in this department of literature, who gained permanent renown by his surgical operations on magnetised subjects in India (see his "Mesmerism in India," Edition of 1846, p. 83) who reports a change in the pulse from one hundred to seventy within twenty minutes after his patient had become mesmerised. Du Potet in the work cited above (p. 193) reports that after a certain patient had returned from the mesmeric state to that of ordinary waking consciousness she suffered great pains at the pit of her stomach, just as Dr. Maxwell's patient is reported to have done, and du Potet adds that the "magnetiser felt on his part extraordinary sensations which, added to the terror caused by the violence of the convulsions into which the subject (his niece) had been thrown, made him almost unrecognisable from his livid pallor and his prostration." The honest M. Cahagnet, describing to us the physical states of his wonderful clairvoyante, Adèle, says ("Celestial Telegraph," p. 69) that when she was plunged into this profound hypnotic state "her body in the meanwhile had grown icy cold; there was no longer any pulse or respiration; her face was of a sallow green, her lips blue, her heart gave no sign of life. I placed before her lips a mirror, but it was by no means tarnished by them."

As above stated, Dr. Maxwell's field of enquiry was restricted to the observation of physical phenomena and the serious consideration of those only which were produced without physical contact: so that as to number his results are far exceeded by those of some other observers, but none have gone about their work with more earnest purpose of discovering the truth nor more thoroughness in adopting precautionary methods. He has added nothing to our collection of testing apparatus, as Hare and Crookes did with their most ingenious and effective apparatus. At his present stage he should be classed rather with the group of psychical researchers, French, German and English, but when one comes to compare his modesty in narrative and transparent obliviousness of self, with the self-assertion, prejudice and blundering experimentation of some of the most noted psychic researchers, one feels that he is entitled to our whole confidence and that such results as he does reach may be taken as written.

One branch of his inquiry was devoted to the subject of luminous radiations which, under special conditions are seen by sensitives as flowing from the hands of subjects at seances; sometimes they would be of the colour of cigarette smoke but sometimes, yet rarely, they would be seen as coloured red or yellow. The radiations would be intensified when there was muscular contraction. In this he

corroborates the observations of Reichenbach, du Potet and Puysegur ; they also have a distinct bearing upon the reality of the newly-announced " N " rays. The emanations from the medium would sometimes assume irregular shapes, sometimes globular, and at times they would float away from the medium, gather themselves together into a thickened mass, and once they assumed the appearance of a very beautiful female face. A very interesting experiment, made to test the real vision of the sensitive, was the writing on the polished surface of a wooden table with his dry finger, in the dark, of a word, which the medium was able to read. The latter saw, despite the pitch-darkness, the letters forming themselves in a subdued glow, as though the Doctor were writing with a stick of phosphorus which, of course, he was not.

But space forbids my going further at present, so I will close by quoting the last paragraph of his book, commending with all my heart the sentiment therein expressed : " May my book determine a few experimenters of goodwill to try to observe in their turn. May it help to dispel from the mind of gifted mediums their fears of being ranked with insane and disordered intelligences, or looked upon as being in partnership with the devil. May it especially contribute to make metaphysical phenomena come to be considered as natural facts, worthy of being usefully observed, and capable of enabling us to penetrate more deeply than any other phenomena into a real knowledge of the laws which govern Nature." \*

H. S. OLCOTT.

### THE RELIGION OF SCIENCE.

#### MODERN PANTHEISM.

[Concluded from p. 618.]

THE philosophical aspects of Theism are most difficult, indeed to some wholly impossible of comprehension. Theism depicts God as an Omnipotent Being or Person, Creator of and consequently anterior to the entire Universe. But Nature tells us nothing of any such Being. There are certain parts of the Universe of which it is entirely impossible for us to conceive God to have been anterior. By no mental effort that we are capable of employing are we able to conceive of God as anterior to space. There is nothing in Nature itself to tell us of a personal God outside and apart from Nature ; such an idea is a mere subjective dream, a baseless hypothesis, an anthropomorphic creation of our own minds. Theism, therefore, or the doctrine of a personal God, solely revealed through the works of

\* Colonel de Rochas kindly sent me his official report of the Eusapia experiments at Choisy-Yvrac, Dr. Maxwell's chateau near Bordeaux, for translation and publication. It will be found in the *Theosophist* for April and May 1897 (Vol. XVIII, pp. 398—407 and 459—468). It is extremely interesting and should be referred to in connection with the review of Dr. Maxwell's book in this number.

H.S.O.

Nature, has, when rigorously investigated, no logical standpoint whatsoever. Theism, when logically considered invariably leads to Pantheism.

Berkeley certainly cannot be considered a pantheist in the sense of Spinoza or Bruno, who, both of them, were complete and entire pantheists. And indeed never before or since has Pantheism had a more logical apostle than Spinoza. Berkeley was an earnest and most conscientious Christian, though his philosophy was strongly colored with Pantheism.

From Bishop Berkeley to Lessing, play-writer and boon companion of actors, is a somewhat strange transition—a transition nevertheless that becomes very suggestive when we remember that Pantheism is as much displayed in the writings of the play-writer as in those of the Bishop, and more so, for the Pantheism of the Bishop was more or less unconscious, whereas that of the dramatist was wholly conscious and embraced after mature deliberation.

Next come the transcendentalists of Germany, Fichte, Hegel and Schelling. Before proceeding to consider German Transcendentalism we shall review the kind of philosophy that was most in vogue during the greater portion of the eighteenth century. The great names of Voltaire, Hume and Kant are fit representatives of the three most cultivated as well as most philosophic nations of the modern world; and are sufficient to indicate that France, Britain and Germany vied with each other at this period in their inculcation of what has been called the eighteenth century scepticism. Bacon and Locke had superseded Descartes and Spinoza. Criticism displaced mysticism and speculation. Voltaire, the eldest of the three philosophers, openly acknowledged his indebtedness to Locke. Locke he believed was the first philosopher worthy of being so-called, in that he was the only one who had been in possession of sufficient penetration to refrain from mooted questions which were incapable of any solution.

Not unlike Voltaire in his perfect scepticism was the acute thinker, David Hume. No less a sceptic must be pronounced to be the great metaphysician of Germany, Kant. He is the Socrates of the modern world. Perceiving the futility of seeking after a final cause, he devoted himself to the inculcation of morality or the study of ethics. In the doctrine of Faith foreshadowed by Kant, the philosophy of the modern world was but repeating that of the ancient. In the Greek and Alexandrian schools, scepticism, hopeless and entire, had been the result of all investigation into mental, moral and physical phenomena; and this scepticism by a natural reaction was succeeded by the Neo-Platonic faith. The scepticism of the eighteenth century was to undergo a like reaction. By a voluntary subordination of reason to faith Kant would, in the one solitary question of ethics, believe where he could not see. But what was a solitary exception in the critical logical philosophy of Kant gradually developed with his successors into a complete rule. Faith

with Fichte was no exception, but the principal basis of his philosophy, and with Schelling and Hegel this faith grew into such visionary mysticism as to make their doctrines, to the minds of most readers, almost incomprehensible. The doctrines of Kant seem to contain little more than the germ of Pantheism. He chiefly concerns us as the pioneer of Fichte, Schelling and Hegel the German. Transcendentalist.

The Pantheism of Spinoza was intellectual more than emotional. The Pantheism of Fichte was wholly emotional. The finite is contained in the Infinite. All our life is His life. The living principle of a living Universe must be Infinite. Consciousness, personality and even substance carry with them the idea of necessary limitation and are as attributes of relative and limited beings. To affirm these of God is to bring Him down to the rank of relative and limited beings. Whence then the appearance of the manifold? Why does the manifold make itself felt? Whence, since Being in itself must be absolutely one, without change or variation, and is evident to thought as such—whence arises the mutability and change which is nevertheless encountered by actual consciousness? Being in itself is indeed one, the one Divine Being, and this alone is the true Reality in all existence and so remains in all eternity. By reflexion, which in actual consciousness is indissolubly united with Being, this One Being is broken up into an infinite variety of forms. To illustrate it: Light left to itself separates and divides itself into an infinite multiplicity of individual rays and in this way, in these individual rays, becomes estranged from itself and its original source. But this same light may also again concentrate itself from out this separation and conceive and comprehend itself as one, as that which it is in itself.

Hegel started as a disciple of Schelling. Schelling's starting point was Fichte. There is one absolute in Nature as in mind. Nature was the visible soul, soul the invisible Nature. And here then in the absolute identity of soul within us and Nature without us must lie the resolution of the problem as to the possibility of an Eternal Nature. Fichte said that the Non-Ego was created by the Ego. Schelling said that the two were equally real, but they were both identified in the Absolute. The Absolute is God. He is the All in All; the eternal source of all existence. He realizes Himself under one form as an objectivity, under another form as subjectivity.

Hegel started as an admirer of Schelling. Schelling had substituted objective for subjective Idealism. Hegel supersedes both by an absolute Idealism that is again to subordinate the natural to the intellectual element, but equally at the same time to embrace both as inwardly one and identical. The difference between the three philosophers may be illustrated thus: I see a tree. Certain psychologists tell me that there are three things implied in this one fact of vision, *viz.*, a tree, an image of that tree, and a mind which

apprehends that image. Fichte tells me that it is I alone who exist, the tree and the image of the tree are but one thing and that is a modification of my mind. This is subjective Idealism. Schelling tells me that both the tree and my Ego are existences equally real or ideal, but they are nothing less than manifestations of the Absolute. This is objective Idealism. But according to Hegel all these explanations are false. The only thing really existing, in this one fact of vision, is the idea, the relation. The Ego and the tree are but two terms of the relation and owe their reality to it. This is absolute Idealism.

It was this belief in the reality of relation that made Hegel maintain the somewhat startling paradox of the identity of contradictions. Being and non-Being are the same, is the first proposition in his Logic. Pure Being is an abstraction. Non-Being is an abstraction. Unite them and you have the becoming.

Hegel for the most part repudiated the doctrine of Pantheism. Pantheists, he declared, make Nature one with God and God one with Nature. In truth, Nature should be represented as the mere exteriority of God. It is the passage of the Absolute through imperfection. Nevertheless in spite of this repudiation of Pantheism, in reality we believe we are right when we pronounce Hegel's philosophy to be identical with Pantheism, which is a belief in God as the one Universal Existence of which Nature is the substantial manifestation. Hegel may be reckoned among the number of those who believed in God as the one Universal Existence, the Noumenon of every phenomenon. The philosophy of the Transcendentalists was growing very like that of the Alexandrian Neo-Platonists, and with Schelling a likeness that with his two predecessors had been somewhat striking, increases to so very marked an extent as almost to resemble identity. Plotinus, after relinquishing in despair the method of poor human reason, has recourse to faith. Ecstasy is the only means through which the finite can attain or comprehend the Infinite. Schelling did likewise. He too has recourse to faith, but instead of calling this supposed comprehension of the Infinite, Ecstasy, he calls it Intuition; a distinction which we venture to think is more verbal than real.

Schelling began as an acknowledged disciple of Fichte. With Fichte the reality of the object had disappeared. His Idealism was purely subjective Idealism. The Non-Ego was but the production of the Ego. The whole external world was but the subjective conception of the thinking mind. For a time, Schelling agreed with his master in this intensely transcendental Idealism. Yet the reality of the objective world forced itself upon his consideration with a persistency that compelled him at times to doubt whether this doctrine of subjectivity was a sufficient interpretation of the mystery. If the subject possessed certain properties, surely the object equally possessed certain qualities. The Ego and the Non-Ego must be equally real.



Fichte must have erred in conceiving that the object was purely the creation of the perceiving subject. They both had an equal existence—not indeed a separate or independent existence, but they were identified in some higher substance. Nature is spirit visible, spirit is invisible Nature, and the union of this Real and this Ideal is but a form of the Absolute.

This Spinozism of Schelling soon grew into a sort of Neo-Platonism. There dwells in us all a secret, wonderful faculty, by which we can withdraw from the limitations of time into our innermost, disrobed selves and there behold the Eternal under the form of Immutability; such vision is our innermost and peculiar experience, on which alone depends all that we know and believe of a supra-sensible world. This intuition or withdrawal into our inmost selves is almost identical with the ecstasy of Plotinus. Schelling for the most part repudiated the imputation of Pantheism. Nevertheless, there are in almost all his writings, passages of pantheistic tendency.

The philosophers next to be considered are Leibnitz and Schopenhauer. We depart considerably out of chronological order for the sake of bringing Leibnitz, the philosopher of optimism, and Schopenhauer, the philosopher of Pessimism, into juxtaposition one with the other. In order of time, the philosophy of Leibnitz should have been discussed before Berkeley's, yet the advantage gained by bringing him into juxtaposition with Schopenhauer will more than compensate for the failure in chronological order.

The reasonableness of the doctrine of Pantheism cannot fail to be very apparent when it is found as the basis of the doctrine of the gloomy, morose, somewhat unphilosophical Schopenhauer, equally with that of the sunny, bright and deeply philosophical Leibnitz. Neither Leibnitz nor Schopenhauer were Pantheists, to the extent of Bruno or Spinoza. Yet both confessed an unity, both experienced a consciousness of one reality as the fundamental basis of all phenomena. Schopenhauer finds this unity in the will, from which proceed various ideas which are merely the objectification of will. Leibnitz was ready to strike fire from every pebble and it is difficult to know whether he believed in an immanent or external cause of the Universe. Leibnitz may be said to come half way between the dualism of Descartes and the pure monism of Spinoza. Leibnitz was a consistent evolutionist.

Through his doctrine of progression, by reason of his belief in gradual growth and not in sudden creation, Leibnitz was forced to reject the dualism of Descartes. It is not reasonable, he says, to assume one active principle to universal spirit and one passive principle to matter.

Schopenhauer's philosophical insight led him to an acceptance of the doctrine of Pantheism. It is not without purpose that we have brought Leibnitz, the philosopher of optimism, into juxtaposition with Schopenhauer, the philosopher of pessimism, for

it cannot fail to be suggestive when two authors differing so widely from each other in the majority of their conclusions should yet agree so nearly in their major premise, *i.e.*, in their belief in the unity that underlies variety. Unity never differing in form, only in degree, displaying itself alike in mineral, plant or animal.

The last pantheistic philosopher we have to consider is Herbert Spencer, the great philosopher of the last century who recently passed away. Common sense, says Herbert Spencer, asserts the existence of a reality; objective science proves that this Reality cannot be what we think it. Subjective science shows why we cannot think of it as it is, and yet are compelled to think of it as existing; and in this assertion of a Reality utterly inscrutable in Nature, religion finds an assertion essentially coinciding with her own.

Thus the consciousness of an inscrutable Power manifested to us through all phenomena, has been growing ever clearer. The certainty that on the one hand such a power exists, while on the other hand, its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence has from the first been progressing. To this conclusion science inevitably arrives as it reaches its confines, while to this conclusion Religion is irresistibly driven by criticism. And satisfying as it does the demands of the most rigorous logic at the same time that it gives the religious sentiment the widest possible sphere of action, it is the conclusion we are bound to accept without reserve or qualification. And if religion and science are but two aspects of the one irresistible power that manifests itself in all phenomena, so likewise must matter and mind be equally considered as two other aspects of this same all-pervading power.

We can think of matter only in terms of mind; we can think of mind only in terms of matter. When we have pushed our explorations of the first to the uttermost limit, we are referred to the second for a final answer; and when we have got the final answer of the second, we are referred back to the first for an interpretation of it; we find the value of X in terms of Y, then we find the value of Y in terms of X, and so on we may continue for ever without coming nearer to a solution. The antithesis of subject and object never to be transcended while consciousness lasts, renders impossible all knowledge of the ultimate Reality in which subject and object are united.

And this brings us to the conclusion that it is the one and the same ultimate Reality which is manifested to us subjectively and objectively. For while the nature of that which is manifested under either form proves to be inscrutable, the order of its manifestations throughout all mental phenomena proves to be the same as the order of its manifestations throughout all material phenomena.

Thus all matter, and all mind, all religion and all science, in a word the whole of mental, moral and material phenomena, are but the various manifestations of the great incomprehensible unity that runs through all.

#### CONCLUSION.

We have now shown that the belief in the doctrine of Pantheism has been almost from time immemorial, a very wide one. The unanimity of so many thinkers, separated alike by time, race and religion, separated by every habit and every doctrine save this one, makes this one point of resemblance singularly suggestive. It may well be doubted whether any single doctrine can count so many witnesses to its truth as that of Pantheism. From the earliest dawn of intelligence two answers have variously been offered as a solution of the mystery which surrounds us. Creation by external agency and self-existence or universal immanence. Uncultured humanity almost invariably selected the polytheistic form of external agency as a solution of the enigma. But as man emerges from the primary and lowest stage of religion, he gradually arrives at the conception of Monotheism. The highest Monotheism does not so much yield to Pantheism through the greater sublimity of the latter, as because it is less capable of verification. Had there been no such thing as Science, that great leveller of Religion, it may well be questioned whether man, after he had once arrived at the conception of Monotheism could possibly have been subjected to any doubts as to the correctness of its solution. Pantheism is supplanting Monotheism not because of its greater sublimity but because of its greater capability of verification. Monotheism in the ordinary sense of that word, or the doctrine of a Personal Extra-Mundane God, invariably presupposes creation, but science is beginning to throw the gravest doubts on the doctrine of creation. It has been incontrovertibly proved that as long as the Universe (as far, at all events, as we know it) has existed, not an atom has been produced or destroyed.

There remain therefore the conceptions of Pantheism. Idealism and Materialism are two ways of looking at the same thing, and though Pantheism as a rule employs the former method because of its greater spirituality, she does not repudiate those who prefer the latter. Materialism and Idealism supplement each other—taken alone they are self-destructive. Both Materialism and Idealism may be called Monistic as they endeavour to deduce the Universe from a single principle. The one theory starts from below, the other from above. Materialism employs atoms and forces, Idealism, spirit and ideas. But sooner or later they are forced to coalesce and each must be lost in the other. Pantheism therefore remains as the best religious solution.

Pantheism is opposed to popular Dualism—God on the one hand, the world on the other—though undoubtedly in the Universe there do

appear to be two principles warring against each other and consequently forcing one at times to a belief in Dualism. Pantheism invariably gives a monistic and not a dualistic interpretation of the Universe. Pantheism discards anthropomorphism and conceives God to be a Power, Eternal, Infinite (and because Infinite, necessarily beyond our comprehension), disclosing itself alike through every form and phenomenon of Nature. It does not identify God with perishable matter, but rather conceives Him to be related to matter somewhat as the soul is to the body. Or perhaps a better illustration to employ would be that of an infinite and eternal ocean upon whose surface arise a numberless variety of forms, from tiny bubbles to little ripples and from these again to huge and mighty waves. Yet from the ocean they arise, upon its surface they are borne, back into its depths must they be merged. Water they are and water they will ever be. The forms or bodies of all things perish, they gradually change, then pass away. But the soul abides for ever. It is Infinite, abiding throughout eternity. Pantheism is most in accordance with scientific discoveries.

The theory of the correlation of forces supports the Monistic theory. It is marvellous that Heat, Light, Sound, Color and even Thought are but different manifestations of the One Force, Motion. The doctrine of the conservation of Energy asserts that no power can make its appearance in Nature without an equivalent expenditure of some other power. The other grand scientific theory of the Indestructibility of matter—the correlative of the above theory—also supports the Monistic theory. Unification is the characteristic of developing thought, and science is at its highest when it interprets all orders of phenomena as differently conditioned manifestations of one kind of effect, under differently conditioned modes of one kind of uniformity. The more we investigate the discoveries of science, the further removed from us appears to be the dualistic conception of a personal extra-mundane God on the one hand and a perishable Universe on the other. If there were any truth in the doctrine of an extra-mundane God every conquest and discovery of science would open upon us fresh vistas of the truth. But the exact converse is the case. Science tells us nothing whatever of a Power outside of and apart from the Universe. As Pantheism is of all the religious solutions, the most in accordance with scientific discoveries, so will it be found to be not least in accordance with the religious instinct that pervades the heart of every earnest man. It endeavours to assure man of his real union with the source of his own, of the Universal, life. This satisfaction which it yields to the noble aspirations of men is one great explanation of the almost Universal (though often unconscious) existence of Pantheism in the hearts of the more cultivated races and of the more thoughtful men of all nations.

But another argument for the truth of Pantheism lies in the fact

that it is eminently the offspring of a matured and cultivated conception of the Universe and not of an immature or uncultivated one. Other things equal, the mere fact that certain conceptions are the product of immaturity, whether in the race or the individual, affords in itself a strong probability that such conceptions are erroneous. And, *Ceteris paribus*, the fact that Polytheism is invariably the product of a low culture would make it yield in probability to Monotheism which is the product of a relatively high culture, and Monotheism in its turn is yielding to Pantheism, as mankind attains by degrees a still higher order of intelligence. Although it is true that we may never reach absolute truth, every increase of knowledge brings about an increased attainment of approximate truth. The conception which has arisen in a late and eminently scientific century is more likely to be true than one which arose in an early and eminently unscientific century. And such conceptions as are the product of the exceptional and thinking few in any century or nation are more likely to be true than such as are the product of the unthinking men in the same century or nation. The Doctrine of the Unity of the Universe, though it has been preached by exceptional spirits in many nations and for many centuries, has only reached the dignity of a science in our own generation and will not be accepted by the many until a future generation. This new conception of the Universe which is gradually growing into recognition is the marvellous generalization by which the nineteenth century will be chiefly remembered.

N. K. RAMASAMI AIYA.

#### RELIGION AND REALIZATION.\*

IN the kingdoms of Nature man alone is capable of solving the problems of life. Animals live, but they cannot ask what life is, nor can they understand its purpose or the source from which it proceeds.

Human beings alone are endowed with intelligence enough to ask such questions. They alone can understand the purpose and aim of life. They alone can trace its source, and they alone can know the various aspects through which the life principle manifests itself in this world of phenomena.

From time immemorial, the problem of life has been ceaselessly discussed. Various conclusions have been arrived at by different philosophers and thinkers of all ages and climes, giving rise to what is called religion.

Religion is a complex idea.

It refers to the entire man, it covers his whole life, intellectual, emotional and practical. Its emotional character is its most char-

\* A paper by Mr. E. Sundram Aiyar, read at a Meeting of the Tamil Districts Theosophical Federation, at Tanjore, on 23rd April 1905.

characteristic element. It is different in different ages, under different conditions, in different temperaments, and in people of different characters.

Although religion affects the whole man, it is only a doctrine to the intellectualist. It is mainly a feeling to the sentimentalist. It is a rule of action to the moralist. It is an endeavour to the man of practical life. It is a matter of observance to the traditionalist, and it is mainly a devotion to the pietist.

It is thus obvious, that religion is the natural product of human nature and is the highest plane of human thought.

Religion again is the highest motive power to release that infinite energy which is the birthright and nature of man. In building character, in making for everything that is good and great, and in bringing peace to others and peace to one's self, religion is the highest motive power.

Religion is therefore a practical conduct followed for the direct realization of the truths revealed to the intellect by philosophy. It is intended to satisfy the spiritual wants of man and to exercise a beneficial influence on his life and character.

Religion is said to be an art, nay, the highest art, because in it the conditions of art are satisfied in the best manner conceivable to man.

Religion is like a burning furnace, in which is burnt the dross of the human heart.

Religion, as defined by Sawmi Vivekananda, is realization, not talk, nor doctrines, nor theories. Religion is being and becoming, not hearing or acknowledging. It is not an intellectual assent, but one's whole nature being changed into it.

It is this being and becoming that is called 'Religion.' To help a fallen brother, to raise a degraded soul, and to sacrifice the very life for the good of humanity is religion—never mind if the man who may do so has never uttered a word of prayer. On the contrary, to go after name, rank, and wealth, heedless of the sufferings of humanity, to demand this, that and everything, at the expense of others, is irreligion; never mind if the man who may do so has learnt all the scriptures of the world by heart and daily haunts the place of worship. In short, manifestation of the divinity within is the whole of religion.

The highest and true function of religion is to point out the several modes of life and the psychological methods necessary to develop the spiritual vision by which the truth contained in the philosophy may be verified by personal experience or what is called self-realization.

Religion claims to teach man the nobility of life. It enables him to discern the very objects of life and how it can be best spent. It effects a change in the inner life of man so as to enable him to realise the higher life and the universal spirit that abides in him, and

finally it enjoins that each man or woman should have a definite aim, and work it out harmoniously, making the whole life bear on the general usefulness and service of humanity.

Our Vedânta holds that the spiritual self of man is never realised as it is, in our ordinary states of consciousness. Because, man is sunk in Avidya and does not know what he is in reality. He thinks that he is nothing more than his physical embodiment—the body. He has no conception of the real man. To such a man realization is impossible.

In order therefore to fulfil his or her mission in this world of Samsara, each man and woman should be truly religious and the religious life must be lived and experienced and not simply speculated upon and discussed. It is therefore our highest duty to know the Âtman. That is our goal, and it is through the realisation of the Âtman alone that one can truly realise this infinite universe of things. Realisation of Âtman means to become conscious of one's divine nature, and the divinity within is called the individual soul or Âtman.

When Jesus became conscious of his divine nature, he said, 'I and my Father are one.'

When the Hindu realises it, he says, 'I am Brahman.' And when the Sufi realises it, he says, 'I am He.'

We find one idea in these declarations. The idea of Unity and that Unity is the Ultimate Reality which is variously called, as God, Brahman, Allah, Jehovah, and so forth.

According to the Advaita system of the Vedânta philosophy there is only One without a second and that one is Brahman, and the fundamental thought of all the Upanishads is that Brahman is Âtman and they are synonymous. But when a difference is noticeable, Brahman then is a philosophical principle as realised in the universe, and Âtman the same as realised in the individual soul. In other words, the Self when it appears behind the Universe is called Brahman, Parabrahman, God, &c., the same when it appears behind this little universe, the body of man, is called soul or Âtman.

The next question is how to realise the Âtman. No religion that claims to be universal can have only *one* method of realising the truth. It must have methods within the easy reach of *all*, and as many as there are idiosyncrasies of human nature.

The Vedânta in this respect is more practical and far ahead of other religions. Various are its yogas or methods which conduct its votaries either gradually or, where possible, at once to the realisation of its lofty ideal.

Men of all climes and times have their place and purpose, and they are all destined to achieve their aims in several lives or even in one. But none could reach the goal without realisation.

The various yogas or methods prescribed by the Vedânta are :—

(1) Karma yoga, or realization through good works.

- (2) Bhakti yoga, or realization through devotion.
- (3) Raja yoga, or realization through concentration.
- (4) Jñāna yoga, or realisation through wisdom.

Of these, the Bhakti yoga has as its background the element of Love, and it is the most natural one to reach God.

Apart from the various religious sects of India that have drawn their inspiration from the fountain source of the Vedānta, Mahomedanism and Christianity have largely founded their religions on the doctrine of love.

Buddhism, whose votaries count more than one-fourth of the population of our globe, and even the atheistical Jainism, have sought the redemption of man from the vortex of the misery which flesh is heir to, through the elevating influence of love. Thus love forms an important factor in the evolution of the religious man and it is no doubt the most efficient guide to the aspirant after truth. Consequently the end of existence or Moksha can be attained only through love, though as already observed there are other methods of realising the Âtman. This naturally leads us to an enquiry into the nature of love and its aim and how to realise the Âtman through love.

The instincts of love and attachment and consequent self-sacrifice are found in the lower animals as well as in man, but in man alone do we see them in a state of high development. When the sphere of love is narrowed and limited, it becomes selfish, but when it is sufficiently widened, it ceases to be selfish.

Every man loves his wife and children. He sacrifices his own comforts for their sake, and why? Because the divinity is within them, though he does not know it. True love is a sentiment on the side of virtue. It means the expression of oneness. It is a kind of spontaneous forgetting of the separateness of one's self from the object that is loved. It knows not limitation. It is an extraordinary acquisition of the human heart which takes within its fold every living creature and sees in every form the light which lighteth the whole world. It starts with the sense of separateness and culminates in its annihilation. The highest aim of love therefore is to make man lose his sense of separateness and become one with the underlying Reality which according to our Vedānta philosophy is Satchitanandam—EXISTENCE-KNOWLEDGE-BLISS!

This existence, knowledge, bliss, is absolute, not relative. This absolute existence, absolute knowledge and absolute bliss are not qualities of the soul but its essence. There is no difference between them and the soul, and the three are one. We see the one thing in three different aspects.

With manifestation comes limitation. The absolute existence, on manifestation, is called mineral life, plant life, animal life, and human life, just as the universal space is cut off in a room, a jar, etc. The absolute knowledge, on manifestation, is called intuition, reason



and instinct. Similarly the absolute bliss is called love, on manifestation.

On manifestation each of these three aspects varies according to the medium through which it passes.

Man is the greatest manifestation of the three aspects combined. His existence is absolute but he does not care to know it. His knowledge is also absolute but he does not manifest it. He has absolute Bliss but he has narrowed and limited it.

Of these three aspects, the third, absolute Bliss, is the power that governs our life, and realisation is possible only through Bliss or true love.

For actual realisation one must have an awakening of the spirit within, to see the reality.

It would not do for a person to say, "I have seen that it is He, who has become all." Mere saying is not enough. One should forget that he has a body. He should lose all attachment to things of the world. He should look at the whole Universe as God and deify it as such. In that light, he must abandon all attachment for the outer world. Great heroic souls in whom the spirit has been awakened are those who are ever forgiving, kind, and merciful even to their deadliest foes who thirst for their life-blood, and ever ready to shed tears of pity at the sad plight of others, and if sufficiently strong, to exert themselves to the utmost to work out their deliverance. In short to be in the world and at the same out of it is to realise God. This requires little explanation.

There are two forces which are working in man in parallel lines. The one says, 'I,' and the other says, 'Not I.' The one is called selfishness and the other renunciation. The one takes and the other gives. The one hates and the other loves. It is easier to hate than to love.\*

Hatred cannot be overcome by hatred. It should be overcome by love alone. We must therefore see the whole universe with the eye of love and realise it to be Brahman. Then the whole world will become deified. Then and then only we are said to behold the true life beyond and to realise God.

Like self-sacrificing moths we must burn ourselves with love. True love spreads alike to all, heedless of restricting relations, like those of father, mother, son and brother. Everybody knows how one runs mad and sacrifices everything—father, mother, sister, brother, name, fame, money, even personal comforts—for the sake of a girl he loves; many times careless of her beauty too.

But men of pure hearts never give their hearts to the skin or external form. They see behind manifold diversities the Divine Unity, not in thought, but in a more intense sense than the diversities themselves are seen. We must therefore realise unity in variety. When

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\* [Oh, no.—Ed.]

we mix with other people, we must always love them. We must be one with them. By doing so, we will begin to love God and see God face to face. When we have arrived at this stage, we are said to have realised God. When we have thus realised God, we are said to be free from bondage.

In conclusion I beg leave to quote a passage from Swami Vivekananda's lecture :

"The moment one realises God sitting in the temple of every human body, the moment one stands in reverence before every human being and really sees God, the moment that feeling comes to him, that moment he is free from bondage. Everything vanishes and he is free."

E. SUNDRAM IYER.

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## Reviews.

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### THOUGHT-FORMS.\*

BY ANNIE BESANT AND C. W. LEADBEATER.

This book is one of the noblest, most instructive and richest contributions to our Theosophical literature. It has come in the fullness of time; after twenty-eight years of Theosophical reading, studying and discussing, the public mind has been prepared to understand this superb presentation of the domain of human thought; even to catch a glimpse of the operation of the divine mind in its creative activity. It would have been an honour to any religious, scientific, or philosophical movement to have produced such a magisterial work, and my hope is that its merits may be appreciated by the restricted public for which it was written.

When one surveys the progress of modern science towards the Unknown World and its discovery of the finer forces of Nature, one can see how everything has been preparing for this pulling aside of the Veil of Isis. The authors have wisely led the reader to the mental plane from the physical and astral. In the former they show that by setting up vibrations in dense matter, *e.g.*, in the case of Chladni's experiments with grains of fine sand or spores of lycopodium on vibrating plates of glass or plate glass set in vibratory motion, the grains or spores, tossed up into the air, fall back again, not in a confused mass but, by the mechanism of the divine all-pervading power, into exquisite geometrical forms. The vibration of the plate is here made by drawing a violin bow across its edge: in short, by the contact of gross matter with gross matter. But a more beautiful experiment, which also produces self-sketch-ed geometrical designs and, those of a step further, *viz.*, the figures of sea-shells, flowers, plants and other forms which clothe plant and animal life, has been made by Mrs. Watts-Hughes in her productions of 'Voice-forms' by singing into a metal instrument that she calls the "eidophone"; the waves of sound passing through an air-passage, and setting in motion a flexible membrane besprinkled with sand-grains or

\* The *Theosophist* and Book Publishing Office, Adyar; Price Rs. 7-14-0.

plant-spores, as in the case of Chladni's experiments. So much for the physical demonstration of the production of forms by vibrations on the physical plane; and the apparatus is possessed and endorsed by all physical scientists.

In passing now to the Astral plane in search of cumulative proof on the creative tendency of vibration, we shall have to bid good-bye to our friends, the official scientists, and move on a stage of the journey towards the ultimate truth: stopping there until they catch up with us. We must follow Maxwell, Crookes, Wallace, Hare and de Rochas into their laboratories, where psychical research is pursued. There we will find pictures created by will-power and thrown into visibility by that process to which about thirty years ago, I gave the name of "precipitation"—since universally adopted. There are in existence hundreds, not to say thousands, of pictures so produced; not to mention those made by H. P. B. As Chladni's bow and Mrs. Watts-Hughes' eidophone make objective the latent forms in the astral world, so the will-power of H. P. B. and others has brought into view and solidified the thoughts of objects which were present in their minds.

Were space available I could easily cite numerous examples to illustrate this part of our subject; but, the object being only to call attention to the appearance of this great work, we will let this brief mention suffice for the present and return to the fecund subject at other times.

One cannot fail to see the profound meaning in that phrase of Plato as reported by Plutarch, that "God continually geometrizes," and some will also recall that fine saying of Grew (*Cosmologia Sacra*, iv. 8): "All things were disposed, according to their nature and use, in number and measure by the magnificent architect; who in the one did everywhere geometrize as well as in the other."

In this book under notice we are taught that the projection of thought is connected with manifestations of form and colour. As the authors say:

"Three general principles underlie the production of all thought-forms:—

1. Quality of thought determines colour.
2. Nature of thought determines form.
3. Definiteness of thought determines clearness of outline.

There is a chromatic scale of emotions and our authors give full tabulations of the different shades. Generally speaking, high thoughts and emotions go with bright and tender colours—rose, light-blue, pale primrose-yellow, violet, and so on upward to the full splendour of the light of silver and gold. The clearness and accuracy of form-outlines depends entirely upon the clearness of the thought-conception. When one comes to ponder over the revelations of this book one can understand why so many adjectives are given to mental phenomena which exactly express the nature of the latter, such as "glittering thoughts," "black thoughts," "bright thoughts," "golden thoughts," "grasping thoughts," "bloody thoughts," "murderous thoughts," "harmonious thoughts" and scores more; then we have "rosy dreams," "golden dreams," "dreams of celestial light," visions of "effulgent splendour," etc. The profound impression conveyed by these researches is that thoughts are not only things, but living things full of power for good or

evil, for helping or destroying, for the making of weal or woe to mankind. They give us a sense of our responsibility for not only what we say and do, but also and, more faithfully, for what we think. The book should be read by every student of Theosophy, kept in every Branch library, and used in every household for the guidance of the elders and the training of the children.

H. S. O.

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#### THE T. S. CONVENTION LECTURES OF 1904.

The long-expected issue in book form, of the four lectures delivered by Mrs. Besant on "THEOSOPHY AND HUMAN LIFE," at the Annual Convention of the T. S. which was held at Benares last year, has reached us in season for a brief notice in August *Theosophist*, just before we go to press. In lecture first, Theosophy was considered in its relation to 'Religion;' in the second lecture, in relation to 'Sociology;' in the third, in relation to 'Politics;' and in the fourth, in relation to 'Science.' We have neither space nor time to review these lectures in detail, but will simply say that Mrs. Besant's audiences were spellbound while listening to her masterly treatment of these most vital subjects. The many orders for this book which have been accumulating at the *Theosophist* Office, will now be filled as soon as possible. The work is uniform in style with previous editions of her lectures, and the price is, as usual, annas 15.

W. A. E.

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#### THE BIBLE OF HUMANITY.\*

BY SEEKER.

The sixteen short chapters of this little book consist of a practical, common-sense commentary and an earnest, heartfelt eulogy of the Bhagavad Gitâ. The author draws a strong contrast between it and the superabundant mass of literary trash which is daily issued from the European press, and says that this Song Celestial is the one book in which every human being may find something to learn, something to guide him, and something that will help him "to know and appreciate the true value of the surroundings in which he finds himself."

'Seeker' has done a very valuable service to humanity by publishing these earnest thoughts. He handles the Bhagavad Gitâ in such a practical manner as to be perfectly justified in calling it the "Bible of Humanity," for it is truly one of *the best* books ever offered to seekers after Truth. The work is issued as a Pocket Edition, neatly printed, and tastefully bound.

If this little book succeeds in deepening and broadening the interest of the world in the unparalleled merits of the 'Song Celestial' it will have accomplished a most useful mission. It deserves to meet with a ready and wide-spread sale, the proceeds of which are to be given to the Central Hindu College Fund.

W. A. E.

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\* For sale at the *Theosophist* Office. Price Re. 1.

## HEALING.

## MENTAL AND MAGNETIC.

This is No. VI. of the above-mentioned Series—of the same size, having the same author and publisher, and being sold at the same price. Part first has three Chapters devoted to Mental Healing ; part second, two Chapters to Magnetic Healing. In the last chapter we read that “*Health* will be imparted precisely in proportion as one embodies healthfulness,” also that “Fear, anger, worry, vanity, and sensuality, in any shape or form are barriers against success in this direction.” What is needed is an “expansion of the Higher or Universal, in the aspirant.” The author is not an extremist, but his suggestions and directions are wise and practical and we can recommend them. These books are well-bound and admirably printed on paper of good quality.

W. A. E.

## MRS. COURTRIGHT'S EDUCATIONAL SERIES.

The first of the series of educational handbooks that Mrs. Courtright has planned for the use of teachers in primary schools has just been completed and will very shortly be available to purchasers. The title is, *Beginning, Number Work ; The Foundation for Arithmetic.* Hundreds of School-books have been published from time to time by people who had some new system to introduce, but in too many cases, when put to the test, the innovator's system has broken down. With Mrs. Courtright the case is exactly opposite : she lays her views before the public after they have been practically tested during several years in our Panchama Free Schools, with triumphantly successful results. It is now a well known fact that the percentage of passes among her pupils in the Government examinations for Grant-in-Aid during the past two years, has exceeded the general average in all the schools in the Madras Presidency by more than twenty per cent. A large number of Government and Missionary educationists and public functionaries have visited these schools and recorded in the books kept for the purpose their surprise and gratification at what they saw and heard. We doubt if a parallel can be found to the case of one of our four Panchama schools, from which 116 children were sent up for examination and *every one passed, in every subject* in which they were examined. The first of Mrs. Courtright's secrets and the fundamental one is that she gains the affection and confidence of the pupils, brings out the best that is in them, and makes learning so easy and pleasant that scarcely a child voluntarily absents himself from school. In other schools these poor little Pariahs are treated like slaves, whereas Mrs. Courtright and her teachers never by word or deed make them feel their social inferiority. The second great secret is that the course of lessons is calculated to drive into the mind the idea—in this case of number—which it is sought to impart. The little pamphlet under notice shows most clearly the way in which the teacher should teach the pupil : it will inevitably have a large circulation.

## FIRST STEPS IN THEOSOPHY,\*

BY ETHEL M. MALLET.

This is a reprint of the series of very clear and useful articles, contributed by Miss Mallet to the *Lotus Journal* of which she is one of the two editors. The style is so clear as to make the book comprehensible to the children of Theosophists, whom it is primarily intended to reach. With the consent of the T. P. S. the work is embellished with five of the gorgeous illustrations which appeared in Mr. Leadbeater's "Man Visible and Invisible" and which are alone worth more than the publisher's price.

## MAGAZINES.

The *Theosophical Review* has not reached us in time for notice.

*Broad Views*: The July number of Mr. Sinnett's valuable monthly is unusually good. The opening article by M. Sylvestre, on M. Schuré's "Les Grands Initiés" is very interesting and instructive; Mr. Sinnett's own contribution, "Former Lives of Living People," shows the public how our specially developed clairvoyants work backward along the track of a given entity, through series of reincarnations, rescuing the hidden pictures of past lives, analysing emotions, weighing character, observing environments, and even identifying themselves for the moment with the daily lives of the subjects whom they are investigating. It would be impossible to imagine a more interesting experience than that of being present while one of these searches back into the records in the A'kâsh is being made. One gets from it an overpowering sense of the realities of human evolution, and can perfectly understand the expression made use of by the compiler of the Jatakas, when introducing a new revelation made by the Lord Buddha to his disciples, *viz.* "Then the Blessed One made manifest an occurrence hidden by change of birth." Mrs. Sinnett writes in her own clear and practical style an instructive article on "The Foundations of Astrology." Other excellent articles fill up one of the best numbers that Mr. Sinnett has brought out.

*Révue Théosophique*: The number of the *Révue* for June is principally filled with translations. The White Lotus Day was celebrated as usual with great earnestness at our Headquarters. Besides the floral decorations and the reading of extracts from various books, those prescribed as well as others, there were some fine musical performances by members. We are rather surprised to read that the Cremation movement is going ahead in France without much force, dragging, in fact. A fine crematorium has been erected in the cemetery of Père la Chaise, and as, under a recent law, there are no fees to pay to the Church, the cost of cremation has been reduced to an almost nominal rate.

*Sophia*:—Our welcome Spanish contemporary opens its June number with a most moving article by Rafael Urbano upon the celebration of White Lotus Day and upon the sweet memories which it invokes of contemporaries who have passed before us behind the Veil. He shows how appropriate to the whole of humanity are the teachings of H. P. B. and how their influence has penetrated to the uttermost parts of the earth.

\* *Theosophist* and Book Publishing Office, Adyar, Svo., p. 93. Price 2s. (Re. 1-8) net.

With loving loyalty he recalls the memory of that pearl of Theosophists, that bright soul, Francisco Montoliu y de Togores, the founder of *Sophia* and the originator of *Estudios Teosóficos*, and we may add the life and soul of our movement in Spain. Though a Marquis, in rank, he was as much imbued with the sense of universal brotherhood as the most insignificant peasant, and he literally wore himself out in doing the work of the Masters, for whom he had the greatest reverence. Of the rest of the number, more than twelve pages are profitably given to the setting forth of the teachings of Molinos, called the "Spiritual Guide," the noble influence of which goes without saying. In the department of Notes and Reviews, the editor speaks very appreciatively about the Incorporation of our Society, which he describes as a step of the highest importance, the results of which can only be good.

*The Lotus Journal* : We wish we could induce our well-to-do members in Europe and America to do their best to increase the circulation of this useful child's paper. On casting up its accounts at the end of the year it appeared that there had been a loss of nearly £15. This is not at all creditable to English-speaking Theosophists who have children whom they would like to have grow up with Theosophical ideas as guides in life.

*Fragments* : Our little monthly periodical, issued as an agent of propaganda by the Seattle Branch T. S. contains much interesting matter. It has a charming little poem by Eliza Scudder, of which we give the first verse as a sample :

"Thou life within my life, than self more dear,  
Thou veiled presence infinitely clear,  
From all my nameless weariness I flee,  
To find my centre and my rest in Thee."

From *Théosophie*, the organ of our Branches in Belgium, it appears that a deal of conscientious hard work is being done by our members there. A new branch has just been formed at Brussels, under the title of "The Anglo-Belge," of which the proceedings are in English and which we are told, is likely to be found a great convenience by the large English-speaking colony of the Belgian capital.

*Theosophy in Australasia* : Mr. John is editing the Sectional magazine with zeal and judgment. The tour of Mr. Leadbeater in the colonies seems to be an unbroken success. The editor of our magazine says that, at Sydney, a remarkable impetus has been given to Theosophical inquiry. He goes on to say of Mr. Leadbeater : "The force of his personality has certainly drawn together audiences at the lectures such as Theosophy has not attracted since Mrs. Besant was here. It is fair to say that the crowds have been brought together purely by the platform presentation of what has been given them,.....and the result has been a disclosure of the extent to which the free-thinking portion of the community are ready to consider, if not accept, Theosophy. It is the more remarkable in face of the fact that the Sydney press remained absolutely frigid." And further on we find : "The average attendance at the public lectures has been close on 700. The one which perhaps drew the largest audience was on "Life after Death," a subject which at any time attracts very many interested people and, when dealt with by such a speaker as our distinguished visitor, from the position of one who speaks with knowledge and

practical experience, there is hardly any wonder that the hall was crowded. There is one thing that Mr. Leadbeater never tires of impressing upon his listeners with all the force of his impressive personality, and that is that in Theosophy we are dealing with *facts*, knowledge founded on observation and experiment many times repeated and checked again and again, until all doubt of accuracy has been eliminated."

*Modern Astrology*: We wonder what the ancient adepts of astrological science would have thought if they could have seen the gay and festive way in which Mr. Alan Leo infuses Theosophical ideas into his astrological calculations and the castings of his horoscopes. Certainly the superior minds, like Nostradamus, knew as well as we the part which is played in the evolution of universes by the eternal law of Karma. Many of our contemporaries, even some of them within our Society, look upon Astrology as a sort of child's-play, but the far larger proportion who hold the opposite view will be interested in watching the methods of our star-gazing sage of Lyncroft Gardens.

*The Theosophic Messenger*: Apropos to the recurrence of White Lotus Day, the *Messenger* for June opens with an interesting resumé of the life of Madame Blavatsky. We are glad to read that "Mr. C. Jinarajadasa continues to fill the rooms of the Chicago Headquarters every Sunday evening with an interested audience. The subjects of his lectures for May have been; "The Pilgrimage of the Soul;" "Freewill and Necessity;" "The Inner Meaning of Myths."

*La Verdad* (Truth): This is a new monthly, devoted to science, philosophy and religion, published at Buenos Aires by our dear friend and colleague, the Commandant F. W. Fernandez. He tells us that the name of Theosophy is so discredited in consequence of the dishonest proceedings of the notorious "Count de Das" that he has started this magazine to disseminate Theosophical truths without showing that there is any visible connection between it and the Theosophical Society. The number before us contains translated articles by Arnaldo Mateos, H. P. B., A. P. Sinnett and Annie Besant.

*Theosophia*: The June number of *Theosophia* comes from Amsterdam in its same attractive cover, and contains the following interesting list of articles, the names of which have again been very kindly translated for us by the editor: "On the Watch Tower," by the Editor; "The Seven Sacraments of the Roman Church," by Dr. M. Schoenmakers; "The Soul in Popular Belief," by P. Pieters, Jr.; "The Pedigree of Man," by Annie Besant; "Letters to the Editor;" "Discrimination in Connection with H. P. Blavatsky," by M. W. Mook; "At the Death-bed of a Friend," by Anna Nauta; "From Foreign Periodicals," by Dr. W. M. Denier van der Gon.

Our other Dutch periodicals have come as usual, and as usual are most welcome. It is most interesting to read that our White Lotus Day of Remembrance was celebrated everywhere, even in far-away Java. The *Theosofisch Maandblad*, published at Djombang, Java, is a very neat and well printed periodical, and the *Gulden Keten* is a child's paper, the production of which must inevitably bring a blessing upon those who support it: the holiest, most pressing work that appeals to us is the support of the movement for the Theosophical education of children.



*Theosofisk Tidskrift*: As our friends at Stockholm sent no memorandum in English as to the contents of their useful periodical, we are sorry to say that we do not know what the last two numbers contain.

*East and West*, July. Mr. Malabari, with his usual good taste, furnishes his readers with a delectable literary repast in this issue. In the first paper, Mr. J. M. Maclean discusses "The Political Position in England," from a broad-minded standpoint, which is by no means common to writers on politics. Mrs. Sarojini Naidu contributes a beautiful poem on "The Soul's Progress." Sir Hanbury Brown gives us a brief paper on Egypt, under the title of, "Where East meets West." "Ghazipur the land of Roses," by Rai Bahadur Lala Baij Nath, is an interesting article which tells about the manufacture of attars, oils, essences, and rose-water, which is here carried on so extensively, and shows how this industry might be made much more profitable by intelligent supervision, and the introduction of more suitable apparatus. The business might also be successfully introduced in other localities in India. Major Wolseley continues his article—"A Former Capital of India." In "Leaves from the Diary of a Hindu Devotee" are to be found many a gem of wisdom. Mr. B. C. Kennedy gives us a paper on the philosophy of "Pseudomenus of Peritanais," as gleaned from a parchment which was unearthed last year by Mr. Kenolalus, of the Damascene Egyptian Exploration Society. "Japanese Polity" is a well-written politico-historical paper, by Mr. Akshaya K. Ghose, which contains much valuable information. "At the two ends of the Earth," is an intensely interesting occult romance, by Mrs. Frances Swiney. Book reviews, an important Editorial on "India in the House of Commons," correspondence, etc., complete a valuable number.

*The New Zealand Theosophical Magazine* for June publishes Mr. Leadbeater's excellent farewell address to the members in Auckland, on "Branch Work." The chief articles following are, "The Outpost," or 'the Story of Kuryol, Servant of the King,' by Eveline Lauder; and "Mysteries and Mystics of the Christian Era," by Marian Judson; both of which will well repay reading.

*Theosophy in India* for June, is a very interesting number.

*The Central Hindu College Magazine*, for July, among its instructive reading matter, gives an illustrated article on "Pottery Manufacture," and also publishes a portrait of Thomas Babington Macaulay, the great English Essayist and Educator.

*The Light of Reason*, July, has a good collection of short articles eminently practical in tone, and a beautiful poem on "The Legend of the Flowers."

*The Dawn*, for July, is a valuable number. "The National Feeling in India," and "Industrial Combination," are some of the subjects which are dealt with.

*The Theosophic Gleaner*, for June, has an opening "Word on the White Lotus Day," "The Doctrine of Immortality in the Gathas" is next discussed, by J. J. Vimadalal, and there are reprints on "The Visibility of the Soul," "The Life of Pythagoras," and "Some Misconceptions about Theosophy," with a variety of other matter.

*Sri Vani Vilasmi*.—We have received the first issue of this high-class Tamil monthly issued from the Vani Vilas Press, Srirangam. The

issue contains 100 pages of Demi Octavo reading matter written in easy, chaste, simple and elegant Tamil style, printed on very fine paper and well illustrated. The letterpress, get-up and execution have left nothing to be desired. The issue before us will compare favourably with any high-class English periodical. Annual Subscription Rs. 5; postage extra. We wish this contemporary a long lease of useful life.

*Tamil Mātu.*—We have received the first two issues of this Tamil monthly conducted by a lady named Swapnesvari Ammal, of Komalesvarampetta, Madras. The articles in both these issues are instructive and the lady Editor deserves the help of all well-wishers of female education. The annual subscription is Rs. 2, exclusive of postage.

*Brahmabodhini.*—We have also received the first two numbers of this Telugu Theosophic magazine, published by the Secretary of the Ellore Branch, T. S. Both the issues contain useful articles. Annual subscription is only one Rupee.

*Kohinūr.*—We have received a copy of this new Bengali monthly issued from Faridpur.

*Brahmavadin,* Vol. X., No. 4. As usual this number too contains interesting reading. The article on Yoga is very instructive.

*The Arena,* for July, in entering upon its thirty-fourth volume presents us with a varied and attractive table of contents. The principal articles are the following: "The Economic Struggle in Colorado," by Hon. J. Warner Mills; "Municipal Black Plague," a story of the recent corruption and misrule in Philadelphia, by Rudolph Blankenburg; "How the people should acquire public utilities," by Prof. E. W. Bemis and F. F. Ingram; a criticism of Andrew D. White's position on the railway question, by the Editor of "The Arena," an admirable paper entitled "The Charm of Emerson," by Prof. J. R. Mosley, Ph. D., one of the most fascinating papers that has been written in years, on the Concord philosopher; "Homer Davenport: A Cartoonist Dominated by Moral Ideals," illustrated with a number of Mr. Davenport's best drawings; "The Struggle of Autocracy with Democracy in the Mid-Era," by E. P. Powell; "Our Diplomatic Policy in Relation to the Republic of Panama," by Prof. Edwin Maxcy; and "The Identity of Socialism and Christianity," by James T. Van Rensselaer. There are two original full-page cartoons: one drawn by Dan. Beard, the other by Ryan Walker, besides four full-page half-tones printed in sepia on Indian tint paper. These with the "Mirror of the Present," the Book Studies, current cartoons, and book reviews, make up one of the strongest and most readable numbers of "The Arena" that has appeared. Our best wishes attend this magazine, and may its noble defense of truth and justice never slacken.

*The Arya,* for June, has the following interesting articles: "The Different sects of Hinduism, by Dewan Bahadur R. Ragoonath Row; "Temples are symbolic of the Human Body," by S. Ramaswamy Aiyar, B.A., B.L.; "Hindusim," by the same author; "The Religion of Science," by N. K. Ramaswami Aiyar, B.A., B.L.; and a "Life Sketch" of the late Rev. P. C. Moozoodar.

### CUTTINGS AND COMMENTS.

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

*How to form  
a Lotus  
Circle.*

We copy from April *Lotus Journal* the following practical hints for forming a Lotus Circle; After forming, correspondence should be opened with some one in another Lotus Circle:—

As some of our correspondents make enquiries as to the way of starting a *Lotus* class, we give here an outline of the very simple method of procedure followed by the Lotus Lodge in London, many little improvements upon which will doubtless, suggest themselves to workers in the different centres. When a nucleus of children has been collected, and a suitable room has been found—in many cases no doubt the Lodge room would be available for an hour once a week—announcement of time and place of meeting might be printed on the syllabus of the Lodge, and given out at the Lodge meeting every week. In London the usual course of our meetings is as follows:—We open the meeting by singing two or three songs from the *Lotus Song Book*. (A copy of this book, with a set of music in manuscript, would gladly be sent, on application to any one engaged in this work; where the children are at all *musical* a good deal may be done in the way of getting them to sing in parts, at the same time learning the words of the songs so that they may be able to sing them on other occasions when they meet together, *e.g.*, for outings in the country or—if liked—at some of the social meetings of the adult Lodge.

After singing, a short passage in verse or prose, from some great writer, is read; two or three minutes are given to thought on a chosen subject; and then the particular study for the day is taken up. The nature of this study depends, of course, upon the ages of the children. In London, where the Lotus Lodge consists chiefly of young people from the ages of seventeen upwards, the Lodge divides forces at this point, and for the elder members either a lecture is given by a visitor from another Lodge, or a study class is held, at which a selected portion of a theosophical book is discussed, and notes or short papers, bearing upon the subject under discussion, are contributed by members. Meanwhile, the younger children are taken by themselves in an adjoining room, and the plan has been adopted of giving them a short talk of about a quarter of an hour or twenty minutes on some of the simpler truths of Theosophy, followed by the reading of, or better still, the *telling* of, a story.

Such teachings as rebirth; the difference between the Thinker and the Bodies he wears; the Unity of Life, and the importance of helping all weaker creatures; Cause and Effect; Invisible Helpers and how to become one; stories of the tenderness of the Great Teachers of the world (which might be followed by studies of the identity of some of the truths in the different religions, showing the fundamental unity in the religions of the world). These ideas if simply put before a child find a ready response, and while awakening his thought about the worlds in which he finds himself, and helping him to see his own place therein, do not impose upon the mind any cramping dogmas or narrow creeds that would lead to the despising of his neighbours.

Some Lotus workers have found the *Outlines* published in this journal a useful text from which to talk and by which to guide the line of study.

In cold weather we have sometimes found it a good plan to make a few minutes break in the lesson, during which the children do some physical exercises. Any little plans by which the lesson may be varied so as not to cause too great a strain on the listeners are useful, as those who know anything of kindergarten work will not need to be told.

If the teacher can give any Nature lessons there will be no difficulty in keeping the programme varied; and when possible it is, of course, advisable to get the children themselves to talk and ask questions, and also to find for themselves, or have given to them, little verses to learn by heart, which they should repeat, and explain the meaning of at the next meeting.

For the last few minutes in the London Lotus Lodge the elder and the younger children join forces again in singing.

In some Lotus Circles it is the custom for each child to take the name of a flower. He may then be taught some of the meanings attached to the names, and, as he is addressed by his flower name, the meaning of it will also be brought to mind.

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The *London Lancet* gives a most extraordinary account of the case of a girl who manifested many successive personalities totally different from each other. The narrative is thus summarised by the *Amrita Bazar Patrika* :—

A young girl who has developed ten distinct and independent personalities—who has shown herself to be physically, mentally and morally, not one, but ten wholly different creatures—has caused a genuine sensation in English scientific circles.

She is a riddle which medical authorities confess themselves unable to solve. At first incredulous, these authorities now accept the evidence offered that this extraordinary girl has a brain and nervous organization so constructed that she not only believes herself to be—as in the case of insane persons sometimes—but actually is, successively, several separate individuals.

The *Lancet*, most conservative of medical journals, admits that this is an important phenomenon, and confesses inability to solve the riddle. It refers to the phenomenon of "circular insanity," in which alternating personalities are manifested, but notes that in such cases there is little or no interruption in memory.

This marvellous girl, however, while living in any one of her multiple personalities, retains no memory nor consciousness of the others. To her father and mother, even, she is a succession of ten children of apparently different ages, wholly different in temperament, which have only the customary family resemblance to each other.

BEGAN WHEN SHE WAS THIRTEEN.

The period covered by the original manifestation of these ten personalities began in 1895, when the girl was not quite thirteen years old. Now, at the age of twenty-two, the most satisfactory of these personalities has been so carefully encouraged and developed that the other nine manifest themselves, seldom, and are growing less and less distinct.

Until recently, during ten years of these extraordinary manifestations, the family physician, Dr. Albert Wilson, kept the case under his exclusive medical observation. He hesitated to challenge the incredulity of medical societies with a report of it until he had devoted years to close study of it. Finally he laid the result of his observations before the Medico-Psychological Association and later to the Psychical Research Society.

The former, at first skeptical, investigated and agreed that the phenomena were as reported by Dr. Wilson. The association was unable to offer any explanation. The Psychical Research Society have just now included the case in their published proceedings, the result being a furore of discussion in all sorts of scientific meetings and journals.

In accordance with professional ethics, the name of this wonderful girl—or ten girls in one—is withheld. She is described as being every way a normal child until shortly before her thirteenth birthday, when she suffered from a severe attack of influenza. Going out into the cold air during convalescence she had a relapse, and for two days lay at the point of death. The crisis past, she gradually recovered her strength, when suddenly one day in April, 1895, her parents were hardly able to recognize her.

#### AS A LITTLE BLIND GIRL.

Although in fair health now, she became suddenly a little blind girl with an intense craving for oranges and lemonade and a dread of snakes, which she believed to be all about her. She remembered nothing about her original personality, not even her own name. Dr. Wilson regarded the case as one of acute mania, with manifestations having no precedent in medical history. A month later there was a sudden change in the girl's condition that amazed him more than ever.

She recovered her sight, but appeared to be a simple child of half her real age. She could write, but did so in the reverse of the usual manner—what she wrote could only be read by holding it up to a mirror. Her mother called her by name, hoping her memory had returned.

"Annie, Annie," repeated the girl, "There is no Annie here."

"Why, Annie, that is your own name."

"No I am not Annie," said the child, with a shake of her head.

"What is your name?"

"I have no name; I'm just a thing."

"Try and remember; you are my little girl, and your name is Annie."

She paid no attention, but finally when her mother addressed her as "a thing," she answered promptly and appeared much pleased.

During this period, which also lasted about a month, the girl improved very much physically, though there was no improvement in her mental condition. In her mind everything appeared to be reversed. All at once, in the beginning of July, the third personality asserted itself.

#### EATS HER CLOTHING AS FOOD.

Annie was able to read and write properly, though she had no memory of past events. Her nature had changed entirely. She was very passionate, with exaggerated appetites. She was not satisfied with ordinary food and had to be restrained from devouring whatever she laid her hands on.

Once her mother found her in scant attire engaged in voraciously chewing her outer garments.

"I was so hungry," she said, "and my dress tastes so good!"

She begged that a favorite waist might be prepared for her supper, just as naturally as one would ask for a steak or mutton chops.

In August these manifestations suddenly subsided, and the girl became a totally different individual—different from any of her previous personalities.

She was a genuine deaf mute. Repeated tests showed that she could not hear loud noises close to her ears. More remarkable still, though without any previous experience, she was able to converse in deaf and dumb language. At first neither the family nor the physician could believe that the signs she made with her fingers so rapidly had any definite meaning. When a deaf mute was called in by way of experiment they were amazed to see that he and the girl understood each other perfectly.

She had no recollection of ever having heard a sound, or of having conversed in any other manner. She seemed perfectly sane. It was plain that she was a wholly new personality—to all intents and purposes a born deaf mute.

#### ONLY THREE YEARS OLD.

The fifth personality developed in the following December. She now had sight and hearing, but in her mind—which lacked completely the faculty of memory—everything was reversed, black was white and white black. She wrote forwards, but spelt backwards. When told that she ought to know better she replied,

"No, I'm too young."

"How old are you?" she was asked.

"Three years old."

In fact, though she understood all that was going on around her, her appearance and manners were those of a well-grown child of three.

She was paralyzed in the legs at this stage, but one day, all in a moment, the paralysis left her. She leaped from her bed, ran nimbly upstairs into a vacant room, threw herself on her back on the floor, where she revolved like a top on her shoulders with her feet in the air.

She thought she was a fly buzzing about on the ceiling. She varied this performance by trying to walk up the walls of the room. She would not talk, but made a buzzing sound with her lips. This lasted for a few days, when she suddenly became normal and was her original self, with no memory of having been anything else.

#### A SWEET CHILD, WHOLLY IGNORANT.

But in the following May her character totally changed. She was now a sweet and lovable child, but wholly ignorant of acquired knowledge of any kind. She could neither read nor write—could not even spell the simplest words. But her character was so lovely that, on the advice of Dr. Wilson, the family determined to encourage this personality in the hope that it would develop to the exclusion of any others.

So her education was begun at the beginning, and all possible efforts made to promote her happiness, so that there might be no mental disturbance calculated to again change her nature. The result was successful in the main, but not until four more shortlived personalities had been developed.

In the first of these, in June, she resembled her normal state, remembering clearly her early childhood, but nothing since or during her illness. Two weeks later a sudden fit of convulsions caused a complete loss of memory. She was like a child carried during sleep into unfamiliar surroundings.

She recognized her father and mother, but not in that relationship. To her they were "Tom" and "Mary." She accepted them as playmates whom she seemed to remember well, though in her normal state she had had no playmates of those names. When asked where she had made the acquaintance of "Tom" and "Mary" she answered:

"How do I know. I was born yesterday."

#### A BABY WHO TALKS FRENCH.

After three days she began to acquire a very short temper. In October the ninth personality—an irritable and exacting one—was completely developed. She was like an infant and had to be taught to walk. She talked like a baby, and most marvellous of all, in the French language, of which she had known nothing in her normal state.

The last developed distinct personality, was observed in December, 1896. For several weeks she was blind and an imbecile, but with a sense of touch so exquisite that she could distinguish lines pencilled on perfectly smooth paper. When the pencil was put into her hands, blind as she was, she would draw with wonderful fidelity any object with which she was familiar by touch.

This state lasted only a few weeks. Then, much to the delight of her family, the lovable personality—No. 6—returned, to be assiduously cultivated, as before. It was encouraging to notice that she remembered what had occurred while she was previously in this state. From that time on, though there were brief intervals in which other personalities returned, the latter grew gradually less distinct and of shorter duration until, now—according to the scientific reports—the girl, as "Personality No. 6," is a normal and healthy young woman, with no recollection that she was ever anything but "No. 6."

As pointed out by the *London Lancet*, instances of dual personality are recognized phenomena. There are cases on record of men and women who have suddenly developed a new personality, left their former surroundings, and entered upon an entirely new existence among strangers, with no recollection of their previous state. The marvellous thing about the case in question is the multiplicity and variety of the personalities developed, including faculties wholly foreign to the normal state.

Authorities agree that the case of this girl proves that the human brain has mysteries to which the key has yet to be discovered.

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*A Wonderful Mirror.* "A sacred metal mirror of priceless value, made in Japan, without the slightest trace on its highly polished surface of any form, yet reflecting a wonderfully clear image of Buddha on a screen or wall when a ray of Sun or lamplight is thrown upon it, has just been acquired after fifteen years' searching, for the sacred Buddhist Museum at Dipaduttamarama, Kotahena, as an additional attraction to the already wonderful and unique collection of Relics, etc., there. This kind of magic mirror was seen by the Prince Priest at Tokio in 1890 at the National Exhibition there and although with the best help he had to acquire one, of himself, none could be found available. The art of

making and the method of consecrating such mirrors had ever been a secret in ancient times and it is now lost for ever, so that no more mirrors of this kind can now be made."

We clip the above from the *Sandaresa*, of Colombo. The mirror was recently shown to the gubernatorial party, exciting their astonishment and admiration, and is now on exhibition at the Sacred Buddhist Museum connected with the Kotahena temple near Colombo.

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Colonel Olcott's identification of the ' conversions' effected by the Salvation army and other revivalistic agencies with hypnotic influence, is fully supported in the following paragraph in a recent number of the *Christian Register*, which we find copied into and commented upon by *Light*, of 3rd June last. It occurs in a discussion of the problem of "Conversion by Suggestion," and runs as follows:—

"It cannot be too vigorously emphasised that such a form of influence is not a 'spiritual' force in any high or clear sense at all, but is rather uncanny and psychic and obscure. And the method itself needs to be greatly refined before it can ever be of any spiritual benefit whatever. It is thoroughly primitive and belongs with the animal and instinctive means of fascination. In this bald, crude form the feline employs it upon the helpless bird and the Indian medicine-man upon the ghost-dance votary. When used, as it has often been, upon little children who are naturally highly suggestible, it has no justification whatever and is mentally and morally injurious in the highest degree. I do not see how violent emotional throes and the use of the art of suggestion in its crude form can be made serviceable even in the case of hardened sinners, and certainly with large classes of the population the employment of this means is nothing but psychological malpractice."

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*Lycan-  
thropy in  
our times.*

To understand the following story the reader should refer to D'Assier's "Posthumous Humanity," Ennemoser's "History of Magic" or any other work which treats of the transformations of the astral body by proficients in Black Magic, whether still living or dead. The writer of the story is a gentleman in Government service in America and personally known to us. He writes: "A neighbor of mine told me the most remarkable occult experience I ever heard. He had occasion to take a long journey in a country wagon in the North-western States, with four or five people; their journey lasted into the night and at a certain place along the road, where it was reputed a crime had been committed, the horses stopped, and would not go ahead. The driver got out and found a large sheep lying in the road. With the help of my narrator, the sheep was lifted into the wagon at the front portion, and just in front of the forward seat; they—the driver and my friend—sat with their feet against the animal. Then they started ahead again. After proceeding some distance the sheep—now a man—with a loud laugh, jumped from the wagon and disappeared. My friend says the people with him made an affidavit of the facts, substantially as I have related. It appears to me that he relates a truthful story, quite out of the ordinary."

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*Buddhism in Europe.* The Buddhist Mission in Leipzig was established in 1903, and has now many members who are earnest and zealous in spreading the Dharma. Books and pamphlets are being published, also a monthly magazine, *Der Buddhist*, which was started in May last, and has contributions from Dr. Paul Carus, *Bhikshu* Ananda Maitreya, and Arthur Pfungst. We are informed that the clergy of Germany oppose and misrepresent the teachings of Buddhism, but the members of the Mission have nothing to fear, for, as the editor of the *Sandaresa* says:—

“Once the Dharma of our Lord takes its hold upon a land, nothing can hinder its propagation or destroy its influence; and no people in the Western world are better fitted to receive His Message than the earnest-minded and philosophic countrymen of Schopenhauer. We wish the ‘Buddhist Mission’ all success and hope to hear often of its successful work.”

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*Children and Snakes.* An Australian contributor to *Chamber's Journal*, Mr. J. O. Bryne, of Sydney, narrates some strange incidents relating to snakes. He says:—

“I have found that children in the bush show very little fear of snakes. The bigger the snake the greater the joy in getting near to it and the stronger the desire to play with it. The snake's bright eyes and sinuous motion probably charm, and snakes, even the most vicious, respect the confidence. I have known numbers of cases in which they returned it with what must be called affection. A snake that will wriggle away from an adult will placidly survey a child and wait for encouragement to approach.”

Following is one of the accounts which he cites:—

“Minnie, a child of three, was more vivacious than usual one morning. She sat on an opossum-rug on the floor of the room adjoining the breakfast-room where most of the family were collected. The chattering excited comment, ‘Stay,’ whispered her father; ‘something strikes me; She's talking to something, and I bet it's the snake.’ With his riding whip in his hand, he stepped softly to the open door and peeped in. The snake had its head on Minnie's lap, and was being fed with little snips off a square of lump sugar. It was a black snake of a dangerous size, and the father was doubtful how to act. If alarmed it might viciously attack the child. He surveyed the possible means of escape and whispered to his wife to call Minnie. The child moved at the call, and the snake drew back and made a sudden dive towards a chest of drawers at the opposite wall. That was what was wanted, and the riding-whip did the rest.”

We must find space also for this truly extraordinary story:—

“A friend tells me an incident of a similar kind. At Koondrook, a little settlement in Victoria, a woman heard her child, 18 months old, laughing as if she was having great fun. The child was supposed to be asleep in bed. The mother went to the room, and found the child scrambling over the bed after something she could not see. That happened several times. Once, however, the mother went in suddenly and heard something drop off the bed. Looking hurriedly under the bed, she distinctly saw a large snake that turned upon her with evident intention to fight. When the husband came home he pulled up the boards of the floor, but there was no sign of the snake. Next day, however, snake and child were discovered

lying together on the floor, the child asleep, and the snake apparently so."

The story tells us how the serpent—a tiger-snake nearly five feet long—was finally despatched by the father, and was subsequently 'fondled by the child, as an old acquaintance.' In closing, the writer says :—

"We never hear, in the bush, of a snake biting a young child. On the other hand, numbers of cases are recounted in which mothers have laid infants on the bed in dark rooms, and discovered a second later that a snake was underneath the child. The snatching up of the child released the snake, and invariably the trouble ended there."

Having recorded the above we read it to a lady in Ootacamund who said it reminded her of an incident that came to her knowledge in Northern India. A little girl had been in the habit of taking from her mother each morning, a piece of buttered bread which she would take into the garden and then spend a little time playing. For several mornings the mother had noticed that the child had suddenly become unusually quiet. On going into the garden to investigate, she found the girl seated on the ground and feeding a large cobra—which had its head in her lap—with small bits of the buttered bread.

The foregoing accounts seem difficult of explanation. It is quite possible that the perfect innocence and loving confidence of a little child disarms the snake, temporarily, of all its combative instincts. It is said that unruly horses are sometimes easily managed by a little child.

We are reminded of a story which we read years ago, of a child who lived with her parents near an African jungle. One day when her mother was away from home and her father busily engaged, she wandered far into the forest in search of wild flowers and lost her way. As the darkness deepened she espied a broad pool of water in the centre of which was a large rock. She managed to reach it, thinking her father could find her there better than among the bushes. But her agonized father did not reach his sweet little Marjorie till morning, though she watched for him all night. During the night "some big dogs," as she told her father, came to the pool to drink, and came up to her and licked her hands, and she patted their heads. "They seemed company like," she said. The footprints of the lions who came to drink, were plainly visible by her father, all around the pool.

An urgent request is again made to the President-Founder by the Secretary of the Buddhist Committee at Colombo to send a competent gentleman and a lady teacher to serve as Principals of two large High Schools at Panadure. These are excellent openings.

O.