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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XI.

(Year 1897.)

ALL business being finished satisfactorily, I left Ceylon on the 3rd of May and reached home on the 5th. Dr. Peebles was there and my Hawaiian friend, to whom I was able to give striking proof of the reality of Madame Mongruel's clairvoyant powers. Some time previously, wishing to get information as to the causes of his father's illness, he had given me a scrap of his writing to send to the great seeress as an experiment to test her psychical gifts. A letter from her, returning the specimen with a diagnosis, was awaiting me at Adyar on my return. K. was perfectly astonished at her revelations, the genuineness of which he unreservedly endorsed and which struck him as being the more wonderful because there was no indication whatever either in his father's writing or in what I wrote her about it,

* 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.

to give her any clue even as to his sex. The next evening, when we were all sitting out in the moonlight on the terrace I got the hoary "Pilgrim," Peebles, to show the company how they used to dance and prance around at Spiritualistic seances when Indian "guides" controlled mediums. Those who have only known him as a combative sage and propagandist of Spiritualism would have surely shared our merriment at seeing him bouncing about in quasi-elephantine gambols more or less resembling the original.

The next afternoon I presided at the formal opening of the new building erected by our printers, Messrs. Thompson & Co. On the 8th the masons began building in our Convention Hall pilasters to support the steel girders that were to bear the new roof that had been planned. In the afternoon the sixth anniversary of White Lotus Day was celebrated, speeches being made by Dr. Peebles, Dr. English, Mr. Knudsen, myself and others. This being the hot season, the thermometer was standing at 106° F. and perforce I was driven to working out of doors under shelter. It seems that to avoid the excessive heat, I did what many Government officials and judges of the Court do, I worked from day-break on for three or four hours, rested in the heat of the day, and resumed work in the evening. On the 9th—and this may be another surprise for the friends of Dr. Peebles—he took from me, at his own request, the Five Precepts which make a man a Buddhist, and which, under a commission from Sumangala and the Kandyan High Priests, I am empowered to administer to such as wish to enter into Buddhism.

The state of our movement in Australasia since the death of the beloved General Secretary, Mr. Staples, did not suit me and I felt a strong impulse to go there and look over the ground; Miss Edger was making a tour among the Australasian Branches and I thought that my presence might help her. I, therefore, made up my mind to go, without waiting to get the views of my local colleagues. Accordingly, after writing two or three chapters of O. D. L. and arranging matters in general, I left for Colombo *via* Tuticorin and got there on the 16th May; on the 18th I sailed for Townsville in the SS. "Duke of Westminster," the Captain of which proved to be one of the best sailors and most agreeable men that I ever sailed under. Besides myself there were only four passengers, of whom one was a most charming little boy baby. The South-East trades were blowing

at the time and made the ship roll continually : but at least we were kept cool, which was a blessed relief after our thermometrical torment of the Indian Hot Season.

On the 25th, after having skirted the west coast of Sumatra, we were entering the Straits of Sunda, bound for Batavia. On our way, on a smooth sea and with a brilliant sky overhead, we passed the site of Krakatoa which, in August 1883 had been the locality of the most fearful volcanic explosion 'in history.' As I stood on the deck looking at the sun-gilt, tranquil water and the three fragments of what had been a volcanic cone, from which leaped out a seismic force so resistless and appalling that it caused the death of, some say 50,000, some 100,000 human beings, it was hard to believe that any such catastrophe had occurred at this smiling spot. The following rude



diagram shows the position of the three remaining fragments of the island, and the asterisk the point of explosion. Though the Captain and passengers told me about the tragedy, I could not create in my mind an adequate picture of this appalling

catastrophe. The water was too smooth, the golden light of the sun on it too brilliant, the surroundings too lovely to allow me to make the mental picture. So now, eight years later, the scene comes up before my memory all brilliant and lovely, not as it was on that day in August 1883, when the pent-up forces down in the bosom of the ocean bed tore away the superincumbent masses of rock and made for themselves a passage into the outer air. In view of the details of the event, the press of the whole world occupied itself off and on for several years in recording the facts so far as they could be arrived at, and in 1889 a report of a committee appointed by the British Royal Society to investigate the eruption and the subsequent phenomena, came as near to describing the tragical incidents as was possible. The reader who may not have access to a file of the Royal Society's Transactions will find extracts in the "Encyclopædia Britannica" (Art. "Geology," XXVIII.). It says :

"On 26th August, a succession of paroxysmal explosions began which lasted till the morning of the 28th, but of which the four most violent took place on the morning of the 27th. The whole of the northern and lower portion of the island of Krakatoa, lying within the original crater ring of prehistoric times, was blown away ; the northern

part of the cone of Rakata almost entirely disappeared, leaving a vertical cliff which laid bare the inner structure of that volcano. Instead of the volcanic island which had previously existed, and rose from 300 to 1,400 feet above the sea, there was now left a submarine cavity the bottom of which is here and there more than 1,000 feet below the sea-level.

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So much was the sea filled up that a number of new islands rose above its level. But a vast body of the fine dust was carried far and wide by aerial currents, while the floating pumice was transported for many hundreds of miles on the surface of the ocean. At Batavia, 100 miles from the centre of eruption, the sky was darkened by the quantity of ashes borne across it, and lamps had to be used in the houses at mid-day. The darkness even reached as far as Bandong, a distance of nearly 150 miles. It was computed that the column of stones, dust, and ashes projected from the volcano shot up into the air for a height of seventeen miles or more. The finer particles coming into the higher layers of the atmosphere were diffused over a large part of the surface of the earth, and showed their presence by the brilliant sunset glows to which they gave rise. It was computed that within the tropics they were at first borne along by air-currents at the rate of about seventy-three miles an hour from east to west until within a period of six weeks they were diffused over nearly the whole space between the latitudes 30° N. and 45° S. Eventually they spread northwards and southwards and were carried over North and South America, Europe, Asia, South Africa, and Australasia. In the Old World they spread from the north of Scandinavia to the Cape of Good Hope.

The actual sounds of the volcanic explosions were heard over a vast area of the earth's surface, especially towards the west. Thus they were noticed at Rodriguez, nearly 3,000 English miles away, at Bangkok in Siam (1,413 miles), in the Philippine Islands (about 1,450 miles), in Ceylon (2,058 miles), and in West and South Australia (from 1,300 to 2,250 miles). On no other occasion have sound-waves ever been perceived at anything like the extreme distances to which the detonations of Krakatoa reached.

Not less manifest and far more serious were the effects of the successive explosions of the volcano upon the waters of the ocean. A

succession of waves were generated which appear to have been of two kinds, long waves with periods of more than an hour, and shorter but higher waves, with irregular and much briefer intervals. The greatest disturbance, probably resulting from a combination of both kinds of waves, reached a height of about 50 feet. The destruction caused by the rush of such a body of sea-water along the coasts and low islands was enormous. All vessels lying in harbour or near the shore were stranded, the towns, villages, and settlements close to the sea were either at once, or by successive inundations, entirely destroyed, and more than 36,000 human beings perished. The sea-waves travelled to vast distances from the centre of propagation. The long wave reached Cape Horn (7,818 geographical miles) and possibly the English channel (11,040 miles). The shorter waves reached Ceylon and perhaps Mauritius (2,900 miles)."

Fancy what must have been the sensations of the onlookers. Another account ("New National Encyclopædia," Vol. II., Art. "Krakatoa") amplifies the story as follows: "The sky presented the most terrible appearance, fierce flashes of lightning penetrating the dense masses of cloud over the island, clouds of black matter were rushing across the sky, rapidly recurring detonations like discharges of artillery, with a crackling noise in the atmosphere, were heard continuously, and large pieces of pumice, quite warm, rained down at a distance of ten miles. At a point 76 miles from Krakatoa the height of the black cloud projected from the volcano was estimated at 17 miles. At 40 miles distance this cloud looked like an immense wall with bursts of forked lightning at times like large serpents rushing through the air. Balls of fire (corposants) rested on ships' mastheads and on the extremities of the yard-arms. During the night the intense darkness was relieved by a 'peculiar pinky flame' which seemed to come from clouds and touch the ship, chains of fire seemed to be ascending from the volcano to the sky."

The same Encyclopædia dwells upon one very beautiful effect of this explosion, the exquisite new tints that were infused into the sunrises and sunsets. It says:

"The autumn of 1883 and the succeeding few months were noteworthy for the occurrence of brilliant phenomena in the western sky in every part of the globe, but especially in the Indian ocean and the South Pacific. Shortly after sunset a vivid red glow suffused the

entire western sky, remaining for upwards of an hour, when it would slowly fade away. This strange sight was first noticed in India, where, it is said, the sun assumed a distinct greenish tinge on nearing the horizon. In the latitudes of N. Am. these red sunsets were of almost nightly occurrence for several months."

All of us at Adyar can bear testimony to the greenish afterglow and to its great beauty as a new element in the colour scheme. The delicacy of the tint was indescribable, it was, as it were, a sublimation of the hue of the emerald, such as one finds in rising to supramundane planes; to belong to what Mr. Leadbeater describes as a "higher octave of colour," and reports of similar observations in nearly all parts of the world found their way into print. But now, if there had been standing beside me on the deck of the ship on that sunbright twenty-fifth day of May, 1897, a person with developed clairvoyant or psychometric sensitiveness, he would not have seen, as I did, a smooth pavement of sea-water lying there between the remaining fragments of Krakatoa which still showed themselves above the surface, and all traces of the eruption covered over with a sort of golden carpet of sunlight, but he would have seen and felt in the akâshic records the eruption still going on; to him, the Titanic submarine forces would be still smashing the volcanic cone into bits and flinging them up into the air and then, later, scooping out in the bowels of the rock a basin so deep that a plummet with a line of two hundred fathoms would not touch bottom; to him, the explosions, louder than ten thousand cannon belching at once, would be heard sending out their waves of sound to travel a distance of 3,000 miles; to him, there would have been no sunlit or smiling water, but the black pall of darkness hiding the face of Nature to a distance of 150 miles. And what he would be seeing would be seen with equal vividness a thousand or ten thousand or uncountable thousands of years later for, as Denton tells us, in his classical work, "The Soul of Things," which, certainly, every Theosophist who would learn about the Astral Plane ought to read: "incredible as it may appear, all forces that operate upon bodies leave their impress upon them just as indelibly as the radiant forces. Or in other words, what we call insensible matter receives the impression of whatever force is applied to it, treasures it up and can impart it to a sufficiently sensitive individual." In another place he says: "This I have frequently observed in psychometric examinations; so that the

examiner can frequently see what occurs millions of years ago better than if he had been on the spot at the time." In his three volumes he gives numerous reports of psychometric observation of volcanic explosions which occurred far back in the night of time. Here is one (*Op. cit.*, Vol. III., p. 24) where the psychometer says: "I see a volcano in the water, and lots of hilly islands. One has sunk down. There is a little lake in the middle and a round island like a ring. The lava flows into the water; and the steam rushes up in clouds. I can barely see the fire. There is quite a high mountain in the water. It makes an awful noise,—worse than any thunder. . . . Great red-hot rocks come down with a terrible splash." And these akâshic pictures came before a boy-psychometer's interior vision when he placed a fragment of calciferous sandstone against his forehead, without the least knowledge as to what the hard fragment was: and this rock, remember, belongs to the lowest level of the Lower Silurian Era, that is to say, to a geological period millions of years back in time.

But we have said enough about Krakatoa and its tragical memories, as we are due to arrive at Batavia in the morning and must be getting ready to go ashore.

H. S. OLCOTT.

THE FUTURE OF HUMANITY.

THE subject of the future that lies before humanity may obviously be treated in various ways ; perhaps the simplest division which we can make is to speak first of the immediate future, then of the remoter future, then of the final goal. Both the immediate and the remoter future may be to some extent a matter of speculation, or perhaps we should rather say of calculation ; but the final goal we know with absolute certainty, and that is the only thing which is really of importance. Still it is well that we should try to look forward a little, so that we who are units in this great mass of humanity may be able to take our part intelligently in the evolution which we see to be progressing all round us.

The conditions of the near future must naturally develop from those which we see to-day ; and I think that as we look about us, unless we are terribly prejudiced, we must admit that in spite of our boasted civilization there is very much which is highly unsatisfactory. Europe and America, with some of the English colonies, include between them the highest levels yet gained by this civilization of ours ; yet we can hardly say with truth that in any of these countries the condition of affairs is at all what we should wish to see it. In every direction as we look round we see lamentable failures, although in certain matters there may be success and progress. Think of the condition in any or all of these countries of one of the most important factors of human life—religion. Wherever we may look all over the world we shall find religion in an unsatisfactory condition. That may be considered a bold and sweeping statement, yet if we consider carefully I think we shall see that it is true. In all these which we consider the most advanced countries religion has now but little hold over the vast masses of the people. In some of the great Oriental lands it still holds sway, but even there it has become largely tinged with superstition, or else the people are atheistic and care for none of these things. In the Catholic countries of Europe you will find that the faith has terribly degenerated and that in many cases the grossest superstition is almost all that is left of it. In the countries which

boast of themselves as belonging to reformed religions of various kinds the great bulk of the people are simply paying no attention to religion at all, and if you turn to the educated classes or the cultured people in any of these countries, whether catholic or sectarian, you will find that they are for the most part sceptical in their habits of thought. Sometimes they are openly sceptical in words also, but more frequently they profess some religion as a matter of course and of respectability, yet it is in no way a real or serious factor governing their every-day life. I think we must admit that this is not at all a satisfactory state of affairs ; for unless there be something of the nature of religion or philosophy to lead men's thoughts away from the lower world to something grander and better and more enduring, the condition of a country can never be really what it should be ; and if that be so we must admit that in that direction at any rate there is much to be desired all over the world. Religion has given us, far too largely, faith instead of knowledge ; it has given us hope, perhaps, but no certainty ; it has put before us dogmas and authoritative statements, but very little of clear reason, very little that can be definitely comprehended ; and that is why many of the most cultured people find themselves believing in it in only a half-hearted way, even if they are able to accept its conclusions at all.

Again, if we examine the social conditions of the world we must once more admit that things are far from satisfactory ; for although there are those who push to the front and make enormous fortunes, there are also great masses of people who are still steeped in poverty and in ignorance. This is true not only of the backward countries of the world, but to a great extent also even of those which are considered the most advanced ; so that those who would try to help and to reform stand aghast at the sight and know not where to begin. In every country we see society more or less at war with itself, race against race, where there are different races, class against class, labour against capital, and sometimes even sex against sex. Everywhere seems to be the clash of warring interests, and so people range themselves on opposite sides. Then the great question of government is also in an unsatisfactory condition ; for I think all will agree that there is no country in the world which is governed, as every country in the world ought to be, solely with regard to the interests and advancement of the people who are governed. On the contrary we find everywhere

personal and party considerations, and matters are in such a condition that even the wisest and the best of our statesmen cannot do many things which they wish to do, and find themselves forced into many actions of which in truth they do not approve.

All of these difficulties arise from ignorance and selfishness. If men understood the plan of evolution, instead of working each for his own personal ends they would all join together as a community and work harmoniously for the good of all with mutual tolerance and forbearance. It is obvious that if this were done all of these evils would almost immediately cease, or at any rate could very shortly be removed. Even now there is a strong wave of feeling in the world tending in that direction, because every day a great number of people are beginning to understand to some extent and to strive towards a better and more rational condition of affairs. There are many societies and associations which have for their object the amelioration of the condition of humanity. Some of them begin at one end and some at the other ; each approaches it from his own point of view and with his own set of remedies, but at least they are striving towards that development of unselfishness which is the only true solution of all our difficulties. Our own Theosophical Society is one of such organizations, for it is striving to help humanity. It has no connection with any form of politics, and it is not trying to act directly in any way with regard to social conditions ; its effort is rather to dispel ignorance, to put before men the truth about life and death, to show them why they are here and what lessons they have to learn, and so to bring them to understand and to realize the great truth of the brotherhood of man. Already much work has been done in that direction—work of which perhaps but little is known here, because most of it has not been in this hemisphere. Here, though you have people of many different races, you are gradually welding them all together into one race ; so that it can hardly be said that any racial antagonisms exist, except, perhaps, that in the South between the whites and the negroes. But in Europe there is still strong national feeling, and I am afraid very often much national misunderstanding. But it is a striking and interesting thing to see one of the conventions of the Theosophical Society there, at which are present men from all these races which so often misunderstand and suspect one another. It is very pleasant and interesting to see how absolutely as brothers all

these men meet, how the racial differences and antagonisms have entirely disappeared, and how unfeignedly they all rejoice to see one another. It is impossible to avoid the conclusion that if Theosophy spread gradually among these various nations, if the majority, or even a large minority, of each nation understood and accepted the Theosophical ideas, anything like war between such nations would be wholly impossible. All of them realize perfectly that the matters of the physical plane are after all of minor importance, and that all points connected with it can be easily settled if only there is good-will on both sides and an endeavour to discover the right and to do justice. It only needs that men shall come to know and to understand one another, in order that they may also come to respect one another. A man of one nation may feel a prejudice against men of another nation in the abstract, and may retain this prejudice so long as he knows none of them intimately. The moment he comes into really close relationship with them as friends, he discovers that they also are human beings with the same good qualities and the same faults and failings as his own countrymen, and inevitably these discoveries change his point of view with regard to them. He will still retain his patriotism, his love of country and his own ideas upon many points, but he must inevitably realize that these others are also brothers and that although there may be very many points upon which they differ yet there are far more in which this common brotherhood of humanity makes them agree. There you have a living example of the way in which, when ignorance is dispelled and greater knowledge is attained, a comprehension of the brotherhood certainly follows and many dangers and difficulties are at once removed.

Even more striking results of the work of the Theosophical Society are to be seen in the East. I have seen several of the great Conventions of our Society at its headquarters in India ; and it is assuredly a most striking thing to see the scores of different races which come together there, representing in some cases religions which have been separated for thousands of years. These members may come from races which have hereditary antagonisms or from faiths which regard one another as heretical, yet here at the Theosophical Convention they stand side by side, each one acknowledging the other's claim to tolerance and brotherly treatment, each admitting the other to be in every way equal to himself. I remember when the Sanskrit library was opened there

at the Theosophical headquarters at Adyar, the President-Founder invited the representatives of all the great religions to come together and join in a kind of service of consecration or benediction. It was simply the first time in history in which priests or preachers of these different faiths had met in this way on a common platform, each receiving the other as an equal, each sharing by their presence in the ceremonies of the other religions. We had there a Hindu Pujari from one of the principal temples ; we had two prominent Buddhist monks from Ceylon ; we had Parsee Mobeds from the neighbourhood of Bombay, and we had prominent Mahomedans from Central India ; yet all these men joined together in perfect fraternal accord. The only great religion not represented on that occasion was the Christian, and that was not the fault of our President, for he had sent invitations to leading Christians to take part in the ceremony, but in reply they could only regret that the others among whom they were asked to officiate were heathens, and that consequently they were unable to appear beside them upon a common platform.

Another very striking result of the work of the Society—a piece of work for which especial credit should be given personally to its indefatigable President—was the bringing into closer touch the Northern and the Southern churches of Buddhism. Here were two sections of the great Buddhist religion, standing in somewhat the same relation to one another as the Roman Catholic church and the Greek church—divisions which had been separated for many centuries, which had gradually grown more and more apart in doctrine and ritual. It was the President of the Theosophical Society to whom the idea occurred of drawing up a document containing certain grand common principles, to which he invited the assent of the heads of both these churches ; and he visited the various countries concerned, obtained the signature of all the great dignitaries to this common document, and thereby brought into direct and intimate relation those who before had regarded one another with a certain amount of distrust and suspicion. Through his exertion also young students of the Northern church were sent to study under some of the leading monks of the South, so that there might be an ever increasing number of men in each of these churches who knew something directly and practically of the other. To many of you all this means comparatively little, because you have no idea of the enormous importance of the interests con-

cerned, and of the numbers of people involved. It would no doubt be quite a marvellous achievement to bring together the Pope of Rome and the Archbishop of Canterbury, and to induce them each to acknowledge the other as his equal and as in every way as true a representative of original Christianity as himself. Yet this which was achieved by the President of our Society was in reality a matter on a much larger scale than that, for the numbers belonging to the two Buddhist churches very far exceed those of the adherents of all the different sects of Christianity put together. So that it may certainly be said that already this Society of ours has done something towards the promotion of its first great object, the Brotherhood of Humanity.

Though you have not in America the great race difficulties, though I hope and believe you are more tolerant with one another in religious matters than are many people in the older countries, yet even here there is very much that this real knowledge of one another can do to bring the different sections of the community into greater harmony, to bring men to join together and to recognize the eternal brotherhood of all, to lead them all together towards the pursuit of high ideals and to teach them to discriminate the real from the unreal, to show them what objects are really worth following and what are of minor importance. There is very much that the study of these mighty truths can do for you in this country. That study will surely spread, not only within our Theosophical Society but outside of it also. It matters little by what name we call it ; if the study of truth and the endeavour to realize these higher ideals shall spread abroad over the country we shall find that it carries peace and understanding and loving kindness in its train, and then presently we shall see a new and a grander religion springing up which all may accept with equal freedom.

There are many lessons which we may learn from history. The leading countries of the world think of themselves as embodying a great and advanced civilization, and we are apt to think that never before in the world has there been anything like the knowledge which we now possess. Along certain lines, perhaps, this may be true ; yet there have been many mighty civilizations in the world which have risen and flourished and disappeared in turn. Their history after all is an image of our own, and their fate must assuredly one day overtake us also, however improbable that may appear to us now. You have all heard, for example, of the mighty civilization of Atlantis. In

that a level of universal prosperity for all was attained which we certainly have not yet reached, and that condition in their case was stable and lasted for thousands of years. But to that great race came also the test that comes to all nations, when the fuller truth gradually dawns upon them, and when their people come to know the possibility of powers higher than the physical plane. The great nation of Atlantis misused these powers; the majority there chose the path of selfishness and not of selflessness, and so Atlantis perished. Now we are repeating the earlier part of their history; we are increasing in wealth and in prosperity, and we are gradually tending towards the world-wide dominion which was so held by Atlantis. Many among us are now beginning to obtain glimpses, at any rate, of these higher powers; and assuredly the knowledge of them and the possession of them will steadily spread among us. So you will see that we are repeating the history of Atlantis very closely; and the question for us is whether, having thus reproduced the earlier part of it, we are about to follow its example in the latter part—whether after repeating the glory and the expansion of the world-wide empire, we are going also to repeat the disgrace and the downfall. Whether that will happen to the present civilization of the world or not depends very largely upon the men of to-day, the men who are here at the beginning of the new order of things. In this country especially these glimpses of psychic development are common; and undoubtedly they will form a characteristic of the great new race which is to arise out of the intermixture of many nations which is taking place here. We are in truth assisting at the birth of a nation, and we must remember that the birth of a nation has many points in common with the birth of a child. We know how the future of the child depends very largely on the thought and the character of those who surround it in its earlier years, both before and after the moment of its birth. Just in the same manner the men of the present day have their part to play in the foundation of this new race, in the preparation of the future that awaits us. In this preparation we who are studying the truths of Theosophy have certainly our part to play. If we realize something of these higher truths, if we understand the necessity of high and spiritual ideals, now is the time for us to try to spread this knowledge of the truth and to put it forward in a common-sense way before those who can under-

stand it wherever opportunity offers. We must offer them this higher belief, based not upon dogmas or sacred books, but upon sound reason and common-sense, reasoning steadily upward step by step from things clearly known and recognized by science to those which as yet are known only to the few. If we can succeed in doing this, then we shall have helped very greatly in securing for the immediate future a development of good and not of evil. We must remember that it is the power of our thought and the power of our action, as well as the power of our speech, which will produce its effect in these matters. Never was there a greater need for the diffusion of knowledge, for in the present ignorance of men there is a very real and imminent danger. You have in the immediate future the possibility of serious struggle ; you have all the elements of a possible social upheaval, and you have no religion with sufficient hold upon the people to check what may develop into a wild and dangerous movement. As yet philosophy is the study of the very few only, and the science which has done so much for us, and has achieved so many triumphs, cannot stay the danger which threatens us. The only thing that can prevent it is the diffusion of knowledge, so that men shall understand what is really best for them, and shall realize that nothing can ever be good for one which is against the interests of the whole.

That change and development must come is absolutely certain ; the only question is how it shall come—how the new order shall replace the old with as little friction and as little suffering as possible. Material and philosophical science must be perfected, until every natural force is subjugated to man's service ; knowledge will grow until it rends the veil from every secret in the boundless fields of hitherto unknown truth ; idyllic social economics will follow in the wake of individual refinement until there is nothing left to fight for, and hardly anything left to sigh for ; for in all the world needless sorrow and suffering and death will be known no more. The gaunt spectre of loathsome disease will be laid for ever by the awakened might of physiological science, so that men will die only in the fulness of their days, and may well be enabled to condense into one incarnation such development as now spreads itself over two or three. The ghastly monster of ruthless war will be smitten by the fiery sword of intellectual power ; the sordid demon of grinding fruitless toil, with its attendant imps of starvation, degradation, and moral death, will be

bound in chains by the mighty arm of moral responsibility, and human beings will no longer be treated as a little lower than the beasts of the field. Education will pierce the viscid depths of poverty, and will raise even the humblest of the human race into the self-respecting, self-restraining ranks of the men who know.

All this must surely come ; as the sense of duty spreads among men, it will draw forth the rich man from his selfish isolation to employ the talents which have been given him for the helping and the uplifting of his fellows ; the extremes of wealth and poverty will be alike impossible, for the simpler and the purer life must take the place of all the present unnecessary complications. This is in our future, and I hope it may be the near future ; but how it shall come depends very largely upon the extent to which the light of truth can be spread through the world now. There is no time to waste, for the forces of discontent and danger are daily growing, and at any moment some spark may light a conflagration, the extent of which no man can foresee.

C. W. LEADBEATER.

[To be concluded.]

THE WAY UP.

THE way up. But is it not the way down, rather, for all I can see ?

Surely, never have I found so much of the lower nature in myself, as since I began—"To tread the Path, you mean?" Oh dear, no, just to begin the preparation for the Path—for what is called in my beloved, wise books "The Probationary Path." Just to try to live the "Universal Brotherhood"—this Alpha and Omega of Theosophy and the T. S. ; just to try to live those things, beautiful and most necessary—spoken of as "stages" and "qualifications"—to live them in full earnest from morn till night, and through all the small worries and harassing trifles of simple, every-day life.

And is it not tantalizing ; just when you try your best to let your heart go out in love to Humanity ; just when you feel the warmth of outflowing sympathy towards all . . . that some hasty personal

bitterness wells up from some dark corner of your soul against some hapless friend or acquaintance just near? Bitterness, or mockery, or disguised anger—or anything else of the vast world of “Not-Love.” And when you most strive after composure, after control of thought and action, after balance and singlemindedness, just to be thrown off your guard by some stupid nervousness; some sudden fit of temper or of distress.

True, They who know, They always tell us, that in the beginning no perfection is asked, in any qualification whatever . . . And They also tell us—from Their own experience as from the memories of ages past and gone—that the law of action and counteraction holds good in the mental or rather in the unseen world as well as in the visible one (of which some of the most tremendous forces are as invisible as can be—by the by).

And I think the knowledge of this law could help us over many a difficult hour; we would not *expect* the rapid and full effects we are dreaming of, but just prepare for the very things which happen—which are sure to happen, because they must happen.

We must be getting restless, more restless than before, by our very first efforts in control of thought, in concentration and in meditation . . . and Mrs. Besant’s most helpful pages on this subject will be thought over many a time before the slightest beginning of a distinct, self-conscious progress will be felt.

And the same thing will happen with all the other great tasks which Theosophy sets before us. It does happen, only we are not to get disheartened and not to lose courage.

There is our first great object, Universal Brotherhood. It seems so simple, once the fundamental facts are grasped about the life of this world of ours, to share in this out-pouring of Divine Love by loving; it seems so simple, and so natural . . . and it is so very easy, indeed, to love our brethren—in Australia.

But at home, with our neighbours, that’s so much more difficult. . . . Oh, even in the circle of the beloved Theosophical Society, how difficult to keep true to this one and only and foremost pledge!

Of course, there’s no perfection asked from us as yet—and happy it is so . . . But still, if we are in earnest in regard to this one perfection, we must ask from ourselves the absoluteness of our intentions, the perfection of our inmost desire to attain to that perfect Love . . .

The realization of perfect Love, it is said, would bring any one to Nirvāna at once. And yet, if the goal is to be attained at all, by the road of the "Razor Path," *must* we not set up, before our conscience, the absolute perfection of this Love, as the simplest and most inevitable of every-day duties? Must we not be perfectly clear and sure about this one thing before all—that we *MUST* give this brotherly love to each and every one?

I think it is the "one thing needful" before all, and the teachings of the Greatest Masters as well as the writings of their most devoted pupils are on record to give to this belief the full authority of Knowledge, Power and Experience. I think we should realize the fact fully—and mercilessly too—that no one is a Theosophist in the true sense of the word, who does not take this Love, this Brotherhood, as the key-note of his very existence.

But how should it be done? One cannot love all people alike, and "how is one to feel a warm, personal feeling towards far-off people whom one does not know?" Well; for the first, we are not asked to love all people alike. What we are required to do is, not to leave any body *without* love. And then, I think the greatest help in loving comes through the conviction that God is Love, that this Divine Love is ever pouring downwards, and that it will pour into us, and through us, if we but let it! We have heard and read so much about our being channels—each of us—for that down-pouring 'Divine Life, so, if we but keep ourselves free, and clean—as water-tubes ought to be—this Divine Love will fill us and love through us. This must be tried, and lived through, and the test will prove good. . . . There is nothing wanted, in the beginning, but just this opening of the whole inward being—as if the "I," this noisy, busy thing, were standing aside for awhile. . . . keeping quiet and just looking on. . . . For me and you it may be very difficult to love various unsympathetic people, but never mind, and just let "me" stand aside, and you'll see how God will love, even through "me". . . . In the beginning, indeed, it will seem as if I had no more real connection with this Love than the water-tube has with the water pressing through its walls. Mrs. Besant (in her "Evolution of Consciousness") gives some of her priceless practical hints as to how the thing may be done. When speaking about the using of emotion, and the will to love in answer to anger or unkindness, . . . how, in the beginning, the attempt, doubtless, will be

cold and dry, with only the will to love in it, and none of the emotion itself. That is just the "I" standing aside, having opened its inward self, and looking on the eternal force of Love pressing through its seemingly empty dwelling. . . . This queer feeling of having no personal connection at all with the stream of feeling passing through one's soul, it is a stage, too, in this task of evolving the "Universal Brotherhood" in our own heart. . . . And it *must* be practised as a duty, every day—at every moment, at every thought of the day. Even though it may seem, in the beginning, as if one were discovering nothing but dryness and impatience in oneself, even though it will seem one is going "down and not up," even then. . . . and with the full expectation of all the enforced reactions of former vibrations of one's own, intensified by the change of "willing"—reinforced by all the angry, unkind, even sharply hostile, thoughts which always, now and then—and often when one least expects them—are playing in currents around us. . . . even then. . . . because we have pledged ourselves to Brotherhood, not as to a lofty Ideal, but as to a fact in Nature and Super-nature—a fact to be *realized* by our own lives; because we want to live what we profess, and to live it faithfully.

I think there can not be too much of this close attention of each of us, for controlling our thoughts and feelings in this first and foremost of our duties—keenest, most severe control of every, even the most fleeting, thought, by this question: *is it "brotherly"*; does it come from love?

We *know* all about it, we have read so much about it, we have pondered with acute delight over so many pages of Mrs. Besant's and Mr. Leadbeater's in which just this duty of Love is talked about. But from there, to make it enter our life, to make it rule the words we speak and write—after having ruled the words we think—*that* should be the daily work, before all others, of every Theosophist true to his name.

And we might think, in working—when the task seems heavy, when the subtle insinuations of the personality are hovering around us, up to high levels—we might think that we are working for the greatest Power, the Root-Life of the Kosmos itself, and that the work thus done is belonging to the Buddhic Plane of existence. And it is the Buddhic aspect of our soul life we *have* to evolve, we who have pledged ourselves to Theosophy. "Universal brotherhood" is a

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spark of Buddhi thrown into this intellectual and spiritual world of ours . . . Buddhi should be the key-note of our own lives.

SIBYL FERSEN.

(*A Beginner.*)

WHAT THE THEOSOPHIST THINKS.

THEOSOPHY in many lands is at that stage when a Theosophist is still regarded as an oddity. Though the oldest system of thought in humanity, ante-dating by countless millennia the most venerable of philosophies and religions which history has embalmed, it is yet so novel to the populace that its disciples do not appear as the furbishers-up of an exhumed faith, but rather as the queer adherents to the latest "fad." Quite naturally the newspapers have seized on those contents of it which have a grotesque appearance or can be twisted into a ludicrous form, and have made merry over the Astral Body and the aerial post and the Mahatmic powers. Sometimes with all seriousness, perhaps with all sincerity, they have treated it as an actual rival to the Churches, and then pointed out what calamities would overtake the world if modern science were remoulded by the hands of unseen guides, and the time-honored precepts of ecclesiastical Christianity displaced by maxims coming from sources lost in the fog of antiquity. But more generally it was the possibilities for comic items which attracted them, and the queer theories of Theosophy, together with the boundless credulity and the outlandish frame of mind it encouraged, furnished the ground-work for many a jest and many an allusion to the lunatic asylums making ready for Theosophists. Very often it was regarded as an outgrowth of Spiritualism, spooks and slate-written messages reappearing in more refined form, and spirit-guides communicating with less apparatus of cabinets and tambourines and hand-clasped circles singing doleful hymns. That Theosophy was a profound philosophy, a far-reaching system of ethics, an elevated religion, was a supposition as distant from the journalistic mind as that farce could be regarded as science or "Alice's Adventures in Wonderland" a veritable transcript of an historic experience. What, indeed, could be thought of a revelation which had

Thibet for its source, and for its prophet a stout lady who was sometimes passionate and at all times smoking !

These and like-minded representations having been the ones made familiar to the readers of the daily press, it is not strange that the public cannot yet take Theosophy seriously. They naturally dismiss it with a shrug and a smile. The friends of Theosophists, even when they do not regard them as active upholders of a pestiferous system seeking to destroy all established order and rational faith, pity them as misled by an absurd delusion, and think it but kind to avoid a topic which only stimulates mental malady. The intellectual acuteness which many Theosophists undoubtedly manifest does not create a presumption that there may be some validity in the doctrines they have embraced, but only makes their having embraced them the more astonishing. It is not remarkable that a long-haired sentimentalist or an unbalanced mystic should find credible such things as rebirth and karmic force, but how on earth can a level-headed student or a man of affairs be taken in by fantasies and follies ? And why should he be giving zeal and money to the propagation of Oriental vagaries, when fortunes may still be made by shrewd investment and foreign lands are still unconverted to Christianity ?

Thus it is that a very large part of the surrounding public regards the Theosophist who believes in and practises his Theosophy. He is not a hypocrite, for his sincerity is transparent ; he is not a conscious knave, though his doctrines would upset the whole religious and social world, and imperil the eternal welfare of all who in any wise connived at them ; nor can it be exactly said that he is insane, for his reasoning powers, however perverted, are not impaired : but he is certainly the victim of an extraordinary hallucination, all the more dangerous because it is not violent or denunciatory, but makes incessant appeal to light and truth and investigation and reason. In all hallucinations argument is futile, and one should therefore treat him with indulgent pity, keeping off the field of his peculiarities, and trusting that time and the pressure of contemporary topics will ultimately edge him back to the conventional track.

As the Theosophist perfectly well understands that this attitude is altogether natural, and as his philosophy makes clear as sunlight the truth that no men can act on principle in advance of the stage they have attained, he is not in the least disconcerted or resentful. He

knows that until Theosophy is really comprehended he and it must be considered "very queer," and he also knows that the day will surely come when the vindication of both will be complete. Meantime, copious unfoldment and well-timed illustration will hasten it.

It is not without interest to note after what fashion so queer a being returns the gaze of his critics. The non-Theosophist's opinion of the Theosophist is so general and so unmistakable that there is no difficulty whatever in ascertaining it. But how does the non-Theosophist appear to the Theosophist? Singularly enough, in almost exactly the same light! To the non-Theosophist the Theosophist is the prey to vagary and illusion. He ignores the settled conclusions of science and religion, does not revere the opinions of the greatest names through centuries of progress, imagines that his own perception of truth is more reliable than that of sages and martyrs and confessors, and gives his personal experience an evidential value which he would scorn to concede to any other. This means conceit, self-satisfaction, disrespect to testimony, and an unwillingness to look at facts inharmonious with the tenets held. And yet, strange to say, all this describes with absolute precision the non-Theosophist as he is viewed from the Theosophical standpoint! He is believed a prey to vagary and illusion. For, as held by the Wisdom Religion, all material existence being but transient and changeful, the mere condition to that process of education by which the permanent Ego is advanced along its course; the real and enduring world is the unseen world, and the material world is important only as it serves the interests of its superior. If, then, the material is made the chief and the spiritual ignored or even subordinated, the true relations of being are reversed. Temporal affairs being considered supreme, and an endurance attributed to them which they do not have, life is given a quality the opposite of fact, and so it and all its contents become thoroughly misleading. Delusion envelopes all the career from the cradle to the grave, and unfounded notions distort the whole end and aim of life.

But more than this. If the chronological limits of science and religion are pushed back from a few centuries to years in millions, who is it that ignores their settled conclusions? Not the Theosophist, for he most gladly accepts them, and finds in the verified records of immemorial antiquity the sure base from which he regards past, present, and to come. When the accredited agent of the Masters, those

revered Elder Brothers of humanity who have these records in their keeping, transcribes therefrom so much as the present condition of the age permits, showing how defective is much of what passes for science at this date and how such portion as is genuine affirms the vastly larger knowledge of the ancients, the Theosophist welcomes every word of it as clearing up the genesis and evolution of the solar system and of himself. Floods of light pour down on the origin of humanity, the future receives a new meaning, duty a new consecration. The material world and the world of thought, the body and the soul of man, the seen and the unseen spheres, disclose their real connection, and what has been hitherto visionary or problematical or mere conjecture takes shape as solid fact. Religion is reinvigorated, for its sanctions are immensely augmented and many of its most serious hindrances abate. In every quarter knowledge has displaced speculation, and over the whole field hangs the assurance that vastly greater revelations are ready so soon as fitness for them is demonstrated. With all the science and religion thus brought out, the Theosophist is in cordial sympathy. It is the non-Theosophist who will have none of it, and who accepts no law and no doctrine and no fact which has not the sanction of teachers now in visible flesh, teachers who avow that on many questions knowledge is impossible, and who are discordant on even those they adjudge within human faculty. Which, then, is he who ignores the researches and conclusions attained ?

Similarly as to reverence for the opinions of the greatest names through centuries of progress. The Theosophist certainly respects the labors of specialists in any field, though he not unnaturally thinks that those are most reliable who use the most varied tools and accept the help derivable from acquaintance with other spheres of life than the tangible. I mean that there are grades of being which our physical senses do not reach, that there are yet means by which they may be explored, and that the persons who have thus explored them have put the results within possibility of possession by those who prepare themselves in the right way. Students of the Occult know that neither in antiquity nor in modern time has the world been destitute of the custodians of such knowledge. It is quite certain that various well-known names in history had access thereto, and that their opinions have therefore the value which comes from an incomparably larger range of exploration and an incomparably higher order of pre-

ceptors. Plato is a case in point ; in later days Roger Bacon ; in still later Paracelsus. Now if on subtle questions in physiology and metaphysics these and like sages had received light from other sources than the mere teachers of the time, they merit fuller trust than do those without it. The Theosophist gives such ; the non-Theosophist demurs. Which is the more open to truth ?

Similarly as to the belief that one's own perception of fact is more reliable than that of sages and martyrs and confessors. The Theosophist's contention is that human nature is so constituted that some one aspect of truth is more congenial to an individual than are others, and that a rounded whole is achieved by putting together the various segments. Complementary minds thus supply each other's deficiencies. There must be an element of truth in each. Hence in the metaphysical, the contemplative, the mystical, the sternly practical presentations of religion, the Theosophist perceives how the nations or the men presenting them have apprehended each some special phase, and seeks to combine them. His own apprehension must be of itself as one-sided as any of the others, but he corrects it by a union of all. But how does the non-Theosophist stand ? He refuses the title of sage or martyr or confessor to any one not of his own way of thinking. The Christian would certainly not speak of "Mahomedan martyrs" in the Crusades, nor the Protestant of the "Roman Catholic martyrs" under Elizabeth, nor the Roman Catholic of the "Protestant martyrs" under Bloody Mary. No sectarian concedes the term to any sufferers outside his own sect. But it is a very easy thing to follow the doctrines for which martyrs died if one is allowed first to select which of the martyrs are to be followed, since he will always select those who believed what he believes himself. And so it seems that the non-Theosophist has done exactly what he accuses the Theosophist of doing, but which the Theosophist does not do.

And what about giving personal experience an evidential value not conceded to any other ? In one sense this is the fact. Theosophy does hold that the scientific development of the perfected man must proceed along certain lines of consciousness, and that it can never be brought about through docile reception of some one else's testimony. That is to say, I need to demonstrate in my own experience the supremacy of the will over the passions and the possibility of evolving latent powers in my nature, if I am at all to evolve out of partial man-

hood into complete manhood. Reading will not do it, confidence that it may be done will not do it, assurance that another person has succeeded will not. I have got to do it myself. And at every stage of the process of doing it, the consciousness that it is being done is the strongest of all evidence that the doing it is possible. In this respect the charge is true enough.

But this is not what is meant. The non-Theosophist has in mind an idea that the Theosophist discountenances authority and will take nothing on trust, setting himself above Churches and creeds and holy men, and refusing finality to any internal experience which he has not personally undergone. But is not this really his own position? He accepts, indeed, a Church and a creed and witnesses, but only such as he has himself selected. He is a Christian because he thinks Christ the true messenger from God; and he is a Baptist or a Presbyterian or a Churchman because he conceives that system to be a transcript of truth; and he rejects as invalid, or at all events doubtful, such spiritual experience as is not included in his own range or within measurable distance thereof. That the Theosophist, in particular, may have any genuine spirituality is a proposition absolutely monstrous. And of course the Theosophist detects this.

So, then, whatever of mental attitude is indicative of conceit, self-satisfaction, disrespect to testimony, unwillingness to look at facts inharmonious with tenets held, seems to the Theosophist, in view of all the items in the case, rather a characteristic of his opponent than of himself. I once remarked to a prominent clergyman that there appeared wonderful beauty in the words of the dying Goethe, "More light." He replied that he could not so see it, that the demand for "more light" exhibited a highly conceited and pretentious frame of mind. I replied that I hardly thought that; that if a man said he *didn't* want any more light, *that* would exhibit a highly conceited and pretentious frame of mind, but how the admission that he was ignorant implied conceit and pretension was not evident. And yet my reverend friend was not so illogical as he seemed. What he meant was that if a man rejected the authority of the Church and would not accept dogmas of which he was not personally convinced, he supposed himself wiser than the Church and better capable of judging than its Doctors. Possibly; but what about the conceit which adjudges itself fit to discriminate between the conflicting

Churches and pick out that which exhibits the truth and hence has right to reverence !

Very little is gained, however, by the "*Tu quoque*" argument. It may be the fact, as, indeed, we have seen, that the supposed traits in a Theosophist which make him so objectionable to the non-Theosophist do not, in truth, exist, his attitude being the reverse ; and that these traits, though quite unsuspected by himself, are really the property of the non-Theosophist. The boot, so to speak, is on the other leg. All the same, some better rejoinder must be adopted than a mere hurling back of epithets.

It is just as essential in Theosophy as in any other subject on which intelligent men disagree, that each should have a just idea of the position taken by the other, for, until this is fairly well perceived, there never can be anything but misunderstanding, and any estimate of the real strength of the position must always be impossible. And there must be a *desire* to apprehend both, since otherwise the attitude is not that of seekers after truth but of partisans of opinion. Such partisanship is quite as reprehensible in a Theosophist as in anybody else—an Orthodox or an Agnostic, for example—and in one respect it is even more discreditable, for a man who exhibits a petty, narrow spirit in expounding a large and broad philosophy not only misrepresents its whole character and purport, but shows that he himself is in no wise moulded by either. There is something ludicrous in the spectacle of a theosophical partisan, one who treats Theosophy as a finished and perfected system of belief, to be accepted in its entirety by everyone who has really any claim to be a Theosophist, a dogmatic repertoire from which is to be drawn the solvent for every new question arising in political economy, science, or history, an exclusive area from which is viewed with hardly-concealed contempt all researches in other realms or by men not wearing the label "F. T. S." If Theosophy means anything it means the largest sympathy with fact in every quarter, the most cordial fraternity with cosmopolitan seekers after truth, the most ungrudging welcome to contributions of thought on all topics without exception, the freest greeting to arguments and considerations and side-lights and objections, no matter how called or by whom fathered, provided only they be intelligent and sincere. And it means more : it means the discarding of shibboleths, and party tests, and the whole apparatus of small judgments by which

small men attempt to limit the Theosophic field and narrow down the area wherein they can live in peace and without contradiction. Nor is this all : it means the capacity to get out of oneself, to place oneself in the position of another and thus understand his sympathies and thoughts and needs. No man can be a real thinker who is incompetent to do this ; none can be a philosopher who fails in it.

If such is a correct portraiture of the theosophic animus, it is evident how little reason there is for suspicion of Theosophy. Most men think of it as a belligerent figure, grimly regarding all styles of belief which do not wear its colors, and breathing out threatenings and slaughter against all contemporary science and religion, most particularly religion. They understand it as contemptuous where it is not insolent, and as patronizing when it does not domineer. No doubt, Theosophists being but fallible humans after all, some presentations have not been without that quality. But as Archbishop Laud and Calvin are hardly fair specimens of the whole non-Romish world, so an occasional Theosophist who exhibits like traits cannot fairly be typical of either his system or his co-believers. His system rebukes him, and his co-believers dissent from him. If we wish a cool, broad field for a meeting of Theosophists with others, we have to seek it on higher plateaux and in a more generous atmosphere. And when we do, we see how amicable may be the meeting. For, mark you, the purpose of Theosophy is not the ruthless subjugation and extermination of other faiths, but rather the good-natured exposition of complementary truths which they have not, an invitation to examine some treasures which may have escaped notice elsewhere, an explanation, an elucidation of problems supposed by other systems insoluble. There is nothing aggressive in a courteous proffer of opportunity to look over with you some interesting objects obtained by visit to foreign lands, and one may as properly give other men the privilege of inspecting old truths from afar as he may baubles or relics or art-works. And if this is the spirit of Theosophy, the orthodox and the infidel need not be either suspicious or hostile.

Let us suppose such a meeting to have place. As the various participants compare their convictions, it becomes evident that there is some measure of substantial unity beneath. All alike agree that there must lie back of whatever forms of life we perceive in Nature and man some ultimate source of vitality which no finite eye can

reach ; that there are grades of vigor and intelligence in these forms ; that those grades are so closely connected as to suggest what close study abundantly affirms—namely, that they have evolved according to a process of evolution directed by Law ; that man is the highest of these forms palpable to us, though not necessarily the highest in fact ; that the finest aspirations within him, as well as the history of civilization, indicate that there are forces inside and around him which foretell a loftier destiny than can be achieved on any plane of mere matter ; that there are phenomena in social and individual life which have not been satisfactorily explained by any theology or philosophy current ; that, as it is quite inconceivable that all light possible thereon has been hitherto vouchsafed, there may very well be other means yet in reserve, either because the age has not been propitious or because some sources have been ignored ; that the validity of such, should they be discerned, cannot fairly be tested by reference to books or authorities or teachers who had no knowledge of them ; and that it is altogether possible that there may have been misconception even of these, since at no time can it be true that all facts respecting any one subject are fully, exhaustively possessed.

This is a large, yet not at all unduly-stretched platform of common beliefs. Each participant holds much that the others do not hold, and which consequently can have no place on this platform, but he renounces none of it by shaking hands with other students as to the matters wherein they agree. Then comes the question of how the agreed-upon facts are to be supplemented by the knowledge needful to a complete whole. At this point, certainly, the divergence begins. Some of the orthodox and some of the infidel will judge that as to several items no knowledge is possible or attainable ; and about others there will be dissension in respect to the particular propositions advanced. Especially will this be the case when the final authority for doctrine is treated, for one side will favour inspiration and the other human reason. And yet in regard to a large part of the controverted topics a point is reached when both sides have frankly to admit that they know nothing beyond ; and even as to those topics whereon neither pretends to any explication, this is upon the very same ground—confessed ignorance. The situation, then, resolves itself into this—that of three representative classes upon the platform, two avow incompetency the moment they leave it in certain directions, and

quickly-reached incompetency when they leave it in others. The third class, Theosophists, claim competency in every direction. Of course this does not mean that they profess exhaustive information on every subject of human thought, but it does mean that all fields are within the domain of Theosophy, that it has ready vast information on the very matters hopeless to the two other classes, and that the Theosophical system provides an equipment by which the rest of knowledge may be acquired through an extension of existing methods. The Theosophist as to this may be right or he may be wrong, but it is not unfair to concede his claim to a hearing, especially as he has something to say of matters whereon the others are silent.

ALEXANDER FULLERTON.

[*To be concluded.*]

THE WHITE PEACE.

THE frantic turmoil of the city strove and swung about the walls of John Aldenham's house. He opened the doors of that house to all whose souls had reached a place of contempt, which he called a vantage ground of discernment and spiritual peace. He heard the struggle of the city like a roll of distant drums but the house itself was very quiet.

John Aldenham was born to the peace of the prosperous ; which is a more precarious thing than the peace of contempt, for it is nice and dainty and dependent on prosperity. The peace of contempt is a hardier plant. John Aldenham abandoned prosperities, peace, went through a struggle in the wilderness, and emerged in a state of self-conscious calm. One day in mid-summer a man sought for admission to his house who made John Aldenham feel restless and ill at ease. This restless discomfort was not caused by any thing which the man said or did ; he was very quiet, and apparently rather idle. John Aldenham was puzzled ; this stranger, with his quiet, lazy ways, brought with him a sense of power. But he was not wholly unshaken by the life around. He felt its throbbing and was moved thereby to joy and to pain. There came to the house one day a woman ; she was in great distress because her only son

was the victim of a "drug habit." John Aldenham was very kind to her, and she was comforted by his calmness and by his words.

"Of course," he said, to the stranger, when she had gone, "one cannot, after one has reached a certain stage of balance, feel the pain these poor people feel. One takes—"

The words were wiped from his lips, as the scrawl of a child is wiped from the slate by a teacher. His eyes had fallen on his companion's face, and he learned a little of the meaning of some familiar phrases: "A man of sorrows and acquainted with grief;" "By whose stripes ye were healed;" "My peace I give unto you; not as the world giveth..."

The quiet little man was leaning back in a large chair; the anguish and weariness of the poor mother, the shame, the misery, the piteous struggle of her son, were woven into his soul and body and in his eyes was peace; peace that had been clouded, shrouded in a great darkness, but was now dawning again. "The pure in heart shall see God;" the man's eyes were looking upon that fair vision; his mind and heart were still wrung by a sorrow that was made his own, to the relief of the sorrowful.

John Aldenham was silent, till the man rose with a sigh. Then he said, almost timidly:

"I wish you would talk to me more freely. I wish you would tell me what you think about pain, and about sin."

"He who knows God," said the other earnestly—his body was quivering with a power that seemed to be too strong for it—"He who knows God, knows both."

"But God is changeless—sinless—He is Peace."

"He is Silence," said the other. "Mr. Aldenham, don't you think the man was wise who said those misinterpreted words: "None enter the mystery of the Godhead, save through the door of the Sacred Humanity?"

"I *wish* you would talk to me," said John Aldenham almost peevishly. "Sometimes I think you despise me."

The man smiled, and shook his head:

"I can't talk to you now," he said. "I think we talk elsewhere. Sometimes I fancy that the less we talk *here*, the clearer we talk *there*. I believe we spend half our time yonder, undoing the harm we have done with our tongues."

“ Yonder ? Where ? ”

The man did not answer ; he said only :

“ I am tired. I must go.”

The door closed behind him. Aldenham remembered hearing the click of the lock. It was the last sound he remembered before the song of the pines began.

They were swaying, singing, chanting, sighing, bending to the great breath of the wind, laid on them like the hand of a Master-Player, weaving a spell of sound. Thick at their feet lay the golden-brown pine needles, splashed here and there with green moss, and purple fungi. Beyond the pines wound the grey lane, and beyond that the heather, growing purple, with the glimmer of the heat-haze above it. It was a place Aldenham knew very well. But when the lock clicked it was evening, growing dusk. The pines were just as they were when he lay under them at noon last summer. He reasoned that he must be asleep and dreaming. But at any rate he was among the pines, listening to their droning chant. He began to be aware of a great unseen life of the wood ; not changeless, not unshaken calm, but swiftly rushing change and ebb and flow ; yet it was invisible to human eyes, unknown to human brains. It was a great Wonder World, whereof the moving energies were Lights. He could only describe them thus, for so they showed themselves to him ; yet he knew it was less they who showed, than he who saw them thus. But the chief marvel of it all, to him, was the knowledge of another Field of Life, another garden of the Mother ; and the knowledge, moreover, that his life flowed on there too ; flowed on with other aims, other actions than those which he was accustomed to call his aims and actions in the tiny circle of the life he knew as his. There were other standards, other purposes, other friends. The piteous ludicrousness of his attitude of thought in the life of the body, the placid self-content, the infallible praise and rigidity of the small life that knew not of this wider home, this broader field of action, struck him as so humourous that he laughed.

Then, as he laughed, Behold ! another land,
Uprising in that speechful wilderness
Of chanting pines and singing heather bells,
Fired by a fierce life invisible.
A land of Lights inwoven at the heart

Of the great forest where Our Mother weaves
 The Robe of God, to the sweet melody
 And clashing of the shuttles of Her loom.
 Therein the trembling Lights, a-quiver, stole
 Through souls and bodies of the human kind,
 And swayed them to a hidden Will of wills,
 The spring of lives is in the Land of Lights ;
 And therefrom Life, like a great river, draws
 As a strong tide ; wherein the souls of men
 Sway in the current, as the water grass
 Swings helpless ; though it's roots be fixt and strong
 Within the bosom of the patient earth.
 And now the man, John Aldenham, beheld
 Twain, made of light although of human mould.
 And one was he with whom he liv'd and mov'd
 Within the restless city where he dwelt.
 Smiling he said : " This is the Land of Lights.
 Within this land thou dwellest year by year.
 If ye shall say: " These Lights make me their sport,
 Their's is to choose, and their's is to refuse,
 They draw together, and they set apart,
 They hold me back, or on the path of life
 Drive me resistless ; lo ! if thus ye speak,
 Thy speech is a vain babble of the lips.
 Thou art a Light ; and oftentimes thou know'st
 The wisdom or unwisdom of thy deeds,
 Within the world where striving shadows rule.
 So well thou knowest, that thou heedest not
 Thy lips of clay, when they shall sob and wail
 From out the darkness of their prison house."
 Then spake the other form, with veiled face :
 " I am a spirit of the time to come ;
 And he is a fore-runner of the hour
 Which shall dawn sweetly on the sons of men
 Long ere my hour shall strike. For he, this man,
 Knows but a shadow of the secret kept
 Within the heart of the great Son of God,
 Whose age draws nigh. While I, who watch and wait
 Guard in my bosom the most secret Word
 Of Him, the Father of all Lights which be.

He is the changeless. His the Perfect Peace,
 The Secret of the One. But ye must learn
 Peace thro' His Power ; and His power flows
 Thro' many Lights, who in His bosom dwell.
 Here may ye know the shadows which They cast."
 Then he who sought the Secret of the Son,
 Made answer, saying : " By the shadows' life
 The Life of Light is shown. Herein the pow'r
 Of outward signs doth lie. For at the last,
 The sign ye see shall have the power to show
 The unveiled glory of its inner grace.
 Thus doth the body rise ; and thus the flesh
 Reveals the glory of its King and Lord."
 Then to the man, John Aldenham, he said :
 " O friend and comrade in the Land of Lights,
 When it was needful that we twain should meet
 Within the Land of Shadows, I was sent
 To meet and greet thee there. I knew thee not ;
 And thou and I, bewildered each by each,
 Were strangers and familiar, both at once.
 O brother ! buy not peace when there is none.
 Drug not thy mind ! It were a wiser deed
 To drug thy body ; though the tongues of men
 Will blame the second, and will praise the first.
 Within the spacious nurs'ry of thy soul
 In childhood's days, there might'st thou gain some peace,
 Unless a playmate snatch'd and broke thy toys.
 But when the grown man turneth to his rest
 There comes to him, wrapp'd in a garment wrought
 With subtle knowledge, one who teacheth him
 The glamour of false peace. And he believes
 That he hath learnt the secret of that calm
 Which is the White Peace of the final Day.
 For there be those for whom it is not hard
 To say : ' What matter all the storms of earth ?
 I feel no more for mine, nor yet for thine ;
 I rest unshaken ! ' O beloved one !
 There dwells a haunting peril in our path !
 Thou son of man ! when thou hast, age by age,
 Tasted the joy of battle, the wild strife

Of love and hatred ; when thy tears have dropt
 By many a deathbed of the things thou lov'dst
 More than thy soul, there comes a resting space !
 Then thou wilt cry : ' Behold ! the place of peace ;
 Behold ! I dwell for ever in the calm
 Of That which changes not. The Changeless, I ;
 Within that secret isle I take my rest.
 No man can move me. Griefs and joys are dead !'
 Brother ! the glamour of the lies of earth
 Have pow'r upon thee still ! Easy it were
 To cease to feel the whirl of pain and sin,
 Easy to cease from love, to cease from hate,
 Looking upon the sure and certain hope
 Which God hath pour'd into thy wistful heart.
 It may not be ! Ere the great Son of God
 Doth seek His Father's Bosom, thou must know
 Thyself, the Changeless, while the throbs of pain
 Pulse through the piteous prison of thy mind,
 Quiver throughout the web of loves and hates
 Which are thy very soul ; and rend and shake
 The slow dull body, wherein all thou know'st
 Of soul and spirit are revealed to thee."
 He of the veiled form, in solemn tones,
 Like distant music on the midnight wind,
 Sang this last melody ere stillness fell :
 " The Life Giver, upon the Harp of Man,
 Smote with a Hand of power. Five times He smote.
 Then 'gainst the world, his brethren, and his God
 Man strove with Mind.
 The Son of God, upon the Harp of Man,
 Smote with a Hand of Power. Five notes—and one.
 Man sank to hell, and rose again to heav'n ;
 All tears and joys were his, in the same hour.
 The Light of lights, upon the Harp of Man,
 Smote seven times. And then the Silence fell
 And hidden in His Silence—the White Peace. "

MICHAEL WOOD.

THEOSOPHICAL PROPAGANDA.

THE members of the Theosophical Society (if they do not care expressly to take upon themselves the more onerous title of Theosophists) have been placed in possession of a large body of information concerning human life and nature ; and this we did not possess until it was brought to light by Madame Blavatsky and the Masters through her, and by the foundation of the Society for its distribution and increase. It was a free gift to all who could appreciate it, and none were asked to make any return, beyond making the utmost use of it that circumstances might permit. Even this much was not specifically stated, but it certainly was implied.

But such a condition means very much more than may at first sight appear ; for when we come to think it over, we see that it infers duties on our part which may become of the most onerous nature ; in short, that we become in a very large measure trustees of that information in the degree in which we make it our own, to pass on to others by any and every available means. As freely as we received, so freely must we give ; nor is the will to do so, unaccompanied by necessary acts, alone sufficient.

For it may be safe to assert that of all who have set out to acquire a knowledge of Theosophical principles, at least one uniform result has been reached. All have made the discovery that light was given to them very much in the same measure as they endeavoured to pass it on to others ; while on the contrary it has always appeared that if we studied only for our own individual profit or pleasure, making no altruistic effort in regard to it—then no equal result was to be obtained. How many have there been who, thinking they could study in secret and make no public sign of adherence to the cause, have ended in gaining nothing at all, but on the contrary have silently dropped both the study and the effort !

From such considerations it may appear that we should not only resolve to do our best individually for the spread of this new knowledge, but that the more effectively to accomplish that end, we should go to work in a systematic manner ; at least in so far as we

may find ourselves able to do so. Nor is it very difficult to see in what ways we may all of us work in our respective degrees, as well as in our corporate capacity as members of the Theosophical Society.

In the first place, we have all of us learned that we possess a great power of thought ; not only in the ordinary sense, but also in one much more occult and far-extending. This, at least, we can all of us utilise for the above purpose, no matter whether we receive conscious assistance from external sources or not. And from what we have learned it appears that even the greatest make noble use of this power ; since we are told that the Masters themselves work less by personal connection and words, than by the silent transference of ideas to receptive brains. Nor need any of us have the slightest doubt of this ; for it is quite evident to all who have studied and endeavoured to spread the information they have acquired, that new and strange accessions of thought come to them in the most unexpected manner—trains of new ideas, lines of argument, analogies and correspondences—nay, so great accessions of strength, that it is patent to all of us how little we know beforehand the strength of our own nature, or failing that, the assistance we appear to receive in this occult manner.

All, then, can work by the power of thought ; at the very least there are none of us without the ability to sit for a few moments silently and use this force for good purpose ; or keep the success of the Society as a sort of background to our thoughts while about our ordinary avocations, resolved that so much as we have learned, so much shall others receive of it in the measure that their faculties may prove sufficiently receptive to permit of such a transfer. And none of us know where and when such effort may bear fruit ; for it may be very much as the old maxim informs us, that “It is the unexpected that happens.”

The unthinking or indifferent may call the act of meditation upon theosophical subjects day-dreaming, phantasy, whatsoever they please ; but by what we have been taught it is apparent we are none the less building up thought-forms upon other planes by such doings. And if these are of a nature to be of benefit to others who may be in need of light, so sure is it that the powers which lie behind this great movement will utilise them for the purpose we may have designed

them to subserve. Let us then not only build up the forms, but also seek to endue them in our thoughts with that force which must ever be so necessarily an integral part of their value as to become indispensable ; the rest will come right in due season, no matter if we may become aware of it or not.

But by no means are we to rely upon this primary factor in the work ; there are numerous others which none of us can afford to neglect if we are in earnest in our efforts.

We must not only create thoughts in the (relatively) subjective world—we must endeavour to carry them out upon this present objective phase of things so far as it may lie in our power. Proceeding then from thought to action, we find that the most obvious application will be through conversational means—and this, perhaps, few of us are slow to attempt. But in this it is well not to be too militant ; we should endeavour to be instant in season, but certainly not out of season. The attempt to force our ideas and opinions upon those who may be unwilling to receive them is scarcely wise ; for it may only serve to create an aversion to the subject under discussion ; and we all know the force of the old adage about the horse who may be driven to the water, but cannot be compelled to drink. So that the seizing of opportunities, as well as the making of them, is to be accompanied with a certain measure of discretion ; for we may be well assured that we shall not lose thereby, well knowing that for both teachers and hearers “all things come to those who can wait.”

Too many, however, may through over cautiousness, if not the prevalence of the tamasic guna, be ready to make this an excuse for not turning to account any opportunities at all ; lest they might only prejudice the work that otherwise they might forward. Silent witnesses are not alone sufficient ; and those who do not make use of such opportunities as may be thrown in their way, merely through lack of effort and courage, or the fear of their own lack of power, are losing much that is not apparent upon the face of things. For instance, it is often wonderful to note how the power or ability to answer questions will come with the opportunity ; for we know not the moment when the great reserve of thought-power above referred to may be opened to us in the measure of our present needs.

Many an earnest student who may think that he or she may have signally failed in an argument, or missed the point, has after-

wards been surprised to hear that some third party had got from their words just that very bit of information or the very train of ideas they were short of ; and though the opponent may remain unconvinced, or the questioner for the present unsatisfied, it by no means follows that some seed has not been sown, which will in season bear unexpected fruit. The third part is very often "the onlooker who sees the most of the game," with perceptions not obscured by that unconscious partizanship which the combative element in an argument too often produces ; we have most of us met with instances in point, and may take note of them accordingly.

From thought to words is but a step ; from words to manuscript is but that further step which makes the thoughts more immediately available to so many, and indeed the one which makes our theosophical journals and other publications able to convey their messages so far abroad. Many a brilliant lecture and discourse delivered to our branches is lost to others than their immediate audience so far as present circumstances are concerned, because their authors have not the courage to send them to the *Theosophist* or any other of our journals which may stand urgently in need of them. And though at first many of us may not think we have the ability to write for the public press, whatever we may be able to do in a more limited direction, yet most of us have found to our surprise that we had not only the ability, once we have made a start, but a great facility as well. And not only this, but very often a new-found pleasure in the more tangible expression of our thoughts ; which, however laboured they may seem at first, must in the long run improve with practice. Then it is that we have to take the next step if we have not already done so, in our work as propagandists ; we have to muster up the courage to go upon the public platform, and there say to the many what we have been so long saying to the few, or would have had no fears or hesitation at all in saying to some one individual. It is surprising what a difficulty this platform experience is to most of us at first, and how easy it afterwards becomes. Yet of how much greater advantage it must be to the cause we have at heart if our words reach hundreds in the course of a year, rather than scattered units here and there, and only now and then, as the case may be !

But this expression of our theosophical thoughts upon paper need not be confined to our periodical appearances upon the Branch plat-

form, or even the theosophical press ; for long before we reach that stage of our propagandist evolution, we can all do our share in the matter of private correspondence—we can all write letters, whether we may deem them worth the reading or not. And this factor in our propaganda is becoming more useful as it receives more recognition ; until at last it will become universally systematic, and be made available to all who may choose to take part in it—nay, our American Section has already made a start for some time past in that direction by means of its correspondence bureau. Many a solitary individual who lacks sympathetic surroundings, and does not therefore very actively share in the external work, can be brought into touch with it by a letter ; and this is a means of holding together our widely-separated thinkers and all who may aspire to receive more of the light we may be able to give them. And although those who write may feel ever so incompetent to convey information as it is wanted, yet the very asking of a question not infrequently suggests its own solution, as it may for the moment bring us into contact with the sub-conscious self and the astral records which it reads, or give us that rare flash of intuition which we need.

But those who can write with facility and power need not confine their efforts to any of the circle of activities already referred to ; because in the measure of their abilities and their discretion, the secular public press will be open to them also. And then the words which at the least might only have reached a few people, or in the Society's literature might be confined practically to its own readers, will by the newspapers be placed under the eyes of many thousands, and for all time that the printed record may endure. People may read it casually, and seemingly forget it ; but we must always remember that there is within the consciousness of each of us a memory that never forgets one single iota that passes before it ; and so surely as we may have read the printed words, so surely will the thoughts they enshrined or suggested come back to us by the periodic law, in the fitting hour ; serving perhaps to originate new trains of thought and fresh efforts, springing from those of others we may have long since forgotten.

By all means, then, let us endeavour to qualify ourselves as writers, both for the press and in every other way. And though we may find our MSS. rejected, or may think ourselves slighted for the

time being, yet the effort may not the less bear fruit in its season, whether exactly as we designed it or in some other way. Nor need we all aspire from the first to reach the top of the literary tree, or to become the makers and authors of books ; these will eventually come to us or not, as it may appear we are fitted for their production. Given the need of that which we can supply, the opportunity will not long be lacking. And we who read with avidity the works of others, should we not in turn bethink us if it will not become also our duty to provide books for others when we may become able to do so ? Nor need we take refuge under the proviso about becoming able ; for after all there is no time like to-day, nor any security that we may again have the chances that may be ours in the present. In that case let us write while we may be able, taking the opportunities of the hour ; if what we prepare is good, its day will come ; be that within our sight or otherwise.

In thought, speech, and writing, we may reach the limit of our individual efforts as propagandists ; but we are not at that point debarred from further and more extended chances of useful work. In our corporate capacity as members of the Theosophical Society we find others ; for the active support of that body means that each of its members helps to bear the common load, in however small a degree. We may confine our support to membership alone, and only help to swell the numbers without adding much otherwise to the general strength ; but opportunities are never lacking if we wish to do more than this. The Society is not only a centre of strength to all such as may join it, but each of its branches should be the same to the relatively few who compose them. United action is of more value than isolated effort, in proportion to the earnestness as well as the numbers involved ; and where all think in concert so far as the intention goes, by so much the greater may the results be expected to appear. Here, then, is an all-sufficient reason for harmony in a Branch ; for though all can never be expected to think alike (nor is it desirable they should) yet all can be united in the wish to forward the work ; and if that element is decidedly present, minor differences count for little.

It is in the Branch work that the united qualifications of its members make for the best results ; since there the work can be carried on systematically, and so gain the public ear in a way that individual efforts in an isolated manner might never be able to accomplish. So

it is that a band of (say) some three or four individuals, who may have qualified themselves in various ways as writers, readers, or speakers, can reach the public with ease ; for the active support of their Branch means that a platform is provided, funds are more or less available, organised work becomes possible ; and then hundreds of people hear the message of Theosophy who otherwise might never know where to seek it. And then, too, we can always feel that we are not speaking to unwilling ears ; for at least it may be presumed that very few are present in such audiences who do not come of their own accord to hear us, or to ask the questions we may be able to answer, to state the objections they may think valid, or which we can have the opportunity to overturn.

Above all things it must be lamentable if a Branch is divided against itself ; for that means that its powers may be curtailed, its efforts feeble, its results insignificant as compared with what they might be. A divided Branch resembles a sick man ; little or nothing is to be expected from it at any time ; its strength is practically gone while the disturbance lasts. Far better would it be, in such a case, if the few who may consider they have irreconcilable differences with the others should come to such an open understanding with their Branch as may enable them to carry on their work alone ; time would eventually show (as nothing else can) which party, if either, was really at fault, while those who might be in the wrong would probably at the last disintegrate as a body whose life is gone. But it not infrequently happens that some have so little assimilated the real principles of Theosophy as to seek personal aggrandisement rather than the general good ; and finding themselves unable to gratify this desire in their Branch, separate from it and perhaps from the Society as well. In some countries this has been repeatedly made manifest, and at the present time there are quite a number of new societies coming into evidence with more or less of the same teachings as the T.S., but nearly all with that veiled dislike to our Society which means they have been founded more upon personal animosities than real desire to teach. In time everything founded upon such a basis must perish, while anything of good they may contain will endure ; and out of the material thus set free, new combinations may be forthcoming which the parent Society may find of use in its place.

What applies to a Branch, applies in due proportion to the Section

also : for as the members are to a Branch, so must the branches be to the Section to which they belong. United action among its branches means a strong and effective Section ; and such a body ought to be able to accomplish much. True, it usually counts merely as a convenience of organisation ; but as such it may be of the greatest help in propaganda work. For one thing, it periodically draws its members together, so that they may the better know each other, not merely transact the routine business which may fall in their way in the meanwhile. And it gives the public of the various centres a chance to hear lecturers who may be new to them, see new faces on our platforms, and generally acquire further knowledge in some measure. Moreover, if the Section is strong in every way, it has some means of reaching the general public which the isolated branches may not possess. It may be able to issue a journal, by aid of which we reach the people of the whole country from one end to the other—perhaps as no lecturers or other means could possibly do. Hence the need that each Section should have its own periodical, its own writers (not to depend upon borrowed matter), as it has its own readers in especial, however much further its journal may travel. And though many have objected that more effective matter might be expected from our great writers elsewhere, it is not fair to depend upon the efforts of others ; and it is wonderful how the home-made article appeals to the members of the Section whence it originates—and (unfortunately) how comparatively little attention is paid therein to the journals of others. Nearly everyone has access to the local journal, which lies upon the tables of every public library, is on sale at every Branch meeting, goes everywhere—but the others are practically confined to a few odd copies among those who may be subscribers or contributors, and perchance a copy which lies on the table of the local Branch. So that we may look upon the Sectional journal as one of its most indispensable adjuncts ; and as such it ought to become the most effective means for our propaganda-work that can be easily supplied and easily obtained.

And yet it has in every Section been by individual rather than by collective effort, that the journals have been founded and continued. Some one proposes to start the work, others may guarantee support for a time—others again may make donations, or provide the matter ; but the bulk of the work and all the responsibility falls upon some

two or three devoted members. So by some means the journal gets a start, and thereafter, being provided apparently with some of that inextinguishable vitality that belongs to Theosophy, it generally continues. But such a method of origination scarcely ought to be the way of things; however much to the honour of the promoters, it is unfair to them, and not too creditable to the Section which permits it, if its officers have been open in the discharge of their duties. And all such journals, when started upon purely theosophical grounds, ought no doubt to be the property of the Section in which they originate; of which all the branches composing it, as well as its unattached members, would take their share of responsibility. Theosophically speaking that appears to be correct, but hitherto it has been otherwise as a rule; though perhaps the incorporation of the Society may make a difference.

Then, again, the Section receives leaflets, pamphlets, letters of a general interest, which it may circulate to the branches; and generally it should act as that unifying element which ought to add so much to the strength of the propagandist movement; and as such we cannot afford to despise it or act apart from it any more than the autonomy of every Branch under our Constitution may warrant, or circumstances may seem to necessitate. Again; it may be the means of introducing foreign lecturers from time to time, who may be able to supply teaching and information which local members cannot do so effectively or so fully; and only by the necessary financial guarantee of the whole of the Branches can this be effectively done.

The propagandist work carried on by the Society in the last quarter of a century has made a total change in the public attitude towards Theosophy, and the magnitude of this alteration can only be appreciated by those who saw the difference that existed in the earlier days. We have lived down opposition of any serious nature, and are now treated with some measure of respect as a body of thinkers who are in earnest, and of workers who are worthy of consideration. Our literature permeates public thought, reaches every part of the world; and what is more, gets read by thousands, where tens might formerly have been counted.

Let these things be considered by those who deem that the Society is useless or superfluous as a public instructor, or does not call for recognition as one of the factors of thought in the present day.

Some have professed to consider that its mission is nearly ended and its work done—that we have brought such a mass of information as to make it possible to obtain as much of it in many other institutions as in our own. But that is not so ; it never will be so—for we do not draw upon a small stock of information which a few years of work can divide around and exhaust, but upon an illimitable supply which will ever increase as we make the more ample use of it. And only while we uphold the integrity of our teachings and the Society will this be the case ; it came in modern times originally through our founders ; and if the sources be interfered with or stopped, the supply from elsewhere will not much longer be forthcoming. That might be an all-sufficient proof as to the sources of the matter which other societies profess to give to the public ; but it is one which no theosophist wishes to see applied. In the course of a year many hundreds of persons pass the doors of our branches as listeners, who would not know where to look for that to which they listen if those branches did not exist ; and as long as we find that demand for Theosophy unadulterated, or unmixed with special teachings of some other kind, just so long must the Society go on and flourish. It has been the means of bringing to thousands of people the greatest satisfaction they have ever found in matters spiritual and philosophical ; and while that can be said for it, and continues to be said with any manner of truth, so long must it be upheld, and so long must we all do our best for the furtherance of Theosophical Propaganda.

S. STUART.

TOLSTOY : HIS LIFE AND TEACHINGS.

HOW, in the course of the evolutionary process, which is accepted everywhere—how, we ask, except by re-birth many times repeated, could such a varied genius as Tolstoy become possessed of the eminent qualities of heart and powers of intellect which, during the past half century, he has exhibited in so various directions and with such eminent success? True, he comes of a long line of princely men, so also did Duke Sergius whose name is execrated by the majority of his countrymen; and the present Czar, who at his best, is but an imperfect specimen of his race.

I think there is nothing more conspicuous in Tolstoy than his power of adaptability. The expert and courageous soldier at the Siege of Sebastopol in the early fifties of the last century; the admired courtier in the highest circles of the Russian Court; the novel writer whose genius all the world admires; the literary author whose political, ethical and religious works have been circulated by the million, read and studied with deepest interest throughout the civilized world; the theorist who persistently practises what he preaches; the adept who can, and has, played so many parts, who adroitly adapts himself to the life of the peasant labourer in the field, the toiling mechanic at his bench or the student and recluse in his retreat.

How, we ask, in the slow and weary processes of evolution, can such a man be produced except by practical experience stretching through millenniums?

The idea that men possessing abnormal powers in any direction are thus specially gifted by Deity, is opposed to all ethical and moral feeling, to the sense of right and justice which we all have. That such as Alexander the Great, Cæsar and Napoleon I. among conquerors; Dante, Shakespeare and Milton among poets; or as the Buddha, the Christ and St. Francis of Assisi, who were pre-eminent in purity, holiness and compassion of heart, came adventitiously or miraculously into the possession of these high qualities, will not bear investigation, or commend itself to us, if we take right reason as our guide.

In contrast with such, we have the agricultural peasant, who

passes his life in his native village and knows little beyond his plough, potato patch and the petty village gossip. Or one of ourselves who are well on the way in the higher grades of evolution, but cannot in any way claim possession of the versatile powers of a Tolstoy.

How on any other hypothesis than that of many earth-lives can you explain all the varied phenomena which go to constitute the almost infinite variety in the characters of men, but by admitting the gradual unfolding of the Soul through many lives ; if this is granted all is natural and explainable. The tangle which human life presents under any other hypothesis is entirely inexplicable ; and the Deity instead of appearing as a loving Father, presents the repellent characteristics of an unjust and capricious Tyrant.

Returning to Tolstoy, we see and appreciate the value of such, as ideals toward which we may aspire, and to whose height in the coming time, we shall assuredly reach and far surpass. Thus our outlook for the future will be full of hope, of gladsome expectancy, whereby strength will be gained for the coming days, bring what they may.

The life and teachings of this remarkable man with an unique individuality, have a peculiar interest at the present juncture in the history of the great Russian nation. We are viewing her in the prolonged pangs of a revolution toward which she has been travelling with ever increasing impetus during the past half century, from the period when the Crimean war gave the first great check to her constantly extending empire in northern, central and eastern Europe and Asia. That she has a great future before her in connection with the evolution of that agglomeration of the varied types of mankind which constitutes her empire, is evident. None the less may we be assured that these external checks in her career and the internal convulsions which attend them, are fitting her for the fulfilment of her destiny as a great world-power.

In briefly tracing the career, the life and teaching of Tolstoy we shall best understand both his character and his work, his life and teachings if we view him as a child of Holy Russia, partaking as he does of the simplicity, the weakness and the strength of his mother. His sympathies are not with western ideals, either social, political or religious, neither are they of the oriental type, but rather of a mixture of both with a peculiarly original strand of their own, whereby he is

eminently qualified as a precursor to the evolutionary epoch through which the national life is now so tragically passing.

Count Leo Tolstoy, born in 1828, now in his 77th year, is described in the Encyclopædias as poet, novelist, reformer and religious mystic. He came of a long line of eminent Russian nobles, one of whom, Count Peter Tolstoy (1645—1729), was long the trusted agent and friend of Peter the Great.

Our Tolstoy is a man with an iron will and of intense convictions ; one who through persecution and opposition which would daunt and silence any ordinary man, coolly and quietly pursues his self-chosen path of service for humanity with an intenseness of conviction, a pertinacity of purpose, and a long continued course of personal self-denial, in which he appears to luxuriate as the natural element of his life. A nobleman, because a humble man ; an ardent lover of humanity, of the poor and the down-trodden. In many respects one of the most lofty and dignified characters of our era.

Tolstoy was present in the first stages of the Crimean war in 1855, when he retired from the army and commenced his long and brilliant literary career as a poet and novelist. An immense number and variety of works have issued from his fertile brain, which have circulated in Russia by the million, as well as in Germany, France, Britain, America and throughout the civilised world. There is a sense in which the great Russian thinker and dreamer belongs to no nation, but to the world ; he is one of those unique characters whom everybody loves and admires, however widely they may in some respects differ from him.

There are epochs in human life when we need to revise many of our fixed ideas on political, social and religious questions ; such is the present—these opening years of a new century—and the Tolstoys are the pioneers whose clear vision discerns the mountains and valleys, the living streams, fruits and abundant resources of the goodly land of Promise, and with ardent zeal and self-denying life, beckon us to leave the dreary wilderness and enter upon our inheritance.

In Tolstoy we have a man of strong and vigorous life, keen intellect, vivid imagination ; one who has seen life in its many-sidedness, who has played the parts of the courtier, the soldier, the landowning noble and the field labourer, the popular poet and novelist, the un-

wearied philanthropist among starving thousands in recurring periods of famine. Ever the friend and helper of the persecuted, the down-trodden and the poor. Those who cannot understand or appreciate his unique and complex character or the high aims to which he has devoted himself, call him a fanatic. In the course of this essay we shall obtain some glimpses of his supposed utopian and unpractical ideas.

Of the principles which are the motive power of his life, we must place that of *non-resistance to evil* in the forefront ; that is, non-resistance in the sense of dispensing with physical force of any kind ; and the consequent abolishment of coercive law as well as of all armed force ; the acceptance of the principle of the brotherhood of all men, irrespective of nationality, social status, or religious belief. Following these broad principles he inculcates the living of a practical life of common helpfulness and a strict exercise of the common virtues of humility and forbearance and of compassion for, and sympathy with the weak and suffering ; in the practice of these virtues he has lived through a long life. In regard to religion, while Tolstoy rejects the entire framework of the Christian scheme of redemption as commonly taught, he strenuously insists on the precepts of Christ as contained in the Gospels : he holds that they contain all that is needed for the guidance and perfecting of our human life ; for furnishing a rule of right government and of conduct in all that concerns our relations with others ; and he bases upon these commands and precepts of the Christ, his opposition to physical resistance as a means to overcome evil, his hostility to Courts of Law, to Church establishments, class distinctions as usually understood, private ownership of land, and almost all existing forms of civil and ecclesiastical organisation.

His conception of Christ's Christianity is summed up in six Canons : " Do not war ; do not judge ; do not commit fornication ; do not swear by oath-taking ; do not give way to anger ; do not oppose with force the evil-doer." That there are other and immeasurably more important truths of most profound interest to mankind contained in the teaching of Christ, is obvious, yet the limited aspect and negative character of these simple commands emphasises their usefulness for clearing the way for the affirmations of the Gospel of the true God and the immortal life in every man as his child. Tolstoy

is the rough pioneer and prophet clearing the way for the sage and teacher.

In order to place before you as succinctly as possible, the character, life and teachings of the great idealist I will (a) in the first place quote from an article which recently appeared (April 1905), in an English magazine ; we shall then (b) revert to an account of a visit paid to Tolstoy by an American traveller, which appeared twenty years ago in the *Century*, and following this (c) give some extracts from Tolstoy's writings and letters of recent date.

Says the brilliant writer of the above-mentioned article : " Tolstoy is the freest man in Russia. Not the great Muscovite Czar himself is so free in will and deed. Of all the fifteen thousand laws of the land not one weighs upon him. He says what he pleases, writes what he pleases, and does what he pleases. From Czar to tax-collector, no official perturbs him. Not even the cares of property or the burden of a family rest upon him. In that white land where nothing is free—where the Czar is cabined among his councilors, and even thought is chained—Tolstoy's liberty is absolutely untrammelled.

At Yasnaia Poliana he keeps open house. The very laws relating to passports relax a little in favour of those who enter Russia speaking his name. Visitors in an endless pilgrimage pass to his home—writers, statesmen, financiers, farmers, senators, brigands, students, soldiers, and correspondents of newspapers of all lands—not a day passes but some pilgrim goes, seeking an interview with the great Russian writer who turned prophet in his old age. They make a steady stream of respectful guests—young men and old, Russian, French, American, Dutch, Polish and English adventurers ; the penitent bandit, or a Brahmin of the Indies.

It is as if he had lived in a glass house ; everyone has seen him, or may see him easily. Had he been born in the middle ages, in mediæval days, reverence for him would have attained the proportions that which embalms the memory of St. Francis of Assisi, who was the first Tolstoyist ; but too keen a light beats on him.

Tolstoy owes his miraculous freedom not to state policy ; he owes it to the Czar. Nicholas II. is a kindly, overworked, unhappy man. His amusements are few ; Tolstoy's books appeal to the Slavic mysticism in him and accord with his dreamy love of humanity. He reads Tolstoy ; he talks Tolstoy.

Between the Czar imprisoned in absolute sovereignty, and the free old man of Yasnaia Poliana, there is a strange bond of sympathy, both mental and spiritual. Every official, every functionary in Russia, knows that to touch Tolstoy is to touch the Czar. Though they have never met, his friendship for Tolstoy is almost a cult.

Some four years ago the Czar gave a notable sign of his friendship. The Holy Synod of all the Russias excluded Tolstoy from the orthodox Church. It was an archaic and rather needless proceeding, though Churches, English and American, have been known to do as much for notable heretics. Any way, Tolstoy denied the Church ; the Church, in turn, denied him. But the act of the Synod raised a storm ; gloomy, excitable Russia was swept by agitation. The Radicals, Socialists and anti-Churchmen were bitter in their denunciation of the Church. Why they wanted Tolstoy to be recognized by a Church in which neither he nor they believed, is somewhat of a mystery, explainable by the deep love and reverence which his unselfish life and work had begotten within them. Here it was that the Czar intervened. He summoned the head of the Holy Synod, Pobedonostev, and demanded an explanation. It was easy to show him that the Church could not have acted otherwise without abnegating its creed. " That may be true ! " said the Czar angrily, " but such a measure should not have been taken without consulting Count Tolstoy. He is a muzhik ! "

Thereupon there was a correspondence in which Tolstoy, with his usual eloquence, urged the Czar to abolish all laws which punish, as crimes, attacks upon the state religion. This was the end of it ; but had the Czar known in time, he would have protected Tolstoy against the Church, and saved him from the penalty—not very severe for an unbeliever—of excommunication. Thanks to the Czar, Tolstoy is free as the air ; he walks abroad untouched by any law."

W. A. MAYERS.

[*To be continued.*]

BĀLABODHINĪ.*

PERSONS endowed with the highest wisdom and intuition, through the effects of their past virtues, desire to be freed from the bonds of Samsāra while yet living in the body. This treatise is written with a view to help them to practically realise the identity of the Self and the Infinite for the purpose of securing such liberation.

NOTE.

The practical Vedānta of the 108 Upanishads is briefly set forth in this book which is divided into six chapters—

Chapter I. deals with the Tattvas or principles.

„ II. is on the origin of Jīvas or the birth and evolution of Souls.

„ III. on the highest practical knowledge.

„ IV. on the Infinite (form side).

„ V. do. (formless side).

„ VI. about meditations on do.

We find in this treatise direct references to and quotations from the following Upanishads :

1. Varāha, 2. Paingala, 3. Muktika, 4. Mahānārāyana, 5. Adhyātma, 6. Chhāndogya, 7. Sarvasāra, 8. Aitareya, 9. Taittirīya, 10. Mundaka, 11. Sarasvatīrahasya, 12. Nirālamba, 13. S'vetāś'vatara, 14. Kathavalli, 15. Īś'āvāsyā, 16. Mahopanishad, 17. Māndūkya, 18. Atharvas'iras, 19. Skanda, 20. Atharvas'ikha. There are also references to and quotations from the Rāma Gītā Commentaries, Yoga Sāra and other unpublished writings of the author.

Of the above Upanishads, Nos. 3, 4, 10, 11, 15, 17 and 19 do not appear to have as yet been translated into English, but Nos. 1, 2, 5, 7 and 18 with 25 others not included in the first ten Upanishads have been translated into English and published in the *Theosophist*, Vols. X. XI. XII. and XIII. They have been translated without the aid of any commentaries. The author of this book has, by his learned commentaries on the 108 Upanishads, conclusively proved that the first ten deal with the theoretical, and the remaining 98 with the practical side of Vedānta. He maintains that the *Brahma Sūtras*, the *Bhagavad Gītā* and the first ten Upanishads teach only the theory of Vedānta, and that the *Anubhūti Sūtras*, the *Rāma Gītā* and the 108 Upanishads teach the practical side of that religious philosophy. The English translations based on the Mimāmsa (or disquisitions showing the mutual relation and application of the various texts) of these 108 Upanishads as well as on their commentaries, can alone enable the earnest student

* A hand book of Anubhāvadvaitam or practical Monism, by Appayadīkṣhitācharya. (First English Translation.) The meaning and significance of the expression Bālabodhini is given by the author at the end.

to make any sense out of so-called minor Upanishads. Read in the light of the commentaries they will prove themselves to be parts of a coherent whole ; read by themselves they may appear to be mostly childish and in many cases meaningless.

CHAPTER I.

The Enumeration of Tattvas.

In the Varâhohanishad it is said thus :—

Some teachers hold that there are 24 Tattvas (principles) and some, 36, whilst others maintain that there are 96. I shall state them in their order. Listen with an attentive mind :

- 5 Powers of the organs of sense, *viz.*, the powers of hearing, touching, seeing, tasting and smelling ;
- 5 Powers of the organs of action, *viz.*, the powers of speaking, grasping, moving, evacuating and generating ;
- 5 Prânas (vital currents) known as the upper, the lower, the distributing, the projecting and the equilibrating ;
- 5 Tanmâtras or rudimental principles *viz.*, sound, touch, colour, savour and odour ;
- 4 Antahkaranas or internal organs, *viz.*, Manas, Buddhi, Chitta and Ahamkâra.

Thus the knowers of Brahman understand these (the above) to be the 24 Tattvas.

Besides these, the wise men hold (that the following are the additional Tattvas that bring them up to 36) :

- 5 Differentiated elements, *viz.*, Earth, water, fire, air, and Âkâs'a ;
- 3 Bodies, *viz.*, the gross, the subtle or astral, and kârana or causal ;
- 3 States of consciousness, *viz.*, the waking, the dreaming and the dreamless sleep.
- 1 Jiva.

With the Jîva, the sages understand the Tattvas to be 36.

(Add the following also to make them 96) :

- 6 Changes of the body, *viz.*, gestation, birth, growth, transformation, decay, and dissolution.
- 6 Infirmities, *viz.*, hunger, thirst, grief, delusion, old age and death.
- 6 Sheaths, *viz.*, skin, blood, flesh, fat, marrow and bones.

- 6 Foes, *viz.*, lust, anger, avarice, delusion, pride and malice.
- 3 Aspects of the Jīva, *viz.*, Visva, Taijāsa, and Prājna.
- 3 Gunas (vibrations), *viz.*, Sattva, Rajas and Tamas.
- 3 Karmas, *viz.*, Prārabdha (that which has borne fruit), Samchita (that which is stored up) and Âgāmī (that which is generated afresh).
- 5 Actions, *viz.*, talking, lifting, walking, evacuating and generating.
- 4 Functions of the inner organs (Manas, etc.), *viz.*, volition, determination, self-approval and affirmation.
- 4 Vrittis, *viz.*, joy, clemency, friendship, and indifference.
- 14 Devatas, *viz.*, Dik (quarters), Vāyu, Sun, Varuna, Asvini, Agni, Indra, Upendra, Mrityu, Moon, Brahmā (the four-faced), Rudra, Kshetrajna and Īs'vara.

Thus there are 96 Tattvas. Those who worship Me (the Boar incarnation, this being distinct from the aggregates of the above 96 Tattvas and decayless) will be released from nescience and its effects (veils and projections) and become Jīvanmuktas (liberated souls). Those that know these 96 Tattvas and the Lord who is beyond them and whose attribute is *undivided existence-intelligence-bliss, etc.*, will attain liberation in whatever order of life they may be, whether as hermits, ascetics, householders or students. There is no doubt of this.

Again in the same Upanishad the Lord says in the second chapter : By the right observance of the duties attached to their respective castes and orders of life, by religious austerities and meditations on Gayatri and other mantras, and by pleasing the good teacher, persons become endowed with the four-fold means of salvation. They are :

- I. The true discrimination between the eternal and the non-eternal, *i.e.*, the knowledge that Brahman, or the Infinite, possessing such privative attributes, as existence-intelligence-bliss, etc., is alone eternal, and that all else, from Saguna Brahman (the form side of the Infinite) termed Īs'vara, down to the very ant, are non-eternal.
- II. Indifference to the enjoyments that can be secured in this as well as in other worlds.

NOTE.

There are two kinds of enjoyments in the visible world, *viz.*, (1) those that are due to Prârabdha, and (2) those that are desired. There are also two kinds of enjoyments in the invisible worlds, *viz.*, (1) those in Heaven and (2) those in the world of Brahmâ. The aspirant for liberation is required to become indifferent to those four kinds of enjoyments, but it is no fault if the indifference to the first kind (*i.e.*, Prârabdha) is not at first cultivated, as it can be acquired only in the end by those who succeed in securing the bodiless liberation.

- III. The acquisition of the Six Virtues, *viz.*, (1) control of the internal organs ; (2) restraining and controlling the external organs ; (3) renunciation, or working without desire for fruits ; (4) endurance ; (5) faith in the Vedas and the teacher ; (6) keeping the powers of the organs settled in their respective centres and maintaining peace of mind.
- IV. Intense desire to secure the fifth and the highest liberation which is far superior to the four others that pertain to the form-side, *i.e.*, (1) attaining the abode of God, (2) remaining by the side of God, (3) securing the divine form, and (4) becoming one with God.

The above four-fold means should be secured by long practice. The Paingalopanishad teaches thus :

After having acquired the above-mentioned four-fold means, Paingala repaired to Yâjnavalkya, served him for twelve years and then asked that teacher to initiate him into the highest mysteries of Kaivalya or the fifth form of liberation aforesaid.

Yâjnavalkya said : O disciple ! Sat (or Beness) alone was before the creation of this universe. It is no other than Brahman (the Infinite) who is always free from the bonds of matter, who is Changeless and True, who is Knowledge itself and Bliss, and who is full, eternal, and one without a second.

As from desert, mother-o'-pearl, pillar, crystal, etc., would originate water, silver, person, colour, etc.; so, from Brahman the Infinite originated Mûlaprakriti (the root essence) having the form of the three gunas (vibrations) red, white and black in equal proportion and being beyond the power of speech (to define it).

That portion of the Infinite which is reflected in Mûlaprakriti is called Sâkshi Chaitanya or witnessing Intelligence. The same Prakriti, then undergoing change (evolution), became Avarana S'akti (or the

veiling power) called *Vyakta* * through the preponderance of *Sattva-guna* (or harmonious vibrations). That which is reflected in it (the *Vyakta*) is *Īs'vara* Chaitanya or the Intelligence called *Īs'vara*.

The said *Īs'vara* has *Māyā* under his control, is omniscient, and is the original author of creation, preservation and dissolution of the universe. He is the sprout of the tree of the Universe. He causes the whole Universe that merges into him, to manifest itself again through the karma of all creatures, just as the folds of a cloth are unfolded, and again through the extinction of their karma, he wraps it up. In him alone lies latent all the Universe, wrapped up like a cloth.

Then from the *Aparā S'akti* (lower prakriti) dependent on *Īs'vara* arose, through the preponderance of *Rajoguna* (active vibrations), *Vikshepa S'akti* (projecting power) called *Mahat*. That which is reflected in it is *Hiranyagarbha* Chaitanya.

Presiding (as he does) over *Mahat*, he (*Hiranyagarbha*) has a body both manifested and unmanifested. From the *Vikshepa S'akti* of *Hiranyagarbha* arose, through the preponderance of *Tamoguna* (inert vibrations), the gross *S'akti* called *Ahamkāra*.

That which is reflected in it is *Virat-Chaitanya*. He (*Virat*) presiding over it (*Ahamkāra*) and possessing a manifested body, becomes *Vishnu*, the Chief *Purusha* and protector of all the gross universe. From that *Ātma*, arose *Ākāsa* ; from *Ākāsa* arose *Vāyu* ; from *Vāyu*, *Agni* ; from *Agni* *Āpas* (water) ; and from *Āpas* arose *Prithivi* (earth). The five *Tanmātras* (rudimental principles)—sound, touch, color, savour and odour—are their properties. *Īs'vara*, the Author of the Universe, who wanted to create the worlds, having assumed *Tamoguna*, desired to convert the elements which were subtle *Tanmātras* into gross ones.

He divided into two parts each of these elements that were measured out for the creation of the gross universe, and having set apart one-half of each and having divided each moiety of the re-

* There are two readings in the text of this Upanishad. The Telugu Edition gives the word as *Vyakta* and the text of the author of this book too agrees with it. I have therefore followed it. The Devanāgarī (Bombay) edition gives the word as *Avyakta* which has been adopted in the first English rendering of this Upanishad published in the *Theosophist*. Prof. Max Müller (see letter published in the *Theosophist*, Vol. X., page 143) has rightly said that the South Indian texts of these Upanishads are "most correct and most useful."

maining half into four parts, made a five-fold mixture, each element having a moiety of its own original element and one-fourth of a moiety of each of the other elements, and thus evolved the quintuplicated elements and from them, the many myriads of Brahmāndas (macrocosms), the fourteen worlds pertaining to each of them, and the spherical gross bodies fit for the (respective) worlds.

Having divided the Rajoguna essence of the five elements into fourths, he, out of three such parts, created the Prānas (vital currents) having five-fold function.

G. KRISHNA S'ĀSTRĪ (*Trans.*).

[*To be continued.*]

THE CEYLON SOCIAL REFORM SOCIETY.*

PURSUANT to notice the public meeting in connection with the above society was held on 29th July at the Masonic Hall, Galle Face. The hall was crowded, and the proceedings were marked by much enthusiasm. Mr. Donald Obeysekera, Barrister, welcomed the gathering on behalf of the Organizing Committee, and on the motion of Mr. Nasserwanjee seconded by Mr. Peter de Abrew, Mr. Ananda Coomaraswamy was elected to the chair. Mr. Coomaraswamy then delivered the following interesting address :—

LADIES AND GENTLEMEN,—I need not say very much to introduce to you the Ceylon Social Reform Society, for I take it that most of you are familiar with its aims and objects. They are very clearly set forth in our manifesto which I will read in full as it is necessary to make it quite clear what we purpose to do.

One of our main objects is to unite the Eastern races of Ceylon by the common bond of Eastern culture and tradition. India is for all of us a holy land, even as Greece was to the Greeks and Iceland to the Norse and Palestine to the Jews. There in India, long before

* [A large and enthusiastic meeting was held in Colombo on the 29th July last, for the organisation of the Society here mentioned. We copy from *The Sandaresa* the very interesting speech of the Chairman, Mr. Ananda Coomaraswamy, without comment on a few of its exaggerations. Numerous other speeches were made and the organisation of the Society was completed by the election of suitable office-bearers. This movement is, without doubt, a good one.—Ed. note].

the present European races were born or even thought of, civilization had progressed far indeed. Bhagavad Gîtâ philosophers had penetrated farther into the mysteries of life than any other men by sheer force of intellect have ever done (save only the most recent). India has been for 2,000 years the source of half the inspiration of the West too. We have reason to be proud of the past; let it encourage us for the future.

What we are suffering from is distrust of ourselves, a horrible fear of what other people may think of us. Now the only thing that matters is what we really think of ourselves. There will always be people telling you how you shall think and act and dress and what you are to say and how you are to live, down to the tiniest trifle, meaning that you are to think and act and dress as they do. This in effect is what European opinion in the East does and says, but that is no reason why we should give in to it. Lord Macaulay's views expressed in 1835 in the famous Minute illustrate this point. To the people of India, the language of England was to be their classic language. It was to do for them what the study of Greek and Latin had done for the West. To him the demand for the teaching of English was imperative. Not only did it give access to the vast intellectual treasures of the past, not only was it likely to become the language of commerce in the Eastern seas, as it was in South Africa and Australia, but further, "a single shelf of a good European library was worth the whole native literature of India and Arabia!" How completely some of us have yielded to these views of Eastern culture is shown by the example of an educated Sinhalese gentleman who said to a friend of mine the other day, that "the Ceylonese would never progress or advance unless they adopt Western ways entirely, unless they become infused with the feverish energy and commercial keenness that is developed there, they would never get on. Let us," he said, "eat beef, wear trousers and be as good as they. For my part I only wish I could change my dark skin for a white one." Now I have heard there is a method of bleaching negroes in America, and I think this gentleman had better go there to be treated, and may do so without great loss to us. But, seriously, all of us are too anxious to progress and be civilized without considering what sort of progression and what sort of civilization we want. Either may be good or bad. Not all civilizations are worthy of respect, not

progression is in a positive direction. The civilization of the late Roman Empire was a progression backwards, till its final ruin by the Goths, one of whom was worth a dozen decadent Romans.

Take as another example, the progress of commerce in Europe. In the middle ages, Christian morality was inseparably bound up with business; it was considered wrong to accept interest for money lent; bad work of all sorts was punished, efforts were made to provide fair wages and so forth; much was done by the craft guilds in Indian towns. Sir G. Birdwood says, "the authority of the trade guilds in India has been relaxed to the marked detriment of those handicrafts, the perfection of which depends on hereditary processes and skill;" also "it is incontrovertible that the unrestricted development of the competitive impulse in European life, particularly in the pursuit of personal gain, is absolutely antagonistic to the growth of the sentiment of humanity, and of real religious convictions amongst men." In the middle ages in Europe greed of gain was especially condemned. G. M. Theodore Price made £1,000,000 in five minutes in cotton operations—ruin to how many? At the same time all manufactured articles had more or less of beauty, as is inevitable when work worth doing is so done by men that understand the art of living. It is now almost impossible to find any simple household article beautifully or even reasonably made. Is all this real progress? What are the salient features of Western civilization now? A state of society where money is lord of all. Money is the sole end of all human activity. No occupation pursued for the sake of its satisfaction, no work done because it is worth doing, but only for money. Indeed under the conditions prevailing, hardly any occupation is worth disinterested pursuit. The minute subdivision of labour (which you can hardly realise here—but say a pin is made in 10 operations, then one group of men must spend their whole lives doing and re-doing the work of making the 10th part of a pin, and then cannot earn more than enough to keep themselves alive from day to day, and have starvation or the workhouse before them in the end)—this subdivision of labour, the pressure under which it is performed, the feverish monotony, the wear and tear for ever unrelieved, has expelled from business the humane and ennobling elements. To maintain life, not to live, is the universal pre-occupation. The arts which depend on imagination, on leisure, on delight in the act of

creation have been displaced by new and monstrous forms of the arts of money-making. Literature is expelled by journalism, painting by photography, music by the gramophone [?] . . .

Frankly, I think civilization such as this is not worth living for its own sake. It is only endurable, but nothing is more certain than that no social organism can persist unchanged. Change whether gradual or violent is inevitable, it may be for the better, it may well be doubted if it could be for the worse : meanwhile it is the unworthy, not the most worthy element of this civilization that we imitate in asking, will it pay? There are not lacking men in Europe who know all this only too well, and protest as best they may ; but they are the last men we know or hear of in Ceylon ; and it is inevitable that we should comê in contact with the most commercial section of European Society, since few Europeans come here save to make money and be gone again. Is *this* then a good time to imitate, as we do, the most superficial, and least admirable features of the last changing civilization, features which reflect all the uncertainty and all the materialism of ideals current in the West? No, it is not only undesirable, but impossible for us to consistently westernize ourselves ; do not let us try. Change is inevitable ; for example, the caste system is breaking up, as it is meet it should, now that its days of usefulness are well nigh ended ; but we are not likely to do more for a long time yet than to replace a social religious caste system by a *social money* caste system, which is very much like jumping out of the frying pan into the fire. However, it will be a step on the path of progress perhaps ; it is true often enough that "ill were change were it not for change beyond change." Change then is inevitable but it cannot profitably closely follow Western lines ; do not let us try to force it there. A man born with a talent in one direction will not succeed in the opposite. Empires wax and wane and long before this *Kalpa* ends, Eastern nations will yet have a great part to play. Let us then become worthy both of the past and of the future. You throw all this aside for the sake of present material gain, but be assured that as you sow so also shall you reap ; he that soweth the wind shall reap the whirlwind—which in other words is *Karma*. A nation of men despising their own language and institutions will assuredly perish. Do not let it be so with the Eastern nation of Ceylon. Neglect of language and literature means severance from all

the glorious past, all the men who have made the name of Ceylon great. I cannot say how important I feel it that our sympathy should grow continually wider, and that we should be able to feel and realise past generations of men just as we do the present, sorrowing for them when they failed and triumphing with them when they prevailed. We cannot live truly or manfully without a wide sympathy—and will a smattering of commercial English give us this? Let us strive to be worthy of the past, so that some amongst us may be of the fellowship of the great; and let us strive to be worthy of the future so that our children may not despise us.

ANANDA K. COOMARASWAMY.

DURGĀ PŪJĀ. *

“WHY DIDN'T HE HAVE THEM TETHERED SOMEWHERE ELSE?”

THIS is Bengal, A.D., 1905, October 2nd. Beneath my room, on the lawn, five little black male kids are bleating plaintively. In a day or two (or three) their five little black heads will be cut off to please the Goddess—their mother, and ours—the great Life-Power at whose shrine the holy Ramkrishna worshipped.

Did I say they were bleating? One of them is not bleating. There is no quaver in his voice, and it sounds like an infant's wail. When I shut my eyes and listen, it is N.'s youngest son I see, † a dear gentle little fellow, with his head hanging on one side half cut off, looking at me with wistful questioning eyes that seem to ask, “*Why has papa done this?*” And when I walk out on the terrace and look

* To avoid all misconception at the outset, let me state clearly that I am not in any way going to criticise the worship of Durgā or Kālī. I merely wish to propound the two following questions: “Is the public shedding of the blood of goats and buffaloes *an essential* of such worship?” and “Is this ritual slaughter of sentient beings compatible with the worship of celestial entities as conceived by an intelligent and educated man?” I myself cannot see how they can be answered otherwise than in the negative, and I am not an exception in this respect, since, in this province, the Durgā Pūjā is, in many families, celebrated without bloodshed. But on the other hand a large number of educated Bengalis, and among them well-known members of the T. S., have goats and buffaloes slaughtered in their houses as an act of worship. They must surely have strong *reasons* for justifying a rite which undoubtedly appears highly obnoxious to the immense majority of their thinking fellow-men. *What are those reasons?*

† N. is my friend, at whose house the kids are to be sacrificed.

down at the intended victims, they look up at me with the self-same anxious, puzzled, questioning expression in their eyes.

And my friend N., what does he think of it?—As far as I can see, the main factors are family tradition, respected ancestors, the family priest and his influence, and.....what people might or might not say—all this blended with a good and truly self-sacrificing man's devotion to the Goddess whose shrine belongs to his family and stands just opposite his house on the other side of the lane. But does he, can he think that the Goddess whom he worships with the devotion of a good, intelligent man, nay, of a student of.....Theosophy ;* does he think that such a Goddess truly requires the blood of those five little black kids? Who knows? I, for one, do not know—I only wonder. 'Tis a queer world we live in, when all is told, and I feel very ignorant.

October 4th. *Eight* little black male kids are bleating down there on the lawn. The mother of the universe would not, so it seems, be content with five.

For three days I have been meditating off those little black kids. Curiously enough, I feel practically no emotion. On previous occasions the thought of this butchery under the garb of religion made me feel more or less indignant. But now I find myself writing an article instead, for the first time in my life. Transformation of energy, our scientific friends would say (*vide* sub-title).

Yesterday I tried to find out what Theosophy—beg pardon! what theosophical writers—had to say on the subject of blood-sacrifices.† The “Secret Doctrine” (or at least its *Index*) yielded *nil*; the “Key to Theosophy”, *ditto*. In “Five years of Theosophy” there is one reference, on p. 54, concerning the propitiation of evil elementals by sacrifice, among Kolarian aborigines in Chota Nāgpûr. “This [sacrifice] ranges from a fowl to a buffalo, but . . . the pouring out of blood is an essential ‡”

In his “Apollonius of Tyana,” G. R. S. Mead tells us ¶ how that sage, in his world-wide travels, everywhere set his face against blood-sacrifice, and substituted as an offering cakes of frankincense mould-

* N. is an old member of the T. S.

† I shall be thankful if further references to modern theosophical literature can be pointed out.

‡ Italics mine.

¶ P. 98.

ed in the shape of the animal. * If the 'barbarous West' was ready for such a reform in the first century A.D., what of the leading province of India in A.D. 1905?—True, the Buddha did the same in India six hundred years before Apollonius. But that was very long ago, and things have changed since. Besides, are we not told that He was nothing but a mischief-maker, an '*empêcheur de danser en rond*' as the French say, one who spoils the dance, a marplot?

The same author (Mead), in his "Notes on the Eleusinian mysteries," † tells us that in those days "each of the candidates sacrificed a pig for himself;" but as thousands of candidates were initiated together every year, the spectacle of this crowd of aspirants, each leading a squealing piglet by a string (or did they carry them in their arms?) can better be imagined than described, at all events by such a music-lover as Mr. Mead. He therefore hastens to conclude that "the 'pig' sacrificed was most probably a small model in clay or metal" †—the 'pig for himself' evidently symbolising for each candidate the pig *in* himself.

"The Great Law," by 'W. Williamson,' in the chapter on 'Sacraments and Blood-Covenants,' brings together some interesting information concerning primitive blood-rites. ‡ Here, according to one authority quoted, the primitive sacrifice "is *not a gift to the god*, ¶ but a Sacrament, in which the whole kin—the god with his clansmen—unite." The god's life is believed to take up its abode in the animal, especially in the blood; the animal is slain and its warm blood and quivering flesh are hastily devoured by the worshippers who thus share in a common life. "The sharing of a common substance as food, unites those who partake of it in a common life; it makes them part of one another; they incorporate one another's substance. This is the significance of eating 'things sacrificed to idols' the idol is supposed to have partaken of the meat, and those who afterwards eat of it, share by that act the idol's life; they partake of his substance." All this is extremely interesting, however gruesome. Raise your notion of God from the savage man's blood-thirsty elemental to a budding conception of the

* Such a precedent ought to appeal to those who believe in a direct connection of this great Adept of the West with the Source whence they derive their own inspiration to-day.

† *Theosophical Review*, Vol. xxii, p. 150, and foot-note.

‡ pp. 168 *et seq.*

¶ Italics mine.

great Life which pervades the universe, purify the form by substituting the fruits of the earth for the flesh and blood of sentient beings, and you have the sublime Sacrament of Communion as practised—but alas how little understood!—by millions of Christians to this day.

Unfortunately, as concerns the Durgā Pûjâ, this can be, I fear, but an interesting digression. Indian sacrifice seems to be primarily a 'gift to the god,'* not a sacrament, and, as far as I can see, the concept of communion *in connection with ritual sacrifice* seems to be lacking in this country. Communion there is, and in the highest sense, for is not this the land of Yoga? But communion here is 'veda-anta'; it begins where ritualism ends. The permeation of ritual forms by the mystic ideal seems mainly to have been the keynote of ancient Egypt, not of India. Of course there may be exceptions, and we are told † that "Janaka and others, while practising 'karma,' remained fixed in supreme perfection" (which of course implies communion in the highest sense). But the very fact that they are pointed out to us as laudable exceptions, confirms our general contention. Besides, 'karma' is susceptible of a very wide range of interpretation. On the other hand it is clear to every student that all the great Indian teachers of the present world-cycle, S'ri Krishna, Buddha, Shankara as well as the later saints, Nânak, Tukarâm, Kabir, Chaitanya, Ramkrishna and others, followed by the most diverse sorts of people in this land, showed the goal to be attainable by knowledge, devotion and conduct, quite apart from any ritual form of sacrifice or even worship. ‡ Sacrifice in this country is essentially 'Sakâma,' *i.e.*, with an object in view—save in its highest form when it is done as pure duty.

But here I am digressing more than ever, for all this refers to Vedic sacrifices, in which *fire* is the essential, the very 'mouth' of the gods that are being fed to secure prosperity and happiness to the worshipper. The offering, of which *ghee* (clarified butter) is the only constituent derived from the animal kingdom, is poured into the fire; its material elements are disintegrated and the subtle essence alone is said to be absorbed by the god. Whereas in the Durgâ Pûjâ, when animals are killed, neither flesh nor blood is given to the fire. There

* In its highest form a *free* gift, not a barter.

† Bhagavad Gîtâ, iii, 20.

‡ Hence their value as Teachers to the world at large.

is only a cutting of throats and a spilling of blood, the flesh * being afterwards cooked and eaten. Hence this practice of goat and buffalo slaughter does not seem entitled to claim any connection with the pure rites of Hindu worship. What would our educated Bengali Theosophists † think, or feel, could they be made to realise that this element in their chief religious ceremony may connect them more closely with the devil-propitiating Kolarian aborigines mentioned above than with the Aryan Hindus of whom they claim to be the proud descendants ?

Yesterday evening a brother Theosophist came to see me ; a well-read, thoughtful man, the headmaster of a large school somewhere up in North Bengal. I asked him what he thought of this (literally) bloody sacrifice. He said he didn't approve of it at all.

Our conversation brought out many points of interest concerning this devotional slaughter, and other aspects of Tāntrikism as well. We both agreed that for a man habitually given to lust and cruelty, there might be some purpose in practices that made him repeat with devotional intent acts of cruelty or sensuality usually performed for selfish ends only. ‡ Some reaction of the higher on the lower forces might thus be initiated, the struggle for supremacy begun which would gradually lead to the transformation of the lower emotions into higher ones, of lust into love, of objective other-immolation into subjective self-immolation and so forth. Thus if a yearly Durgā Pûjâ were instituted in English country residences for the special benefit of that class of sportsmen whom Miss Ward has recently been writing about in the *Theosophical Review*, it might possibly tend to their ultimate improvement. But to see the mild Bengali gentleman, who all the year round eats nothing stronger than fish, suddenly turn butcher, and slaughter and devour whole herds of buffaloes ¶ and

* Of goats only.

† Of course I allude only to those who worship with bloodshed. Also I should not like to interfere with elementary souls who may be benefited by such forms of worship and to whom a higher ideal would not appeal.

‡ Note that such Tāntric practices, whether right or wrong, would in any case be private, whereas the Durgā Pûjâ is essentially a public ceremony. Think of young girls and boys attending this butchery !

¶ Here I must apologise. Only the goats are eaten. The buffaloes are slaughtered and their blood runs all over the place, and the carcase is finally thrown away..... which, in the opinion of some people, may deprive the whole business of its one redeeming feature ; the eating of the animal being at least its consecration to some practical use.

goats in honour of the mother of all beings, seems rather queer to the unsophisticated looker-on.

One of my arguments was, that if Durgā is the Mother of all beings, she is of course the mother of all buffaloes and of all little black male kids. Hence buffaloes and kids are *hers* all the time, and I wonder what business my friend N. has to snatch away those eight little creatures from the All-Mother's physical household to thrust them, surely without their consent, upon Her astral care. What does the All-Mother think of it ?

“ I will take no bullock out of thy house, nor he-goats out of thy folds.

“ For every beast of the field is mine, and the cattle upon a thousand hills.

“ I know all the fowls of the mountains ; and the wild beasts of the field *are* mine.

“ If I were hungry I would not tell thee : for the world is mine and the fulness thereof.

“ Will I eat the flesh of bulfs, or drink the blood of goats ?

“ Offer unto God thanksgiving ; and pay thy vows unto the most High :

“ And call upon Me in the day of trouble : I will deliver thee, and thou shalt glorify Me.”

“ But, my dear sir, this is put in the mouth of Jehovah, the tribal god of the ignorant, barbarous Jews. What have we, enlightened Bengalis, to do with...”—What Jehovah has said will Durgā unsay ? —the Durgā of the Theosophists of Bengal (the leading province of India) in A.D. 1905 and 29th of the T. S. dispensation ?...

Or is there a grain of truth in what some of our opponents say, that Theosophy, with its unrestricted freedom of interpretation, encourages the maintenance of outworn superstitions and is a bar to human progress ? The old, old story over again. *Dhūmena āvriyatē vahnir yatha...*“ As fire is enveloped by smoke, as a mirror by rust,thus is the Wisdom enveloped by that perpetual foe of the wise man, in the form of desire, insatiable.” *

* Bhagavad Gītā, iii, 38, 39.

And here let me add to my list of Theosophical references a weighty one which goes straight to the point. My visitor yesterday told me that there is a published lecture by

But I am digressing again. This argument, that animals already belong to God, therefore offering them to Him (or Her) is at best futile, is, my visitor told me, precisely what the Vaishnavas * of this province urge against the practice of religious slaughter. And it is obvious enough : either the object of worship is really an aspect of God, and this blood-spilling is an absurdity or a sacrilege, according to the worshipper's lesser or greater power of understanding ; or that object is a mere blood-thirsty elemental, and then, of course, the "pouring out of blood is an essential," and.....our educated brother may stretch out a hand to his aboriginal Kolarian kinsmen mentioned above.

F. T. B.

(To be continued.)

REVIEWS.

THE PROBLEM OF INSANITY.

FROM A THEOSOPHICAL POINT OF VIEW.

[I have been given for review a French volume entitled : *La Folie, ses Causes, sa Thérapeutique—au point de vue psychique : Insanity, its Causes and Treatment—from a psychic point of view*, by Th. Darel. The book is highly suggestive, though somewhat obscurely worded. But Dr. E. Gyel, M.D., has written for it a Preface in which he sums up the main views of Mr. Darel in such a clear and interesting way that I have been tempted to translate it almost *in extenso*.

There is a striking parallel between the evolution of lunacy

Mrs. Besant, in which she says that she had rather see the Pûjâ done away with altogether than performed with this accompaniment of bloodshed. I should like to know the title of that pamphlet. Will the editor kindly supply it if he knows?

My 'authorities' are necessarily very incomplete, but, as they stand, Apollonius of Tyana, Annie Besant and.....'Jehovah,' with the Buddha looming in the background, seem to form a somewhat heavy tetrahedron for any 'Theosophist' to upset.

* It is well known that Vaishnavas abhor animal sacrifice. In this province, like nearly all Bengalis, they celebrate the Durgâ Pûjâ, but their ceremonies are bloodless. Other people are content with substituting for the goat a water-melon or some similar 'understudy,' which is conscientiously cut in two with a stroke of the sword. Some elementals must be vegetarians—as others, no doubt, are teetotalers, Will Mr. Leadbeater investigate this if he ever finds time to do so?

through the 2nd and 3rd stages mentioned below, and the evolution of the ordinary man through the *post-mortem* stages of astral disintegration as described by occult investigators. Dementia might almost be defined as an astral 'shell' in a yet living body.* In both cases the control of the ego is inhibited—abnormally in lunacy, more or less normally after death—and the astro-mental constituents group themselves around the most preponderant centres of force in the astral vehicle. These, in lunacy, have ousted the powerless ego from his seat in the perceptual and motor centres of the brain ; after death, they have taken control of the counterpartal centres in the astral brain, the ego having withdrawn—or being unable to keep—his hold on them. In both cases the stored-up astro-mental energies work themselves out until they are exhausted. And in fact, from what psychics report, the carryings-on of ordinary people at most stages of their progress through ' Kâma-loka ' are such as would, down here, be characterised as sheer lunacy. Little wonder, then, that some investigators—of no mean standing, too—refrained from giving them the name of human *souls*.

The method of treatment suggested by Mr. Darel runs along the lines of harmonious influence, music, sympathy, magnetic treatment, pure air, water (not as brutally applied nowadays, but as a sedative), and the patient, sustained endeavour to help the ego to reorganize his rebellious adjuncts around some point of interest, artistic or intellectual.—F.T.B.]

There is no sight more saddening than that which a madman presents ; there is none, besides, which seems more baffling when viewed from the standpoint of our hopes of individual immortality.

Easy, indeed, is the triumph of the materialist when he brings forward in support of his theories the lamentable series of the phases of lunacy : first, the loss of reason, of conscious control ; then little by little, most often in an irresistible sequence, the weakening and disgregation of the mind's constituent elements, the gradual and irremediable annihilation of the faculties of the soul—of the soul itself.

We are forced to acknowledge it : the opposing arguments of traditional theology and metaphysics, void of all positive basis and so utterly inefficient when they are not upheld by unquestioning belief, remain powerless in the presence of these verified facts.

Yet this disheartening outlook is, if we may believe what our author says, nothing but a result of our ignorance of the essential

* See " The Astral Plane," by O. W. Leadbeater, ed. 1900, pp. 38, *et seq.*

factors of psychological activity ; and a most complete and satisfactory understanding of insanity can be derived from the grand philosophy of the more recent schools that teach of immortality.

Our ignorance, alas, cannot be denied. We do not know what insanity really is. Its so-called causes : insanitary surroundings, overwork, sorrows, etc., are purely accidental and accessory, forming the commonplace etiology of all chronic diseases ; but the real and essential causes totally escape us. The most minute anatomical researches, both with and without the microscope, fail to enlighten us : the only lesions observed, in the final period of *dementia*, * are but indications of atrophy, consequences and not causes.

A commonplace etiology and pathogeny, a fruitless pathological anatomy, both unable to furnish us with a clue to the riddle : this is all modern science has to offer us.

Will the science of the future be more fortunate ? Yes, our author answers, if it will seek the solution where the solution really lies, *i.e.*, elsewhere than in the cell-tissue of the nervous centres. No, if it obstinately seeks to discover it purely and simply in the psycho-anatomical correlation.

This may indeed be the pivot on which the whole question turns.

The psycho-anatomical and psycho-physiological correlation of which materialistic science has made a dogma seems very far from possessing the importance ascribed to it at first. For, although it is true that every lesion of the brain necessarily gives rise to serious psychical disturbances, *the converse proposition is not true*, since psychical disturbances varying in degree from hysteria to insanity are accompanied by no appreciable lesion of the nervous centres.

It may, to be sure, be objected that such lesions possibly do exist without our being able to detect them ; but this is only a groundless and improbable hypothesis.—Besides, not only in pathology do we find such lack of correlation. Ordinary psychology—the psychology of normal states—gives us numerous examples of this, such as the well-known observation of valuable subconscious work, sometimes even showing the stamp of genius, accomplished during sleep, *i.e.*, *while the brain is at rest*.

But abnormal psychology especially, of which the study has barely yet begun, seems destined entirely to ruin classical physiology. None of the phenomena called 'psychic'—whether of hypnotism, extrusion

* Dementia is the final period of insanity, in which unconnected and imperfectly defined ideas chase each other through the mind. (Annandale's Dictionary)—F.T.B.

of the double, multiple personality, action at a distance, thought-reading, telepathy or mediumship—none of these can logically be ascribed to the mere working of the nerve-centres.

On the contrary, what we do find in this field of research is the isolation of bodily and mental constituents respectively. We see an 'intelligence-force' * which inheres in the human being, and is nevertheless so little dependent on the body that it is able to part company with it and to perceive, think and act independently of sense-organs, brain and muscles ; which, moreover, is more active in proportion as it is more thoroughly separated from them and as the body is steeped in profounder sleep, in more complete annihilation !

We therefore see no reason to doubt that these questions, when more thoroughly investigated, will lead to, and establish on an irrefutable basis, the following conclusion : *The psycho-physiological correlation is but relative and momentary, and the brain can therefore be but an instrument.*

Then only shall insanity be understood.

Without waiting for the time when the slow process of scientific investigation shall yield its fruit, Th. Darel has, in this work *wholly founded on intuition*, endeavoured to cast some light on the pathogeny of insanity. A few words about the general drift of this volume and the ideas which it suggests will not, I think, be out of place.

This is a work based on the philosophical views that are the natural outcome of 'psychism,' the essentials of which are the same, differences of detail notwithstanding, in the several schools that teach of immortality and claim connection with the new science.

A well-known teaching of these schools is that the human ego passes through an immense alternating series of incarnate and discarnate periods, *i.e.*, of aggregations and disgregations of the subordinate elements in which he clothes himself and which constitute his successive personalities.

The incarnate being is a complex aggregate of elements, identical in their essence, but differing in their objective modes of manifestation. The gross or material, fluid or subtle, and mental principles in man are each made up of immense aggregations of elementary principles, or monads, indestructible particles of the world-soul, in diverse stages of evolution. The whole is grouped around the central ruling monad, soul, or individuality, or real ego. †

* A 'something' possessing consciousness and capable of dynamic action.—F. T. B.

† The student will find it interesting to compare this with Goethe's conception of the soul. See article in the *Theosophical Review*, Vol. XXXIV, p. 489—F. T. B.

The ephemeral groupings, of which the appearances of things are wholly made up, leave on the immortal monads an imprint, a memory, whereby their *consciousness* gradually develops.

Man is a highly complex aggregate of monads at very diverse stages of evolution, from the ruling monad down to those that make up the material cells of his body.

The equilibrium of such a complex aggregate must needs be easy to disturb ; and *insanity*, i.e., *the inhibition of control from the centre, results from a rupture of equilibrium between the soul and the mental elements, or between the mental, and the astral and material, elements.*

The causes whereby a man is predisposed to insanity are all traceable to a lack of affinity between the ego and its subordinate elements ; which lack of affinity may result from defective external conditions of life, but proceeds more often from heredity or from defective conditions in the incarnation itself. * Thus the soul, from the outset, has imperfect control over the mind, and the mind over the vital energies. Then let various secondary causes supervene, such as overwork, high living, sorrows, bad education, gloomy suggestions, intoxication, infection and so forth, and these causes, acting upon an already unstable equilibrium, may be strong enough to make it a good deal more defective yet.

Thenceforward whatever affinity still subsists between the constituent principles will gradually become weaker and weaker ; the constant assimilative renewal of organic, subtle and mental elements will grow more and more defective ; and at a given moment, more or less suddenly and under the influence of some commonplace happening, the equilibrium will be definitely upset and insanity established.

Thus the initial phase of insanity—fortunately the only phase for the greater number of those who are predisposed to lunacy—is marked by the unstable mental equilibrium mentioned above, and which is of such frequent occurrence. It consists of *the diverse forms of neuropathy, and above all hysteria* : Conditions in which the central control of the ego is clearly inadequate, though not totally inhibited.

Manifest insanity will be due to the total or quasi-total lack of central control. What happens in this second phase ?—The mental constituents, rid of the control of the ego, *have a tendency to become subordinate to the predominant elements amongst themselves*, to those that were most powerful in normal life. These predominant elements will frequently be thoughts of distrust, of cruelty, of aggressive hatred,

* That is to say in the building of the sheaths round the ego—F. T. B.

for which the ever-increasing difficulty of the struggle for life accounts : hence the *mania of persecution* or some form of hypochondriacal mania will most naturally supervene. A yet narrower co-ordination may take place around some former preponderant passion ; and we shall then have *political, religious, erotic mania* and so forth.

Later on, the third phase, *psychic disgregation*, sets in. Co-ordination around the predominant mental centre becomes incomplete, there are gaps in the faculties ; the intellect as a whole is not only perturbed, but lost, and the whole being seems to sink in *dementia*.

In this period, marked anatomically by the atrophy of the brain-cells, the raving becomes *senseless and puerile*, whether the dominant factor be megalomania or hypochondria. Mental insanity at this stage more or less resembles the organic insanity of general paralysis.

In the several stages of insanity, the special symptoms or aspects of the disease are quite as easy to understand. Hallucination, for instance, is the natural outcome of decentralisation, of mental exteriorisation (objectivation) due to failure of the inner control. Mania and melancholy are but *pure and simple anarchy of the mental constituents*, which are thrown into a state of abnormal excitement or depression by superadded toxical disturbances attacking the brain-cells—and so forth.

Such is, briefly put, the synthesis of insanity, as gathered from the book of Th. Darel.

E. GYEL, M. D.

THE SAYINGS OF SRI RAMA KRISHNA PARAMAHAMSA.

The second edition of this well-known book issued from the *Brahmavadin* Office contains 646 of his pithy sayings, whereas Professor Max Müller's edition contains only 394. The book is priced Re. 1 and can be had of the Manager, The Theosophist Office, Adyar, or *Brahmavadin* Office, 14, Baker Street, Black Town, Madras.

A GUIDE TO ASTROLOGY edited by S. C. Mukhopadhyâya, M.A., (*The Light of the East and New Age* publication series). Price annas twelve. For copies apply to the Manager, Theosophist Office, Adyar.

FOLK-LORE OF THE TELUGUS is a collection of forty-two highly amusing and instructive tales, by G. K. Subbaramiah Pantulu—published by G. A. Natesan & Co., Esplanade, Madras. Price annas four to subscribers of the *Indian Review* and annas eight to others.

BRITISH WOMEN THROUGH INDIAN SPECTACLES, by Dr. D. S. Ramachandra Rao, M.A., M.B. (Edin.), a reprint from the *Mysore Review*. Price annas four.

Also, received with thanks : "The Book of Generation, and other Poems," by Adair Welcker (in MS. but bound in cloth) ; "Outline of Policy and Work of San Francisco Lodge, T. S. ;" and the following small but very useful pamphlets reprinted from *The Arya* : "Ancient Sanitation in the light of Modern Science," by Col. W. G. King, I.M.S., Sanitary Commissioner, Madras—price 4 annas ; "Personal Cleanliness," by P. S. Chandrasekar, Assistant Professor of Hygiene, Madras Medical College—price 2 annas ; "Drinking-water and Health," by the same author and at the same price.

"Aryabhata, or the Newton of Indian Astronomy," by T. Ramalingam Pillai, B. A., is a very small pamphlet reprinted from the *Indian Review*—price 4 annas to its non-subscribers.

Our friend Mr. G. E. Sutcliffe, of Bombay, will please accept our thanks for his printed article on "Theosophy and Modern Science."

Our thanks are also due to Mrs. Marie M. Higgins, for her "History of the Musaeus School," a boarding school for Buddhist girls, which has done much good work for these girls in Ceylon. This school was founded by Mrs. Higgins, nearly 12 years ago, and deserves the sympathy and aid of those who desire to advance woman's education in the East. Received also from Mrs. Higgins the "Rules and Regulations of the Ceylon Social Reform Society," of which she is an Honorary Secretary. The speech of the President of the Society, at its organization meeting is published in this number of the *Theosophist*.

"Wat is Theosofie," is a nice looking little pamphlet from our Amsterdam head-quarters.

SPRING OF ETHICS, BY TARAKAD V. SREENIVASA AIYAR, F. T. S.

One hundred and eight thoughts that have come to the writer in quiet moments, and have been duly noted as helpful to himself ; and published in the hope that they may also be useful to others. S.

MAGAZINES.

The Theosophical Review for October has an opening article by Ian Mör, in which is portrayed, with delicate touch, the comparative merits of the writings of those two poetic mystics, W. B. Yeats and A. E. (George Russell), numerous stanzas from each being quoted by way of illustration. In "A Future St. Francis," Miss Elizabeth Severs pictures, in imagination, this most lovable of all saints transferred to the twentieth century ; and thinks that, under the changed conditions now manifest—church doctrines being subjected to such searching criticism, attack, and denial, both within and without—he would find a better field for work. She says : " Science is beginning to sort its facts and theories into a coherent whole, and sees all Nature as an orderly expression of Law moved by a conscious Power," and, in consequence of this, she thinks that St. Francis might now " be able, in preaching spiritual truths, to point to his own experiences and those of others, to prove his case, without being considered fool or knave." She would " place him in the East, the true home and birthplace of religions." Mrs. Besant contributes an excellent article on " The Destinies of Nations," and points out that a " great world-drama is not written by the pen of chance but by the thought of the *Logos*, guiding his world along the road of evolution." These great dramas are " full of parts which are to be played by the nations," but " the vast machinery for bringing together the parts and the players is found in the hierarchies of superhuman Intelligences recognised in all the religions of the world..." Michael Wood contributes an article, unique in literary style, on " The Mystery of the Godhead." A. B. shows how " The Spiritual Life-wave " is working in western civilization in different ways, and how various movements, indebted to Theosophy for their origins, are in progress for the bettering of humanity. Mr. Mead gives us one of his best articles—mind-expanding and ennobling—entitled " The Immensities." We quote a few sentences :

The universe is no more measurable by size as the infinitude of greatness, than it is by size as the infinitude of minuteness.

As there is no conceivable end to the vastness of things, so is there no imaginable limit to the smallness of things. Thus are there immensities of smallness as there are immensities of greatness.

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As, then, there are universes without, so also are there universes within ; as there are heavens without, so too are there heavens within ; as there are suns without, so are there suns again within.

The " Watch-Tower " items are important, and " Flotsam and Jetsam " and Correspondence are of interest.

Revue Théosophique : The September number contains an article on the "Social Problem," by M. Revel, one of the best educated and most thoughtful of our French colleagues. It is to the great profit of our movement in France that during the past two or three years, several writers and speakers of the first rank have come before the public in defense of the ancient teachings. Mrs. Besant's "Genealogy of Man," and Mr. Leadbeater's "Vegetarianism and Occultism" follow Mr. Revel's essay. A dissertation by Juliette Hervy closes the main text of the number.

We are pleased to see that the translation of the Upanishads by Messrs. Mead and Chattopadhyaya has been translated into French by M. Marcault. This is the second translation into French of an Upanishad, the only other one having been that of the Brihadaranyaka, by Hérold. The head-quarters of the Society re-opened for the Winter season on the 5th October. In translating the present writer's paragraph in our August number, about the 73rd birthday anniversary of Col. Olcott, the Editor of the *Revue Théosophique* says :

"Our greatest desire is that we may preserve for many more years such a President who is the friend of all who know him."

In *The Vâhan* for October we find an illustration of the exceptional erudition of Mr. Mead (which, though not sufficiently appreciated in the present age, will receive its just reward of merit in the future) is shown in his choice of subjects for the course of lectures he is to deliver at 28, Albemarle St., in November, which are the following : "The Initiation of Tat ;" "The Initiation of Hermes ;" "The Hymns of Hermes ;" "Thoth the Master of Wisdom—" under the general heading of "The Gnosis of Egypt in Greek Tradition."

De Theosofische Beweging (the Theosophical Movement). We are not surprised to see that activity prevails about the whole Netherlands Section, including the Lodges in the Dutch East Indies. For the Dutch people, when they take hold of a thing do it in 'dead earnest.'

The Lotus Journal for October is very instructive. The article by Mr. Leadbeater—"The Yellowstone Park"—is remarkably interesting for young people (as well as older ones) and is accompanied by a very beautiful coloured illustration of 'Minerva Terrace,' in this park. The other papers, "October," by W. C. Worsdell ; the continuation of "St. Francis of Assisi," by E. M. Mallet ; "The Keeper of Labels," by E. Curtis-Plim ; and the "Story from the Philippines," are all valuable contributions.

Broad Views, for October, opens with a paper on "The Lingering

of Coercion in Ireland," by Major-General Sir Alfred Turner, K.C.B. The Editor's paper, on "A Theory of Dreams," clears up some of the difficulties connected with this subject. "Socialism from the Occult Point of View," by the Rev. Arthur Baker, and the notes following it 'by an Occult Student,' are very interesting. Professor Darwin's views in relation to the Moon are shown to be wholly at variance with the conclusions of the occultist on this subject. Philip Sydney writes a somewhat critical article on "The British Museum," and the 'psychical puzzle' noted in "Vision and Visions," by J. H., is made reasonably clear by the "Note by an Occult Student," which is appended.

Theosophy in Australasia, and *The N. Z. Theosophical Magazine* are doing excellent work in their respective localities. The articles which they contain are pointed, practical and helpful. The September number of each is up to the usual standard.

Mind, our ever welcome American exchange has, in its September issue an abundance of interesting matter. It announces a reduction in price, from \$2.50 to \$1.50, to commence with the November number. This will, no doubt, have the effect of largely increasing its subscription list, by bringing it within reach of many of more moderate means, and thus widening its sphere of usefulness.

East and West : This magazine maintains its reputation well, and provides its readers with a choice and varied collection of articles. There may be mentioned "The Religious Philosopher as a Social Harmoniser," by Mrs. Mary Everest Boole ; "The Swadeshi Movement," by Rai Bahadur Lala Baijnath ; "A Modern View of Miracles," by Mr. H. Bellyse Baildon, M.A., F.R.S.E. ; "Could India Stand Alone," by Deputy Surgeon-General Sir James Thornton, K.C.B., M.B.

The Theosophic Messenger for September publishes the remainder of Mr. Mead's vigorous and sympathetic words "Concerning H. P. B.," and has a good article on "Vegetarianism," by Miss S. E. Palmer, for the followers of that system of diet to ponder over.

Light, *Theosophy in India*, *The C. H. C. Magazine*, *The Light of Reason*, *Notes and Queries* and *The Arya*, all deserve favourable mention.

Theosophia, *De Gulden Keten*, and *Theosofisch Mannblad* are also received, but the language is beyond the limits of our comprehension.

The Advaita—a monthly magazine and review devoted to Aryan philosophy. We are in receipt of the first issue (September No.) of this new contemporary which is full of interesting reading matter, and we wish it every success. Annual Subscription, Indian, Rs 2. Foreign, 5s.

CUTTINGS AND COMMENTS.

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

A writer in *The Christian World*, for May 25th, treats of the relation of psychic phenomena to religion. "Religion and Psychic Phenomena." After touching upon some theories as to the origin of religion he continues :—

'A curious change is coming over opinion. Thirty years ago the dream and ghost theory was being urged as a disparagement of the religious position. The spiritual concept was shown as a product of savagery, and that seemed enough to dispose of its claims. But the modern thinker demands, "Why is it that among all the races of mankind, civilised and uncivilised, there has appeared, and has survived, the belief in a life after death?"

'We have in fact on this subject reached a new position. For the first time in history the question of apparitions, of psychic phenomena in general, has been taken up as a branch of science. Our age wants to know, and is on the track of knowing. It is collecting the evidence that has floated down the ages, and is examining it with a new eye. It is boldly entering this dim region in search of its laws. The frame of mind which dismissed the ancient stories with a shrug, is recognised not as science but as ignorance. The researches of a Crookes, of a Myers, of a Gurney, of a Rochas, of a Gabriel Delanne have brought within our view a mass of facts which are as solidly based as they are wonderful. With many of these explorers the existence of an ethereal body within the material, which can be exteriorised under certain conditions, is held as proved. Sir William Crookes has taken photographs of these materialisations. M. Rochas speaks of an externalised consciousness which feels a touch or a pin prick. Swedenborg communicated messages from deceased persons to relatives on matters of fact which were found to be accurate in every detail.

'But if this body of evidence is to be accepted as containing at least a nucleus of fact, what is the relation of it to religion as we know it? The relation is very evident and very immediate. One single message from the unseen world, and that unseen is proved as actual. One demonstration that the soul can act outside the body, and the question of its survival of death has entered on a new phase. Man is here shown to be a spiritual being in a spiritual universe, and the difference is immense. The thought of a continuance of being is, and by the constitution of human nature must necessarily be, one of the great religious motives. Moreover, the facts won in this research carry so much that is intimately religious with them. They are in accord with all the soul's aspirations, when it is at its highest.

'Finally, it is on the great fact of the spiritual world that the New Testament rests. Its whole implication is there. That the visible is the vestibule of a great invisible; that the material is symbol of the immaterial; that body is for the sake of soul; that earthly conditions are for the working out of Divine conclusions; that death is but transition; that the spirit in which we are now doing our work will show itself in consciousness a thousand ages hence; these are parts of Christ's Gospel and these are carried also in the facts offered us to-day.'

* * *

In a remarkable leading article, which is attracting considerable attention here, the *Vossische Zeitung* dwells on the continuous spread of Buddhism in Germany, not as a definite or organised creed or church, but as a potent influence, beginning to permeate large sections of population. The leading Liberal journal draws attention to the decay of interest throughout the country in missionary and Bible societies, and to the decrease of the incomes of these societies as one of the surest evidences of this. Men now-a-days, says the article, are more than ever interest-

ed in religious problems, more than ever religious, but it is religion no longer militant, but marked by that toleration which is more characteristic of Buddhism than of Christianity. The *Vossische Zeitung* reminds its readers that not long ago the Grand Duke of Hesse-Darmstadt gave a commission to the eminent sculptor, Professor Habich, to erect a huge statue of the Buddha in syenite, under the trees of his garden at Wolfgarten. This act was not a mere satisfaction of some atheistic impulse, but significant of the profound alteration of public sentiment in matters of faith and dogma.

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Sir Frederick Treves, the famous Surgeon, in his "*The Religion of Japan.*" work, "The Other Side of the Lantern," gives a fascinating description of the Shinto religion, which belongs only to Japan, and, although it may have been modified by the teaching of Buddha, remains still the religion of the people.

It is the simplest of all the faiths of the world. "Shinto" merely means "God's way," and to the founders of the sect, "God's way" must have been a way of pleasantness and a path of peace. Shintoism possesses neither sacred books nor an austere code of ethics. It has burdened itself with no dogmas, while the unseemly cackle of theological discussion has never come within its tree-encircled walls. Of the malignity of religious hate, of the bitterness of religious persecution, the Shinto faith knows nothing.

Shintoism is represented mainly by two elements--by ancestor worship and the adoration of Nature. The former makes it, according to Sir Frederick Treves, "the religion of old friends, the religion of lovers, since high among the objects of its homage is fidelity in human affection, unforgetfulness of human ties." The latter element "concerns itself with the adoration of Nature and whatever in it is beautiful and lovable. It recognises that in the sunshine, in the mountain torrent, in the cherry trees about the meadow, there is a glory which is divine."

"The Shinto faith would teach that the contemplation of this gentle stretch of water (Biwa, the great lake of Japan) was a religious exercise from which the troubled man would gather peace, and which would lead the man with evil in his heart to turn homewards in a purer spirit. It is indeed something of a sacrament to sit by the terrace edge on a still day (when there is no disturbing sound but the temple bell) to look over the lake and be filled with the divineness of its presence."—*Madras Mail*.

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The following story is being circulated by our *Wonderful Indian exchanges.* The kind of tree here described, *Burmese Tree.* evidently, from some unaccountable reason, escaped the notice of that voracious traveller, Baron Munchausen. However, we humbly beg pardon of the tree, should it be proved that our skepticism has, in this case, been misapplied.

Reports tell of a case, writes a Rangoon correspondent, into which botanists might perhaps inquire. A banyan tree, it is said, has been discovered in the village of Chaung galay-Opo, in the Pantanaw Township, Maubin District. It is a banyan tree, but very unlike any other banyan. First of all, it grew up in one night, and not from the ground, as is usual but from the trunk of another tree, a leingbin (*terminalia blalata*). It is as big as a man's arm, and is rapidly growing round and round the other just like a creeper. But this is not the strangest thing about it, for we are told that it is of gold, or at least has all the appearance of pure gold, so much so, that all the persons who came to see it, wishing to make more of the fact cut little bits of it with small knives or scratched it with their finger nails, and always with the same result, that is, that the interior of the tree has the same golden hue as the bark; but the little bits cut off soon became white. The people do not doubt at all that it is the best kind of gold, and they explain the chips becoming white and common wood by saying that it is a sacred tree, and that if it preserved its wonderful character when cut off, it would soon be destroyed by greedy but impious persons. Near its upper end, or summit, there is a cavity, and from it incessantly flows a continuous

stream of pure water. A remarkable feature about this stream is that whenever anybody goes up to look and enquire into its source it suddenly stops flowing and does not flow again as long as the curious naturalist pries into its secret. But as soon as the person comes down, down again comes the sparkling water. It will be easily understood that such water must certainly be possessed of very uncommon properties, and here again the judgment of the people has been unerring. It has indeed been discovered that it can cure all the diseases humanity is heir to, of which the Burmese reckon ninety-six principal ones, branching off into many hundreds. The news of wonderful cures was soon all over the district, and believers from every town and village came to see and worship the miraculous banyan. The water is carefully put into bottles and other vessels and stored up for future use. Although thousands of persons drink and take away the water every day, there is no sign of its diminishing. On the contrary it is said to flow more and more steadily.

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The Jesuits as Astronomers. From Dr. Malony's "Flashlights on Japan" we learn that "The Jesuits, for many generations past, have been the astronomers and meteorologists of the Philippines. Their arrival was, in all probability coeval with that of the missionaries who planted their instruments on China's great wall. But here they have never been disturbed. And in recent years specially selected and trained experts, brothers of the order, have perfected instruments and methods of both gauging and foretelling seismic and cyclonic disturbances which are far in advance of those of any other nation of the world. The whole of the Philippines seem to stand tremulous on one great world's vent, and through all the Philippine seas the cyclone rages at intervals with terrific force and disastrous effect. But these devoted scientists have, through centuries of observation and practical research, contrived to get a masterful grip of the laws which control the one and the other. Their instruments were the admiration of all scientists, and the despair of all western manufacturers at the recent St. Louis Exhibition. With absolute certainty, from their observatory in Manilla, the Jesuit fathers can foretell and locate all cyclonic disturbances from 24 to 48 hours before they appear, and in earthquake lore and prophecy they are not less profound and accurate.

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Peace Statue on the Andes. A colossal bronze statue of Christ has now been standing for a year at a spot 14,000 ft. above the sea near the Trans-Andean railroad, and on the boundary between Chili and Argentina. The figure holds a cross in one hand and points the other to Heaven. The statue was made from cannon contributed by the two nations. On its base is an inscription stating that the Andes shall crumble before Chili and Argentina go to war with each other. The idea of this remarkable appeal for peace came from Bishop Benavente, of Buenos Aires.

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The T.S. Convention and the Indian Congress. *The Indian Mirror* has the following item :—
Some time ago, a rumour was current that the next session of the Annual Convention of the Theosophical Society would be held at Benares, instead of Madras, the place which, according to the biennial plan followed with regard to the holding of these conventions, is to have the pleasure of welcoming the Convention this year.
It is true that the plan of changing the meeting-place of our Convention this year, to Benares, because the Congress was to be held there, was broached in a Calcutta paper, and the

President-Founder was even written to on the subject, but he never for a moment entertained the idea of changing the established course. We quite concur in the *Mirror's* closing remarks :—

We, for our own part, see no reason why the Congress should attract the Theosophical Convention to Benares. If there be any gathering or body distinctly non-political and non-sectarian in character and methods, it is the Theosophical Society. And it does not seem at all in keeping with the fitness of things that a political colouring should be sought to be given to it in this manner. However, we are glad that the idea has been abandoned.

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*Strange
Indian cus-
toms in col-
lecting debts.*

The following account of certain strange South Indian customs is gleaned from the Diary of Bishop Whitehead, as published in the *Madras Diocesan Record*, and this very practical application of occultism should commend itself to utilitarians :—

The goddess Kulanthal-amman in this particular shrine has established for herself a useful reputation as a settler of debts. When a creditor cannot recover a debt, he writes down his claim on a scroll of palmyra leaves, and offers the goddess a part of the debt, if it is paid. The palmyra scroll is hung up on an iron spear in the compound of the temple before the shrine. If the claim is just, and the debtor does not pay, it is believed that he will be afflicted with sickness and bad dreams. In his dreams he will be told to pay the debt at once if he wishes to be freed from his misfortunes. If, however, the debtor disputes the claim, he draws up a counter statement, and hangs it on the same spear. Then the deity decides which claim is true, and afflicts with sickness and bad dreams the man whose claim is false. When a claim is acknowledged, the debtor brings the money and gives it to the pujari, who places it before the image of Kulanthal-amman, and sends word to the creditor. The whole amount is then handed over to the creditor who pays the sum vowed to the goddess into the temple coffers in April or May. So great is the reputation of the goddess that Hindus come from about ten miles round to seek her aid in recovering their debts. The goddess may sometimes make mistakes, but, at any rate, it is cheaper than an appeal to an ordinary Court of law, and probably, almost as effective as a means of securing justice. In former times no written statements were presented ; people simply came and represented their claims by word of mouth to the deity, promising to give her a share. The custom of presenting written claims sprang up about thirty years ago, doubtless through the influence of the Civil Courts. Apparently more debts have been collected since this was done, and more money gathered into the treasury. In the village of Umbil, about five miles from Lalgudi, in this taluq, a similar custom prevails for the collection of debts in connection with the temple of the goddess Achiamman.

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*Copper and
Cholera.*

Dr. J. Cavendish Molson, M.D., contributes the following to the *Mail* :—

It may interest your readers to know of the following simple, safe and certain means for preventing infection in cholera. Take a piece of pure copper, the size of half a crown (or a rupee) and about one-sixteenth of an inch in thickness. Perforate it near the edge so that the disc may be suspended by means of a silk thread or cord from the neck, and let it lie in immediate contact with the abdomen, about two inches above the navel. The attrition of the disc between the skin and the garments will ensure the absorption by the skin of sufficient copper to render the wearer immune from attack. When cholera is in a locality, or during an epidemic, the disc may be worn continually. This piece of copper is not a charm or fetish, but a scientific prophylactic and is recommended on the ground that cholera is absolutely unknown among the workers in copper mines. Hahnemann, in his "Lesser Writings", page 755, says that "metallic copper together with good and moderate diet and proper attention to cleanliness, is the most preventive and protective remedy." He adds in a footnote :—"It has moreover been found in Hungary that those who wore next the skin of their body a plate of copper were exempt from infection, as trustworthy evidence from that country informs me." In 1894 I visited St. Petersburg during an epidemic of cholera and wore a disc similar to the one I have described, without contracting the disease. I there met Baron Fredericks, who informed me that he used the same means with like immunity during a severe outbreak in Nijni Novgorod. Even if these individual experiences be regarded as mere coincidences, the hard and indisputable fact of the copper workers' exemption from this scourge remains,

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ERRATA.

In making the changes in type, etc., for last month's *Theosophist*, there was some haste and confusion and various errors appear in the text. On p. 28, line 7, from bottom, "this" should be "His." On p. 32, line 12, from bottom, "warning" should be "warming." On p. 34, line 6, "undesirable" should be "undeniable." There are some other mistakes of minor importance. For some unknown reason, our printers in making up the forms, left off the short poem at the close of Michael Wood's article, "The Garden of Reeds." We here insert the poem and crave the author's pardon.

THE SONG OF THE REEDS.

Out of the shadows of an evil past
 The watchful Powers do weave, full cunningly,
 A robe to cling about the soul they choose
 To toil for Them within the world of men.
 Bitter 's the road of hatred. Strong is he,
 Who, asking neither love nor joy, can tread
 That path with feet that swerve not ; with calm eyes,
 Fixt on the end ; unblinded by his pain.
 He who can fashion of his dying sins
 A weapon for his hand, fighteth for God.
 And he who loveth hate, and chooseth it,
 He shall be bound thereto, as to a Cross ;
 There shall he hang throughout the barren years,
 Weary of hatred, longing to be free.
 But there be those who to the Will of God
 Bowing, accept the sword of hate they forged
 And vow it to Love's service, as from Him.
 Within the Land of Peace remains a rest
 For such as these. These, too, are sons of God,
 Whose arms He nerves ; and unto whom He gives
 The silent Will that resteth at the heart
 Of His own Being. Sacred Heart of God,
 To Thee be adoration evermore !

MICHAEL WOOD.

It is suggested that on p. 14, lines 7 and 8, F and C would be more in accord with orderly sequence if transposed, though the printers followed copy.
