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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES. *

SECOND ORIENTAL SERIES, CHAPTER XV.

THE attendance of Delegates at the Convention of 1884 was double that of the preceding year, and the feeling exceptionally enthusiastic. The first gold medal of the Subbarow Fund was awarded to Judge P. Sreenivasa Row of Madras, for a very able paper on the identity of two great personages as traced in the Puranas. The Convention adjourned *sine die* on the 31st December and the Delegates gradually departed for their homes, some of them 1,500 miles distant. The last left on the 8th January (1885) and the house settled down to its normal quiet. During the night before I was visited by Dj. K., then an advanced pupil now a Master, who talked with me about sundry persons and things. Mr. Leadbeater, who had at that time all his great spiritual enlightenment before him, sleeping on another *charpai* in the same room, heard the two voices and saw a column of light by my bedside, but could not distinguish the form of my visitor. On the following night—as my Diary entry states—“H. P. B. got from her Teacher the plan for her ‘Secret Doctrine,’ and it is excellent. Oakley and I tried our hands at it yesterday but this is much better.” Meanwhile, the accumulation of materials for the book had long been going on. It will be news to some that this was not originally intended to be a new book, but only a recasting and amplification of “*Isis Unveiled*,” with the late T. Subba Row, B.A., B.L., as co-editor with H. P. B. As first advertised in the *Theosophist*, it was to have been issued in monthly parts of 77 pp. each, and to have run to about twenty parts. This new scheme, given her by her Teacher, changed this programme and the gradual building up of the present grand work was the result.

One night, about this time, H. P. B., unsolicited, produced for Dr. Hartmann a caricature sketch of a woman whose double, leaving the

*Two full series of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The present series is the third.

body is waited for by a devil ; while the divine ray of the Atma escapes. " Dr. H. says "—notes my Diary—" that the picture answers a question that has been mooted in his mind for several days past, and has a significance of which H. P. B. is not aware." Just so : *perhaps*.

The late King of Burma, Theebaw III, having heard of my work for Buddhism from an Italian official at Mandalay, a member of our Society, had invited me to his Court for conversation about the Ceylon Buddhist movement, and in the month of January, just after the Convention above described, I sailed for Rangoon with Mr. Leadbeater to help me in my general work. We had an easy time of it until we got abreast of Monkey Point (if I am right about the name) just at the lower end of the city, where the current of the Irrawaddy ran like a mill-race, and our poor, broken-down old steamer, the " Asia," had to come to an anchor and wait for high water. At last, however, we reached the jetty, and I was received by a Burmese gentleman on behalf of a well-known English official, one of our members. He found us hospitable quarters at the private house of the late Mounng Htoon Oung, an advocate and an enlightened man. The same evening our reception rooms were crowded with the " Elders" (I forget the Burmese name) of the Buddhist community, who plied us with questions and evinced an appreciative and friendly spirit. The next morning Oo Nyong, Municipal Commissioner, came and escorted us to the golden-domed Shway Dagôn, the finest and most revered pagoda in the Indo-Chinese countries. It is built on a spur of the Pagu hills, and the platform is in part artificially constructed of numberless baskets of earth, brought as an act of piety by Buddhist pilgrims from all parts of the country. The bell-shaped dagoba, gilded from base to apex with gold-leaf, at a cost of over a lac of rupees, given by the people, is a resplendent object to one who approaches the city by steamer. When the sun shines on it the effect is very grand indeed :* one might fancy it the pharos of the mythic Jerusalem the Golden. It stands upon the upper of two terraces, which rises 166 feet from the level of the ground and has diameters of 900 by about 700 feet. At the two sides of the foot of the grand staircase stand monster leogryphs, built of brick covered with plaster and gaudily painted. The ascent is very tedious but, reaching the top, one finds himself on a great flagged open space which runs all around the pagoda, and on special days is thronged by a multitude of worshippers, picturesque in costume and colors beyond any other crowd I ever saw. The dagoba stands on an octagonal plinth pierced at four sides with worshipping chambers, or temples, each of which enshrines one large and many small statues of the sitting Buddha, lit up by thousands of candles, and resounds with the hum of voices of devotees reciting the Five Precepts. Smaller and larger dagobas, chapels, image-houses, bells and carved figures of lions and other animals, are seen around the edges of the platform. One of

* For a full description of Shway Dagohn (Dagôn) Payah, see Shway Yeo's "The Burman." p. 193, and many other books on Burma.

the bells is so large that six men can stand inside, it being 7' 7 $\frac{1}{2}$ " across the mouth and weighing 94,628 lbs. (*op. cit.* 197). It is the third largest bell in the world, and has a history that is worth reading. From its eight-sided plinth springs the gold covered pagoda, whose perimeter is 1,355 feet and height 370. Think what a grand object must be this ovoid structure, or hillock, of masonry enveloped with gold on a bright, sunny day. But I shall not give time to mere architectural details when they can be so easily gotten from Shway Yeo's charming volumes on Burma. The peculiar sanctity of the Shway Dagon is due to the fact "it is the only payah, known to Buddhists, which contains actual relics, not only of Shin Gantama, but of the three Budhs who preceded him in this world." In the relic chamber, in the heart of the dagoba, are said to be eight hairs from the head of Gautama Sakhya Muni, and the drinking bowl of one, the robe of another, and the staff of a third preceding Buddha. Whatever be the fact, the assertion is believed throughout Burma, Siam, Cambodia and Corea, from all which countries pilgrims swarm to pay their homage. Its actual historical date is not easily fixed for, though Buddhist authorities assert it to have been built in 588 B. C. yet, as Shway Yeo says, it may have been sacred for cycles upon cycles, if it contains relics of the Buddha's predecessors. The pagoda is crowned with a *htee*, or umbrella, one of the emblems of sovereignty. It is an iron, cage-like structure, gilded and hung all over with gold and silver jewelled bells "which tinkle melodiously with every breath of air." Mr. Oo Nyoung introduced me to various important personages connected with the pagoda, and arrangements were made for me to lecture there on Buddhism.

The news of my arrival having been spread, I very soon was visited by large numbers of both Burmese and resident Hindus, coming to discuss their respective religions. Jan. 24 was a very busy day. I had a three hours' interview with the Tha-tha-na-bang, or Buddhist Archbishop, so to say, from Mandalay, and, later, the house full of Burmese and Hindus, each in a separate room, and Leadbeater and I going from one group to the other, discussing now Buddhism with one and then Hinduism with the other party. On Sunday, the 25th, I lectured in Krishnam Coil on "Hindu Religion, its Enemies and Friends". A band of Native Christian rowdies attended, and by their bad behaviour created great excitement. There was every prospect of a hand-to-hand fight, with bloodshed, but I managed to stop it. My throat was, however, the worse for the excessive use of my voice at the lecture and in the interminable discussions with our visitors.

I had the opportunity for seeing a number of instructive mesmeric experiments here, by a private gentleman named Moody, upon Indian subjects. I have notes of a series involving the question of thought-transference which were tried at my suggestion. They were made with a pocket-handkerchief. The operator having brought his subject into the state of suggestibility, stood before him holding a white handker-

chief in his hands. Recognizing its nature and normal color at first, he subsequently saw it, without any spoken orders, as red, blue, green, yellow, purple, black, brown, or whatsoever other color I whispered in the operator's ear. The color sensation underwent an instantaneous change when the mesmeriser visualised in his own mind the color designated by me. We also proved the community of taste and feeling between mesmeriser and subject, by the usual experiments of making the former, with his back turned towards the subject, taste successively sugar, quinine, ginger, salt, vinegar, etc., etc., and by pricking or pinching him, every taste and every physical sensation being immediately reproduced in the subject. To a reflective mind this field of mesmeric research produces most serious thoughts; there is something so awesome in the idea that two human beings can be thus identified as to mental and physical action. Such an experiment is, in fact, a key that unlocks awful mysteries.

My first lecture at Shway Dagon was given on the 27th January, in a crimson-and-gold-roofed rest house, beautifully carved outside and intoxicating with color inside. Pansil, or the Five Precepts, was first given by a Burmese priest, some introductory remarks were made, and I was then given speech. I spoke for an hour but, as three interpreters had to translate me by turns, I very much doubt if my huge audience got a very clear idea of what I said. The scene, however, vividly appealed to my artistic sense, and I took in the whole picture piecemeal while keeping an attentive ear upon my interpreters to see if they seemed to be rendering, if not my words at least my ideas, correctly. For one of average intuitiveness of temperament can do so much by thought-reading, even though ignorant of the vernacular employed. My reasoned discourse finished, I was put through a public examination in Buddhistic theology and metaphysics by several priests, and pronounced satisfactory. I don't wonder at their taking precautions before giving me their confidence, considering what a marvel, almost an impossibility, it must have seemed to them that a *pucca* white man (that is, a pure-blooded not a mixed-blooded one) should come and, at that sacred shrine, in open day and in the presence of thousands of Burmans, avow himself a Buddhist from conviction, without ulterior motive. In fact, this suspicion followed us for years in Asia, and we had to live it down before we won the sure place in the confidence of the Asiatic peoples which we now hold.

At 1-27 A. M. in the following night I was awakened by a telegraph peon who brought me this dispatch from Damodar: "Return at once Upasika (H. P. B.) dangerously ill." It was a thunderclap out of a clear sky. "Poor old chum!" my Diary says. "No more sleep for me that night". I spent the time in perfecting plans for carrying on the Burmah mission. At an early hour I went with Leadbeater to carry the bad news to our dear Mrs. Gordon, of Calcutta, then in Rangoon on a visit to her adopted daughter. After that to a Buddhist meeting

where I was engaged to speak; then to bid farewell to the Mandalay Archbishop; and then, at 11 A. M., to the steamer "Oriental" in which I sailed for Madras. Leadbeater was left behind to go on with the work.

My older colleagues will have no trouble in figuring to themselves my state of mind while on that sea voyage. Here were we two with our vast work not yet even shaped out, the Society still staggering under the blow struck by the Missionaries; for, while we were floating along on the full tide of our co-workers' sympathy, yet outside our ship, to borrow the metaphor, the billows of angry outside hatred and suspicion were swelling, and foaming, and dashing against it all around. With us together and united, each supplying what the other lacked, and linked together in one intense thought of service to man, there was nothing to fear for the future, our cause had in it the spirit of victory. But with her stricken down, perhaps lying on her bed of death, perhaps doomed to die before I could get back to receive her last word and close her eyes, how heavy my heart must have been needs no seventh son of a seventh son to comprehend. No wonder I wrote in my Diary, when the ship was running through a silvery sea: "My poor Chum, and is thy life of adventure, of anguish, of violent contrasts and of unswerving devotion to Humanity, ended? Alas, my loss will be greater than if thou hadst been wife, or sweetheart, or sister; for now must I carry alone the immense burden of this responsibility with which the Holy Ones have charged us."

The transit across the Bay of Bengal was as calm as a summer yachting voyage, and passed without incident beyond my being spied out by Hindu friends at Bimlipatam, and taken ashore and made to lecture that evening. We reached Madras at 4 P. M., on the 5th February; I hurried home and found H. P. B. in a state between life and death, with congestion of the kidneys, rheumatic gout, and an alarming loss of vitality. Added to this, an enfeebled action of the heart had brought her to a crisis where her life trembled in the balance. She was so delighted to see me that she put her arms around my neck, as I came to her bedside, and wept on my breast. I was unspeakably glad to be there to, at least, bid her farewell and assure her of my steadfastness. Her attending physicians, Dr. Mary Scharlieb, and Dr. Franz Hartmann, M. D., said it was simply a miracle that she was alive. Our Teacher had worked the wonder by coming one night when they were waiting for her last gasp, laying his hand on her, and snatching her back from death. Wonderful woman! This same thing happened with her at Philadelphia, when Dr. Pancoast told her that her leg must be cut off to save her life, but when she was out of the house the very next day, with her mortifying limb cured. Readers of the first of these O. D. L. reminiscences will recall the facts. She hung in this state the next four days, we, at first not knowing whether she would live a year or years or suddenly die from syncope. As her strength served we

talked over the situation, and she rejoiced in my promise of undying loyalty to the cause we represented. But I was not left to commune with her in peace. Mr. Lane-Fox had returned from London, and he and Hartmann and the other new-comers had put their heads together, and hatched a scheme for what was simply my putting aside, and the transfer of the governing power to a Committee, composed mainly of themselves. It was an ungracious and ungrateful project and I revolted at once. They had even got poor H. P. B. to sign the papers which they formally handed me (and which, you may be sure, I have in the box of archives for that year). When I went to her with the paper, and asked her if it coincided with her sense of justice that I, who had watched over and built up the Society from its first germ until now, should be turned out on the road to go hang, without a word of thanks or even so much as the "chit," or character certificate, one gives to the rethouse-keeper after a day's stay, or the dhoobie, or one's water-boy; she moaned out that she had signed something they had brought to her dying bed, and which they said was very important for the Society, but she never understood it to mean what I described, and that she repudiated any such ingratitude. She told me to tear the papers, but I said no, I should keep them as the story of an episode that might be useful to the future historian. So it passed. While we two were talking H. P. B. got a note from our Guru in a phenomenal way, saying that she might assure Subbarow and Damodar that, upon her dying, the link between the T. S. and the Masters should *remain unbroken*. A promise which has been amply fulfilled.

By the 10th, H. P. B. was about again and so much better that, when a telegram came from Leadbeater, urging my return to Rangoon as there was a very promising opening for the T. S., she consented to my going. So I sailed on the "Oriental" on the 11th. My "Chum" wept when we parted, and I should too if I had thought it was for the last time, but my mind was now completely reassured on that point. The recollection that she would not be permitted to die before her work was accomplished and somebody was ready to fill the gap she would leave, came back to me. I had forgotten that in my momentary grief at the thought of parting from her.

Mr. Leadbeater, with deputations of Burmese Elders and Hindus, received me at the jetty at Rangoon on my arrival on the 19th February. On the following day I paid my respects to the late beloved and respected Bishop Bigandet, author of "The Legend of Gaudama," one of the most authoritative books on Southern Buddhism. His sweet manners and noble character had earned for him the confidence and homage of all educated Burmese as well as of all Christians. We had a most agreeable talk together about Buddhism and its literature. He was past seventy and quite feeble. He expressed his regret that he should never be able to bring out another book and, although I offered to supply him with a secretary to whom he might dictate, according to his

strength, he sadly shook his head and said that his work was all but finished and the affairs of the world were receding from his sight. With that perfect courtesy of an old French courtier of the time of the Louis, he said it was now my turn to supply this want, and when I protested my incapacity, shook his finger at me and smilingly said he could not accept that excuse since he had read my *Buddhist Catechism* and there was no more useful book on the religion of Sakhya Muni. Of course, I put that down to his amiable politeness, but his manner was so charming that I could only answer by my blushes. He was a tall, spare man of graceful carriage, with white, small hands and small feet, and wore the episcopal purple cassock with red buttons, a long gold chain and cross, and the ring of his sacerdotal rank. When I took my leave he insisted on accompanying me downstairs to the gate and after a final exchange of kind expressions we parted—for ever—for I never saw him again.

The next day we breakfasted in the Burmese fashion, on the floor, at a Burmese resthouse, and later, received the calls of several European gentlemen interested in Mesmerism, to whom I showed a variety of experiments in thought-control. A large committee of English and Pali native scholars sat the next day, to complete a revision of the Burmese translation of the *Buddhist Catechism*, and accomplished it after some hours of work. Some 20,000 copies were subscribed for on the spot for gratuitous distribution, and the elders showed quite an enthusiasm about the affair. After the adjournment Leadbeater and I called on Messrs. Duncan and Badelier, two new acquaintances and I received the former into membership, along with eight others. On the Monday following I lectured in the Town Hall on "Theosophy no Sect" to a large audience including Missionaries, and, later organised the "Rangoon T. S." a Hindu Branch with all Tamil members. On the Wednesday we dined at Mr. Duncan's, where we witnessed and assisted in some extremely instructive mesmeric experiments. I recollect one which recalls some narratives in Baron Du Potét's classical work "La Magie Dévoilée." In the centre of the drawing-room stood a large round table, and the company sat against the walls all around the room. The subject, a Hindu servant, being in another room where he could hear nothing of our conversation, I asked Mr. Duncan to draw on the floor with his finger an imaginary line from the table outward, and will that the subject should not be able to cross it. The company present chose the place where the line should be drawn and then Mr. Duncan approaching his finger tips to the carpet, but without touching it, willed that his subject should not be able to pass the invisible barrier. The subject was then sent for. On entering he was told to walk around the table twice, after which he would be told what next to do. He began the circumambulation and went on well enough until he came to the enchanted spot when he suddenly stopped, tried to lift one foot to step forward, failed, shrank back and said he could'nt go farther. Why ?

"Why don't you see that line of fire; how could I get past it?" he answered. I told him there was nothing there; to try again. It was quite useless, he could not advance an inch until Mr. Duncan, who had all this while been standing silent, made a dispersive sweep with his hand and said "all right!" when "Tommy" completed the circuit of the table. He described it to me as a low wall of flames about six inches high.

Our preliminary discussions with the Burmese finally resulted in the formation of the "Shway Dagôn, T. S.," a Buddhist Branch. They were very urgent that I should stop in Burma at least a couple of months to organize the movement, and it was really desirable, but the claims on my time elsewhere forbade it and I had to decline. I told them they must get on as best they could, on the lines I laid out for them.

Saturday, the 28th February, was a great holiday with the Burmese, as the anniversary of the Buddha's alleged descent from the Tusita heaven into his mother's womb, under the form of a white elephant! We went again to Shway Dagôn and saw a great crowd of pilgrims. Meetings, talks and Branch reunions engaged us during the next few days. Meanwhile, I was collecting the opinions of the most respectable Elders about King Theebaw with the result that I decided that I should not accept his invitation to Mandalay, as he was a monster of vice and cruelty, and his motive in asking me was not to satisfy his thirst for religious knowledge but only to gratify an idle curiosity to see the white Buddhist. I had too much respect for the dignity of the Society and its President to put myself on show before a debauched tyrant, and sacrifice my American self-respect by kow-towing to him, merely on the chance of getting a costly ruby ring, or a sum of money, some expensive silken cloths, or such-like toys. So I sent word to that effect to our Italian colleague through whom the King's message had been transmitted, and when, a few days later, the French Consul at Rangoon, M. Vossion F. T. S., urged me to reconsider, and his request was supported by King Theebaw's local agent and another Burmese noble, I held my ground and gave my reasons with perfect frankness. I am not sure, but I think that at heart even the Burmans respected me for my independence.

The incoming *Madras Mail* brought us disagreeable news. Hartmann reported that the central committee at Adyar had resigned and some Branches would dissolve if H. P. B.'s case were not made good against the Padris; H. P. B. with her usual inconsistency, reproached me for having prevented her—as she said, although it was not I but the Convention who had done it—from bringing suit against them; and copies were sent me of the latest Missionary pamphlet against us. As I wrote in my Diary there was "something hostile in the air." How true is that expression—so-and-so is "in the air"; for assuredly we are constantly acted upon by currents, mental, moral, spiritual and physical that are set

flowing by our fellowmen. So, likewise, are others acted upon by our own thought currents—as we now all have been taught by our advanced students in occultism. The next day came a cable from Adyar that H. P. B. had had a relapse and I must cut short my projected tour in Burma and Bengal, and come back at once. With that exhilarating intelligence on my mind, I had to lecture in the evening to an audience of 1,000 in the Town Hall. The dear Missionaries had a fellow posted at the door to sell the above-mentioned pamphlet and I saw many in the hands of my auditors; but nothing is so bracing as a savage opposition, and nothing so stirs up all the resisting power one has in him. I took the adversary by the throat, so to say, and shook him, and made my sympathetic Burmese and Hindu hearers join together in peals of applause. I don't believe our esteemed enemies made *much* profit out of their speculation of importing this poisoned weapon to use against us.

We had already a Buddhist and a Hindu Branch in Rangoon, I had now to form one of European and Eurasians interested in mesmerism and practical Psychology in general. I gave it the name of the "Mrawady T. S."

A second urgent telegram came the next day but I could not get a steamer until the following day, the 11th, when I sailed in the "Himalaya" for Madras. The Captain, Mr. Allen, was an old acquaintance, having commanded the "Chanda" in 1880, when H. P. B. and I returned from Colombo to Bombay. Having a day at command before sailing, I profited by a visit from Mr. Duncan to our house, to make further and better mesmeric experiments on his boy "Tommy." The boy was made to sit with his back against the wall of the room, just to the side of a large French window opening on a sunny verandah; his mesmeriser, Mr. Duncan, stood facing him, with a white handkerchief in his hands; I stood in the verandah, out of Tommy's range of vision, with a book of samples of bright-colored papers, used by book-binders and others. Mr. Duncan would say to Tommy, showing the handkerchief, "What is this?" "a handkerchief." "Color?" "white." I would then show Duncan, say a red paper and he, still holding the handkerchief out to Tommy, would repeat: "What color?" "Red," the boy would answer. So color after color would be silently shown to the mesmeriser, and the next moment he mentally imparted it to the linen handkerchief and it was seen by the hypnotised subject. This was, I fancy, about as fine a proof of the possibility of thought-transference as can be found on record.

While in Paris in the October preceding, Mr. Rudolph Gebhard and I had been present on the 18th, at some mesmeric experiments of M. Robert, the well-known *masseur-magnétiseur*, on one of his clairvoyant subjects. Among other things, the latter told us that he saw us sailing in a steamer on a far-off sea; a man falling overboard; the steamer stopped; a boat put out, and the steamer sailing in a circle. That sounded queer as neither of us recollected the evident fact that a vessel,

especially a steamer, usually does sail in a circle to pick up a person who has gone overboard; however I made a note of it at the time, and it now came vividly back to me for, while crossing the Bay of Bengal, on March 14, a Hindu deck passenger fell overboard and the "Himalaya" sailed in a circle to pick him up. The coming event of March had, therefore, cast its astral shadow before it on the clairvoyant brain, five months in advance of its happening. I reported the fact to M. Robert by letter at the time and he can confirm it to anybody who may have the curiosity to ask him to let them see my letter.

We touched at the usual coast ports, among them Coconada, Subbarow's native place, where I went ashore and organized the local Branch T. S. which still survives. Our steamer landed us at Madras on the 19th March and on reaching Head-quarters I "found *Atra Cura* enthroned and everything looking bad." But we need not sail into that cloud-bank just as we have reached port. Leave it for the next chapter.

H. S. OLCOTT.

CONTEMPORARY NATIONAL EVOLUTION.

[Concluded from page 528.]

IF we for a moment turn from this broad general survey to the more prominent of the European family of races we have indicated, some startlingly interesting facts confront us. Take the British or Anglo-Saxon; a little over two centuries ago, 'the United Kingdom' was little more than an appanage of *le Grand Monarque* of France, Louis 14th; its entire population being probably about seven millions. I can only hint at what it is to-day, with its 120,000,000, spread through every quarter of the globe; the reader can mentally supply the marvellous facts of its amazing growth. Again, note the continental Germanic family. Less than fifty years ago Germany was merely a geographical name for a series of comparatively insignificant and almost impotent European states; to-day Germany is a fact, a solid and compact Empire with its seventy millions of rapidly increasing population. Then look at Russia, Holy Russia, Marvellous Russia; the great Slavic Empire of Holy Peter the Great, with its more than one hundred millions of inhabitants; who are, I think I am correct in stating, increasing in number more rapidly than any nation among the white races.

In a recent number of the *Nineteenth Century* Sir Wemyss Reed gives us his "first impressions" on a recent visit to St. Petersburg, Moscow, &c. His account of the exceeding riches of the Moscow churches, and the excessive devotion of the Russians in the streets of their ancient capital, will probably surprise many as much as they surprised Sir Wemyss Reed. He says:—"I had thought of it as I imagine most of us do, as the decaying capital of that older Russia which is passing into the stage of tradition—a sleepy old-world city where ancient customs and national usages still survived, and little beside was to be met

with. I found it a huge city, numbering nearly a million inhabitants, where, side by side with the traditional usages of Old Russia, and, above all, its external devoutness of carriage and demeanour, is to be found the most marvellous development of industrial and commercial enterprise and activity. The streets were as crowded and as full of bustle and life as those of London and Manchester; the groves of tall factory chimneys reminded me of Birmingham. The markets were filled to overflowing with merchandise and men It was only slowly that I was enabled to realise the truth about Moscow—the truth that it is no city of the dead, no relic of mediæval times, but the living capital and centre of a mighty nation, which has an overflowing life of its own, and an energy which is expanding freely in a thousand different directions. Those who seek to realise what Russia really is, and what enormous potentialities of growth and development she possesses within herself, must go to Moscow." This vivid portraiture speaks for itself. The devout religiousness of the people seems to have impressed Sir W. Reed, and it is of note that almost all the great conquering nations of antiquity have exhibited the same characteristic; sometimes degenerating into fierce fanaticism, as was too frequently the case with the Moslems in the early centuries of their career of conquest. Her internal resources are well known to be prodigious, just one item in illustration; Russia is said to own 30,000,000 horses or, nearly one-half the total number in existence.

Turning from these very visible facts regarding the mightiest peoples on earth, let us take a passing glance at a very remarkable race of Semitic origin, a race without a country—I refer to the Jew. The Israelites of to-day, as regards numbers, are an insignificant people, but they retain qualities, and have potentialities which indicate a future which may be full of surprises. They have outlived their compeers of the olden times, the Egyptian, the Assyrian, the Phœnician, the Greek and Roman. Their present number is said to be something over seven millions, and they are spread over the entire surface of the earth. The great names they have given in politics, finance, commerce; in the fine arts, music, paintings, &c., in philosophy and general literature, are too well known to need repetition. Let it suffice to say that as they have had a remarkable past, there is also awaiting them a no less distinguished future.

In the *Contemporary Review* for November 1897, Mr. Arnold White contributes an article entitled "Europe and the Jews." Mr. W. is one of the few men in England who are closely connected with such great Jewish financiers as the Rothschilds and the late Baron Hirsch, who has, at the same time, personal acquaintance with the condition of the Jews in Russia, where by far the largest section of this remarkable people are located, numbering I believe between two and three millions. We often hear something of the harsh treatment to which they are subjected. Mr. White acquits the Russian government of any de-

sire to treat the Jews harshly and explains and even defends their refusal to admit the Jews to the full rights of citizenship. He says :— " The incontestible intellectual superiority, temperance, and assiduity of the Russian Jew are such, that if all careers were thrown open to him, a decade would not have elapsed before he had Judaised the whole Russian administration. What Russian ministry in its senses could permit their country to commit suicide by handing over its control and management to the small Jewish minority ? There is no desire or intention to treat the Jews more hardly than circumstances demand but upon two things the Government are firm. They will not allow the Jews as a body to come into contact with the bulk of the Russian people, and they will not sign their own death-warrants by permitting more Jews to cultivate their intellects than are required as dentists, architects, doctors and a few other useful professions."

The above extract gives an insight into a deeply interesting problem, a problem which has apparently remained *statu quo* for nearly two milleniums. Meanwhile the stored up energy in the Jewish race is accumulating, and this latent force and power must eventually find a channel. The time will come with the Jew, as it has invariably in all parallel cases, when this superiority will assert itself and be a dominant factor in producing higher conditions with special characteristics which will fill a prominent place in the greater spiritual development of a mighty people.

A short time since, I drew attention in this magazine to a remarkable semi-religious and semi-socialistic moment in process in the Russian Caucasus ; and now in the Jew we have another factor which in due time will contribute to upheavals, possibly opening the way to changes, presenting new political, social and religious aspects. Thus indicating disruption and the reformation of new centres of national, social and spiritual evolution, which will make their impress, giving a new, and let us hope, upward trend to the cyclic evolution of the races of Eastern and central Europe.

From this cursory survey of the recent development of the white races, let us pass on to very briefly note a few of their *chief characteristics* : those qualities which are, so to say, specialised in them, and which mark them off from other and older peoples of the earth. If we except the Semites from those of whom we are treating ; one notable feature is *their extreme youth as nations*. From the point of view of the life of nations, it is but yesterday that they emerged from obscurity and took a prominent place in the arena of nations. As a consequence, and speaking generally, there is in the white races of to-day a strange admixture of barbarism and civilisation, of animality and spirituality. We must remember that their forefathers were contemptuously referred to as '*the barbarians*' by the polished Greek and cultured Roman of the early centuries of our era. He gives evidence of the primeval forests of northern and central Europe from whence he emerged, of the animal

life and surroundings in which he was reared; and also of the contact of this rough fresh life with the civilising influences of Greece and Rome; and of the humanising and spiritualising power of the new, the Christian Religion and its vigorous moralities, as contrasted with the popular religions of the old Roman Empire in the period of its decadence. An illustration of the strain of barbaric coarseness referred to is seen in our mode of warfare up to a very recent time. I remember being horrified in reading the siege and capture of a town by the English in the Peninsular war in the time of Wellington; and also being told by, I believe, an eye witness of the awful barbarities practiced so recently as the Egyptian campaign against Arabi, about 1882. They were, my informant said, too dreadful to think of.

Again, the same barbarism exists in our criminal laws, though so greatly improved within the past sixty years.

Take another view of white race characteristics, so prominent in this latter half of the present century; to which such forcible reference is made by the Turkish nobleman whom I have quoted: the development of the modern commercial life. That it has its evil side is seen and lamented by many who are perforce engaged in it; who very nobly do what is possible to them to ameliorate its evils. Such clearly perceive that it has its evil side, that it helps to foster a materiality of mind, too often of a coarse and selfish kind. The spiritual side of one's nature is liable to be stunted and eventually to become atrophied by it; and the soul centred in material things, as love of gold, of power, of all that enriches the earthly, the lower side of man's nature. This intense commercial spirit becomes the God of this world, men fall down and worship it as the be-all of life; it utilises all the forces of nature and of science it can command, and the bodies and souls of men, to attain its ends.

Now let us take a glance at some of the counterbalancing good qualities. These we can merely name. *First*, a temperament indicating the growth and expansion of the mind, a vigorous intellect continually broadening and deepening; ever ready to grapple with the varied and complicated problems of life, political, social and religious. *Second*, the cultivation and growth of the humane temperament. One marked indication is seen in the condemnation and abolition of slavery by the general consensus of European thought and sentiment: slavery, until very recent times, being a recognized institution, supposed to be ordained and supported by God and Scripture. *Third*, political and personal freedom. From the very fulness with which we of the Western nations, enjoy these benefits of our present civilisation, we are unable to duly appreciate the civil and religious disabilities under which our forefathers so recently suffered. *Fourth*, through the inter-relationship of the European nations by commerce and travel, the growth of a sentiment of world-wide citizenship, the germ of an universal brotherhood of man.

And lastly, the capacity and power to enjoy life. A buoyancy of nature and spirit, apparently unknown to the nations and peoples of the old world; among whom the sensations and attributes of hilarity, merriment and boisterous gaiety are largely wanting. Those who are unacquainted with the eastern hemisphere, in reading of the lovely climate and scenery of the Isles of the Pacific, picture the simple inhabitants as of bright, sunny and joyous nature, so different from the idea conveyed by the hard-set and sombre features which characterise them. Travellers speak of the expressionless and immobile faces of the inhabitants of the Phillipine islands on holidays, festivals and occasions of mirth; and the same want of gaiety has been remarked among the Indians of North America. Some ascribe it to the small development of the nervous system prevalent among them. If this be so, the high pressure of modern western life has its reflex advantages.

I proposed saying something on the *probable future* of the white races, but I must leave the reader to draw his own inferences from the varied material which I have brought together. It is safe to say that they have not yet reached the heyday of their power. Their future is big with promise. As a last word, let it be our individual aim to develop within ourselves, and by cultivating the best and highest qualities of our race, to thus aid in hastening the higher evolution.

W. A. MAYERS.

NOTES ON DIVINATION.

(Concluded from page 545).

THE foregoing portion may suffice for the historical and "scientific" aspect of our subject, and we may next proceed to deal more or less with its mystical side. It is unnecessary to go into any elaborate discussion of the various methods of divining practised by pseudo-occultists, for it would not serve any purpose of this paper; and it may be enough to remark that they are of every degree of elaboration or of simplicity*—ranging, as already noted, from the astrologic art, capable of any degree of extension and the calculation of the most elaborate details, nearly if not quite, universal in its scope, and requiring the labour of years to master one of its branches, down to the simplest toss-up of a die for "yes" or "no" as the case may be.

In attempting to arrive at the basic principles which permit of the exercise of a faculty of foreseeing by aid of these arts, we have to examine the subject from two points of view—one as concerning the perishable and temporary lower quaternary, or the material part of us; and the other as it may stand in relation to the higher triad and the imperishable ego. The things the fortune-teller deals with are those of the quaternary or those of *time*; and this latter has also a two-fold aspect, according to the above division.

* "Pop. Cycl", loc. cit.

Time, as we know it, is a thing of days, hours, and other conventional divisions; and these could not be, if the things upon which they depend were non-existent. We only know the divisions of "day" and of "night" because they are marked out by the rotation of our globe, and the consequent appearance and disappearance of the sun—which, if supposed absent from the sky, and with it our sense of sight, what then becomes of all such conventional divisions? Upon the plane of the senses, the perception of the passage of time is a matter largely dependent upon the emotions; for it seems to pass quickly when we are at the full stretch of our energies or feelings; while, if these are more or less dormant, it appears of almost interminable length. Indeed, "The mind may lose all recognition of the flight of time, and, with equal facility, compress into the twinkling of an eye* events so numerous that for their occurrence days and even years would seem to be required; or, conversely, that it can take a single, a simple idea, which one might suppose would be disposed of in a moment, and dwell upon it, dilating or swelling it out, until all the hours of a long night are consumed.† Of the truth of the singular events we have not only such testimony as that offered by those who have been restored from death by drowning, who describe the flood of memory rushing upon them in the last moment of their mortal agony, the long train of all the affairs in which they have borne a part seen in an instant, as we see the landscape with all its various objects, by the flash of lightning at night, and that with appalling distinctness, but also from our own experience in our dreams.‡ So far are the human senses from giving any fair measure of the passage of time, that it is only by artificial means, such as clocks and watches, that we can get what we deem, on this plane, a true measure of it. And then, if we are to have the latter, we have got to measure from some event which is as transitory as time itself. For, if there is no beginning-point, there can be no measure of the flight of time. But though "time" may not really exist, seeing it is but a relative term for a certain sort of experience, yet *duration*, of which it forms a part to our cognition, does exist; but to the senses this portion of duration expresses itself as the *past*, the *present*, and the *future*.§ The difference between this and the spiritual perception appears to be represented by the idea that to the spirit these three compose one eternal present;|| because the spiritual eye (to use a material simile), seeing into the

* As the Hindus assert that the whole of the events of the Mahakalpa are but one wink of the eye of Vishnu.

† In the same way that we are told one spiritual thought will afford the basis for a whole Devachanic interval of hundreds of years.

‡ "Int. Dev. of Europe," Vol. I, p. 160. This fact is exquisitely worked up in "Etidorpha", by John Uri Lloyd, ch. xlii. *passim*.

§ S. D. I, 43 o. e., 75 n. e., and II, 446 o. e., 431 n. e.

|| Cf. "Isis" I, 489 (last par.) also 141, 184, S. D. II, 612, o. e. 648 n. e. It has been suggested that the spiritual perception of the true Ego sees the future because, having the knowledge of *past* causes, it foresees their effects; but that it cannot foresee the *fresh* causes which free will may bring about in the future. See "Ocean of Theosophy", p. 142 (1st Ed.) for a very definite statement.

future and the past, without having to correlate these with material objects, as the senses do, (and which differentiate them accordingly) has no idea of time. Under the effect of anæsthetics, Sir H. Davy woke up exclaiming that ideas were things, and the world made up of ideas;* from which it is plain that the latter are realities to the higher mind, whilst fictions to the senses—and, conversely, that it is the *idea* of time which, so to speak, makes us feel time.† To get free of the idea of time, would therefore be to get free of limitation also; and instead of living in part, to live in the whole.‡ Whereas the limitations imposed upon the ideas by the material experiences of the senses compel us at present to live in part, (or time) so the development and experience of the spiritual or psychic perception of things might enable us to live in the totality of duration; and since the senses make us feel succession, their opposite, or the spiritual perception, might feel only an ever-presence.§ Limitation is therefore the rule of the senses,|| but the rule of the spiritual perception can only be conceived of as unlimited, since it is one with the infinite.** Or we may put it in another light; and say that, since the manifested cosmos is transferred from the plane of the Eternal Ideal into that of finite manifestation, so everything has existed *as an idea* in the eternity of the Divine mind; which is the higher Ego of the universe.

Then, as man is the microcosm, and thus of the nature of the macrocosm (as the less is to the greater), all the sequence of causes and effects he will go through on the lower plane will exist as ideas in the consciousness of his higher self; and at certain periods he may, with his lower mind, also perceive them.††

Such being some of the views as to time in relation to the spiritual perception of the Ego, if we connect this with the various statements as to the karmic record being extant in the Astral Light, at the moment of birth the Ego must be conscious of that record,‡‡ just as it is at the moment of death;§§ therefore it is *always* conscious of the karmic experiences which the personality will have to equate sooner or later—but it can only communicate this knowledge to the mind of the lower quaternary in a distant and far-off manner, as premonitory intuitions. It is as though we took a photographic plate which had been exposed in the camera—nothing is to be seen upon it until the devel-

* Cf. "Sittings," vol. II, No. 5, p. 12.

† S. D., I, 37 o. e., 69 n. e.

‡ Cf. "Zanoni," Bk. IV, ch. vi, p. 236, Kenilworth ed.

§ "Isis Unveiled," I, 186.

|| Consciousness being limited by the brain, as, see Mrs. Besant's lecture on the soul, cited in *Theosophy in Australasia*, December 1897.

** "Isis Unveiled," I, 185.

†† Cf. S. D. I, 282 o. e., 295 n. e.

‡‡ S. D. I, 105 o. e., 131 n. e. I. U. I., 162, 184, 185, "Conf. of Rel. and Science," pp. 24, 25, "Key to Theos.," p. 163.

§§ "Key to Theos.," p. 162; also "death and after," p. 24; I. U., I, 170, and cf. also S. D. I, 332 o. e., 354 n. e., at birth and at death the lower mind is impressed with these things for an instant, by the looseness of the bodily ties at those times.

oper is applied. Now the karmic record is just such an astral photograph,† and the one who made the exposure is that higher ego, which therefore knows what the picture is; but the lower mind is like the stranger who may get hold of the plate, and who must develop it before he can have a knowledge of the latent image—and the developer which the lower mind applies consists of time and experience; for that mind cannot ordinarily rise to the plane of the higher consciousness. Only when a considerable degree of psychic development is reached is such communion of the higher and lower principles possible when a clear view of all the preceding incarnations is reached, and their consequences perceived. The lower mind consisting of the reasoning and passional principles, is allied to the physical part of man's nature and enables him to maintain his superiority over lower things, and subjugate them to his uses; but to his higher or more spiritual aspect belongs *Intuition*,‡ as we see in its form of *conscience*, which will serve as his unerring guide through the besetments of the senses. It is that instantaneous perception which can only be exercised by the spirit; and being therefore of the nature of the divine wisdom and purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature.§

Let us try if we cannot trace some of the workings of this mysterious part of our being. We are most of us conscious of the existence of some internal monitor or psychic principle, which appears to be in some way conversant with things which are not always at the same time within the cognisance of our ordinary waking senses and perceptions.|| This principle manifests itself to a greater or less degree in different individuals—to some it is almost constantly present,** leading them to divine the motives, thoughts, and past or future actions of others involuntarily;†† whilst in some its presence is rarely or perhaps never felt, and thus its still, small voice is seldom heard in their hearts.

There may have been times when most, and perhaps all of us, have been strangely startled by what seem to be some of the manifestations of this weird and not commonly known element of our being.‡‡ We come into a strange place, which, so far as outward knowledge and memory go, we have never before visited—and in a moment it seems to us that the whole scene is familiar.§§ Yet almost on the instant when this feeling comes over us, we feel, as it were, that it is slipping

* I. U., I, 434.

† *Ib.* pp. 184, 185.

‡ For references as to its *instinctive* aspect, see I. U., I., pp. 432—435; and cf. "Eudorpha", pp. 80, 81.

§ Cf. I. U., I, 181, 305, 306.

|| Cf. I. U., II, 593.

** Cf. I. U., I, 198.

†† As in the case of Zschokke, cited by W. Howitt in Eumemoser's "Hist. of Magic," II, 425.

‡‡ Cf. *Austral Theosophist*, No. 4, p. 58.

§§ I. U., I, 179, and *Austral Theosophist*, loc. cit.

away from us; and in the next moment it is gone. Or, "on some occasion, perhaps of trivial concern, or perhaps in some momentous event, it suddenly occurs to us that we have been in like circumstances, and surrounded by the things at that instant present on some occasion before; but the recollection, though forcibly impressing us with surprise, is misty and confused."*

Again, we may be engaged in a general conversation, when some few words which are let fall by one of the speakers suddenly strike, as we may say, a key-note in our minds—and at once there comes over us the conviction that we have heard those very words from that same person, and with the same circumstances, at some other time,† and we feel conscious of knowing exactly what few words are next to follow—yet the person speaking may be a total stranger to us, whom we have never before met.

And many persons will recognise a third instance, which may be due, in some measure to this strange faculty exerted all unconsciously. Two persons are engaged in conversation upon indifferent topics, when presently the conversation falls off, and a silence ensues. Then, after a brief interval, *both* will, simultaneously, break out with almost (or perhaps exactly) the *same* words upon the same subject—and that, one utterly foreign to the matter of their preceding conversation; and which subject is by no means prompted by the surroundings or the circumstances of the time.

Yet again, as a fourth instance there is a power which is very common to many persons—*viz.*, that of awaking from sleep at any given moment of time which may have been predetermined in the mind.‡ We lie down to sleep, with the fixed purpose of rising at a certain hour; and at that precise hour we awake. It is moreover asserted by those who have made a study of these phenomena, that the time of such awaking is the true clock time; and that, too, no matter whether the clock stops or goes correctly or otherwise during the interval of sleep.

Now the principle which, doubtless, lies at the root of all these seemingly anomalous manifestations, is that to which reference has already been made; and it is one which was assiduously studied and developed by the Persian Magi, the gymnosophists of India, the priests and magicians of Chaldea and Egypt, the sorcerers and wizards of the middle ages, and by every mystic in all periods of the history of magic art.§ It is understood to be the same faculty whence arise all dream-warnings, presentiments, secret promptings, forebodings, and every sort of premonition.|| Fasting, abstinence, and the severities practised by ascetics, hermits, and yogis, are found to increase this faculty; whilst the indulgence of

* "Int. Dev. of Europe," I, 160, and "Night side of Nature," p. 62.

† *Ib.* loc. cit.

‡ Du Prel. "Phil. der Mystik" in "Siftings," III, No. 10.

§ "Zanoni", Bk. IV, ch. ii, p. 215.

|| Cf. *Austral Theos.* I, 2, p. 22, "Night side of Nature", pp. 36-46, 49-52, 54-57, 63, 470; and story of "Cazotte," in supp. to "Hist. of Magic." I. U. 1, 179.

the passions blunts and destroys it—which things clearly show its psychic nature. And though it may be said that most of these phenomena may be due to thought-transference, and the power, consciously or otherwise exerted, of reading in the astral light,* yet this does not weaken the position; for the faculty which lies at the back of such performances is apparently the same as that which belongs to prevision† which is like an extended astral reading.‡

Such, then, would seem to be some of the many manifestations of that ethereal part of our being which occultists call the Immortal Triad, and it seems to be equally active when we are about our ordinary avocations in the broad light of day, or when the senses are wrapped in dreamless slumber during the silent watches of the night;§ though in the former it is obscured by the presence of the waking senses, while in the latter it may act more freely. Its operations point to the conclusion that it flies abroad, as we may say, without our knowledge,|| takes cognisance of distant scenes,** and appears equally conversant with the past, the present, and the future. As already noted, it is totally distinct from the intellect and reasoning faculties, and its most prominent manifestation is in what are known as *intuitive* perceptions. ††

So much for this part of our subject, which is the radix of every sort of forecast in relation to the future "fate". It is necessarily but a rough outline; and we may pass on to see how it may apply to the art of prediction—selecting as an example the case where numbers‡‡ play a prominent part—a semi-cabalistic method of high antiquity.

I. Amid the changes which beset humanity whilst incarnated in the physical body, whether in health, happiness, or fortune, there is one element which, alike constant and unvarying, is perceived to be uniformly and indissolubly connected with them; and it matters nothing what age of the world's history we take, or locality we select, the same, whilst we are dealing with the things of the body and the senses, will be found to hold good of one and all. This element is the one which we have, in speaking of duration, referred to as *time*.

At such and such a time, do we find, began the chain of events which may have led up to weal or woe; and in most things it will be found there has been a *Moment* which, could we but recall it, we might thereby be enabled to change all the events which flowed therefrom; and perhaps have altered all our seeming destiny.

* *Ib.*, 178.

† Prevision by hypnotised subjects is now admitted, as see Ferean de Courmelles "Hypnotism," English ed. 1891, p. 245. "Pre-existence of forms," *S. D.*, I, 470. o. e., 78. n. e.

‡ *I. U.*, I, 178, 11, 184, 588.

§ *S. D.*, I, *loc. cit.*, *I. U.*, I, 170, 179, 180; "Hist. of Magic," II, 416; "N. S. of Nature," 31—35, 62.

|| Swedenborg (*White's Life*) says the "spirit" is absent when we are in a "brown study".

** E. D. "Walker," *Reince.*, ch. ii, pp. 38, 40; "Hist. of Magic," I, 206, 461.

†† Cf. *Lucifer* VI, pp. 299-300; "N. S. of nature," pp. 65, 6.

‡‡ "Zanoni," Bk. IV, ch. V, p. 230; and cf. "The Occult Sciences," by A. E. Waite, pp. 128, 129.

II. To all time there belongs one other element, whereby, in fact it becomes possible to note time's flight—and this other element is *number*.*

To every moment since time began, there must be a number corresponding; and to every person another, † dating from the time when he or she left the Devachanic condition and entered upon the plane of the physical world. These numbers will of course differ for different persons and will, when combined with the former, alter in regular succession with the flight of time.

III. There is one other feature connected with time and number—that is *recurrence* or cyclic law. Thus the seasons, day and night, and the functions of the human body, have all their stated periods or cycles; and there is reason, to suppose that certain basic or fundamental cycles are connected with the numbers above spoken of by which they are divided into recurring periods. These cycles will be found to consist of common measures of the planetary periods, as well as of the functions of mind and body.

IV. Thus every moment of life has its mystic number attached; and if we could know those numbers, we might therein find a key, figuratively speaking, to the page upon which, in what represents the book of Destiny or Karmic law, the streams of events which flow onward from that moment are all displayed. Now it is obvious, from what has been said above, that for each different person, the *same* particular moment has a different number; and this becomes still more manifest when we consider that the same moment which brings fortune to one, may bring ruin to another; and the selfsame time that gives joy to our friend, may bring sorrow to ourselves.

Thus we may conclude, that for every moment, and for every person, there is a specific number; but to the ordinary understanding or the lower mind—all these numbers, in common with the sequence of events which depends upon them, are unknown. However, in the astral record these things are to be found; and to the all-seeing eye of that one faculty whose cultivation is the special province of the *Kabalist*, the *Diviner*, and the *Magician*—which faculty we have considered in the foregoing as connected with *Intuition*—all these things are doubtless known.

And then, when the mind is intent upon the solution of some question of *Destiny* the *Intuition* prompts the mind to enquire at a certain *time*; and if we know the *number* corresponding to that *moment*, it may enable us to seek in a properly prepared book and with some little calculation, the answer desired to the question propounded.

That some such books have existed, in which similar numbers and their attendant answers could be found, the history of the art of magic goes to prove. Of such a nature, probably, were

* S. D., I, 870. o.c., 115 n. c.

† Cf. *Path*, vol. V, No. 572. p; and S. D., III, 101, 130, 232.

the Sybilline books of the Romans, which are now supposed to be lost *—and such, most likely, are the mystic "cadjan leaves" to which the Hindu Yogis sometimes refer, † but which they do not show to the uninitiated. And in every nation we shall find some sort of approximation to these—even among the prosaic English, there are "Fortune-books" published, in which we have some sort of expression of the dim and far-off memory, it may be, of better works, now thought to be lost to us.

But it is quite evident that the rule or general explanation here offered as to the theory of the Kabalistic divination by numbers, is just as applicable to every other system—from horary astrology, even down to the ordinary divination or fortune-telling by a common pack of cards—which, by the bye, is but another expression of the Tarot, a method which Eliphas Levi has extolled so greatly, ‡ and which Mr. McGregor Mathers has shown to be as mystical as the Kabala itself—as old (at least) as the days of the Pharaohs—and to have an occult significance widely different from what at first sight appears. § Thus, if the mind has formulated to itself a method capable of expressing the sequence of certain possible future events, and become familiar with that method—as in the case of a skilful card-reader—it does not seem unreasonable to admit that the intuitional faculty, if sufficiently developed, may prompt the mind to enquire by this method at just such a time when the chain of events shall coincide with the sequence of the card-reading; in which case the natural events would concur with those predicted. Either there is some similar explanation, or else we must agree that the fulfilment of such prognostications is purely accidental; but many of them are too singularly circumstantial for the latter explanation to appear admissible; and if it is granted that one such case is truly established, all the others must likewise be allowed their due weight.

And now, having thus briefly glanced at the history, the possibilities, and some of the underlying facts of the art of Divination, and traced out some of the points in which Theosophical theories may serve to explain what otherwise is apparently inexplicable, it may not be out of place to remark upon that old, old dispute which all questions of "fate" involve, concerning Freewill and Destiny. The supporters of the view that there is unlimited freedom in human actions, claim that to grant the possibility of foreseeing a person's future deeds, is to postulate the necessity of his present acts; and therefore the absence of that freedom of choice in regard to them, upon which his moral responsibility is supposed to depend. However that may be, it is very

* "Int. Dev. of Europe," I, 263.; and Dr. Smith's "Dict. of Gr. and Rom. antiquities," art. "Divinatis," p. 416, see also "Hist. of Magic," II, 11, and "N. S. of Nature," p. 470.

† *Theosophist*, VI, 8, p. 171 *et seq.*, May, 1885.

‡ In "Magic White and Black," digest by A. E. Waite.

§ "The Tarot", by S. L. McGregor Mathers, *Introd.*

doubtful whether human beings, when under the rule of the senses and the requirements of the personality, are really such "free agents"—manifestly, as regards the Karmic consequences of their acts, they *are not*; and therein the occult teachings will support the position.* For it may be premised, upon the theory of Reincarnation, that an individual is now just what his past Karma has enabled him to be—and, as its results are by no means at an end, he will in future be and do just what his ignorance and weaknesses, or his strength and determination, are making his Karma to decide.† He is a free agent in making the causes—he has no freedom of choice in regard to their just consequences, which an iron Karmic Destiny will exact. And how strong are eternal links of the invisible chain, let any one who wishes put to the test, by attempting to break out of the grooves in which the mighty Karmic impulse, veiled behind what we call the Force of Circumstances, has placed him—for thereafter he will not be prone to boast very loudly, either of his overwhelming success, or of the untrammelled freedom of human actions. But those abject fatalists of the old school, who supposed the paramount necessity of every trivial event, and thus excused their own shortcomings on that ground‡ were equally wrong with those who went to the other extreme—for, though the leading lines may for the present be beyond our control, it is much like the position of the bird in its cage§—quite at liberty to hop up and down off its perch, to eat, drink, sleep, and sing; but as incapable of passing beyond the bars of its cage—however well provided to exist in that beyond—as we are of evading the just balancing of the Karma we have ourselves made. And yet there is a door to the bird's cage, exactly as there is Ariadne's thread leading out of our Karmic maze; and if the poor bird had the knowledge how to open that door, then escape from the thralldom would also be open to it, as it is open to us to escape from our Destiny, if we follow the occult Path. The way to freedom is there for us, will we only persistently endeavour to follow it; but so long as we go on generating that force which keeps on involving us in the revolutions of the Karmic wheel, just so long will our future actions be open to the calculation and prevision of the Astrologer, the Soothsayer, and the Diviner. These latter are almost wholly concerned with the things of time and the personality of men; and when by the training offered by the adepts of the Good Law, men become superior to the things of time, then also will they no longer be the sport of the fates, and their doings the subject of augury to those who deal in "Destiny's dark council." S: STUART.

* I. U., I, 184.

† Cf. *The Astral Light*, pp. 78, 79, and I. U., II, 593; also "Perfect way Lecture II, par. 25, where it deals with the necessary connection of Horoscope and Karma.

‡ As in Bulwer's soliloquy of Eugene Aram.

§ A simile used by Tennyson, as see *Theos. Review*, Oct. 1867, Mrs. Ward on Tennyson Nirvana.

MISS EDGER'S INDIAN TOUR LECTURES.

III. MAN, HIS NATURE AND EVOLUTION.

THERE is perhaps no subject of greater importance than this. In all schools of philosophy from the earliest times self-knowledge has been the chief object of study. Over the door of the temple of Apollo at Delphi were written simply the words *Gnothi Seanton* (know thyself), as if to imply that in the knowledge of the nature of man, consists also the knowledge of God. Many are the ascetics in the East who, desiring to find Brahman, and become one with Him, retire into the forest, and meditate upon their own inner nature, knowing that when that is fully understood, all knowledge will be open to them. And this is indeed so. For as there is nothing in the universe which does not contain all the potentialities of the divine life, the Logos, involved within it, the complete knowledge of any form and its possibilities would imply the knowledge of that which lies at its root and is its essence. Man is at the most advanced stage of evolution within our present experience; in him not only are these potentialities involved, but they are slowly and gradually evolving, appearing under all the different aspects of consciousness; and thus in studying him we can more readily learn the truth as to nature and God.

But though the study of man has occupied the thoughts of philosophers for many ages, we are as yet but at the threshold of our knowledge concerning his real nature. We may know something of his physical form and the laws of its growth, the functions of its different organs, the rules which must be observed if we wish to keep it in healthy working order; we may know, or think we know, something of the action of the mind, and the connection between the brain and thought; we may trace out the history of the growth of religious thought and aspiration, and deduce from that some conception of the soul of man. But in spite of all our elaborate observations of facts and the theories we have drawn from them, we really *know* next to nothing as yet concerning the questions that lie nearest to our heart. Is there anything in man that will, *as an individuality*, survive the shock of physical death? If there be such an immortal part, what is its fate, when this body is cast aside? What is the purpose of this physical life, why, if there be a permanent individuality, must it be tied to this prison-house, and what will it gain from the petty, trivial round of daily life? Such are a few of the questions which harass many of the most thoughtful minds to-day, and which demand some intelligible answer, that the mind may not reel and give way under the pressing uncertainty and perplexity.

Let us first see what science, alone and unaided, can do towards solving these riddles of existence. We have already seen

how one of the fundamental principles established by science is the intimate connection between matter and force; and how some scientific thinkers have deduced from that, that all the phenomena of thought and consciousness are merely the result of evolution, of force acting upon matter. We have seen further that, treated only in its broad aspect, this principle in no way proves any form of materialism; that it is perfectly consistent with what is taught in the revealed, or sacred, scriptures of various religions; and that indeed these latter teachings supplement what science has established, and supply the causes for the principles it observes. Following a similar line of thought with reference to the nature of man, we find that the main argument from which is deduced the materialistic assumption that human consciousness is a mere product of the brain is a twofold one. It is based partly on the observations made of the working of the law of evolution, and partly on the fact that the action of the consciousness is always affected by differences or changes in the quality and condition of the brain. These two arguments are very closely interwoven and neither can be considered apart from the other.

Physiologists will tell us how different in the quality of its substance, in the development of its convolutions, is the brain of the philosopher who seeks to penetrate the deepest mysteries of life, from that of the plough-boy whose thought never rises far above the earth whose sods he turns over. Phrenologists will tell us how the mental and moral faculties may be read from the development of certain parts of the brain, and how the culture of certain faculties is always accompanied by a growth of the corresponding part. From these considerations some materialists will argue that the development of human consciousness is the result of the evolution of the physical organ; in other words that it is a mere function of the material cells that have reached the particular stage of development of brain-matter. Still further, if any injury is done to the brain, the effect of it is seen in the diminution of some faculty, perhaps a loss of memory, perhaps a lessening of the reasoning power, or possibly in the loss of all mental power whatsoever, the nature of the injury to the consciousness depending on that of the injury to the brain. Therefore, they will say, it is clear that consciousness is entirely dependent on the brain, and that if the latter be destroyed, the former will cease to exist. This, however, is not the only possible explanation of this intimate association, and it is not wise to draw conclusions until we have all the conflicting theories placed before us.

If we could imagine persons who had never seen, or heard of a musical instrument, suddenly brought into, say, one of our churches, where the organ is so placed that the keyboard and the organist are concealed from view, and if then, without their being told how it happened, the organist were to begin to play, they would probably wonder at the beautiful, and, to them, strange sounds that issued from the instrument with no apparent cause.

And as the strains of melody and harmony continued to be poured forth pealing solemnly and majestically down the aisles, or with soft and gentle cadence pleading, soothing, caressing, awakening in their hearts now a thrill of enthusiasm and joy, now emotions of love, tender pathos, pain which yet has in it no sting, calm and peaceful content that seems to waft them to some purer sphere of being ; it would not be surprising if they wondered what marvellous power resided in this strange instrument, and if they endowed it with a kind of life, imagining that all the varieties in the music were produced by the organ itself. Could they experience this day after day, without ever seeing the organist or hearing of his existence, their impression would be deepened ; and still more so, if one day they were to find that harsh and discordant sounds were introduced, or that certain of the sounds they had been accustomed to hear were no longer produced, and some one were to show them, but still without alluding to the organist, that this was due to some defect or injury to the organ. It would not be very surprising if then they were to find it difficult to believe anyone who told them that in the organ itself was no power to produce this music, and that it was the organist who simply used the organ as the means of expressing his thought and feeling. This is but a poor analogy, as all analogies from the physical plane to illustrate metaphysical thoughts, must necessarily be ; and it must not be pushed too far. But it may serve to illustrate the position of some materialistic thinkers of to-day. They have seen what marvellous potency there is in matter, have studied and observed the law of evolution, seeing how with the development and refinement of the forms, from the lowest kingdoms up to the human, there is a corresponding increase of faculty. They admit there is some force working outwards through nature, which they cannot understand, and which is the cause of evolution ; and they claim that this same force is working in man, and that all the actions of the mind are due to it. And as forms in nature are ever passing away, leaving no evident trace of their existence except in their offspring, they deduce that the same is true of the consciousness of man. They have confined their attention to the purely material and secular aspect of the question, for revelation is so obscured by mists of apparent inconsistencies and contradictions that they cannot accept its teaching without some further evidence, or some modification. If the argument is brought forward, as it often is by unthinking people, that the law of evolution will account sufficiently for development of the lower kingdoms, for in them there is only instinct, but that it will not account for the development of reason, which constitutes the soul, and is immortal ; then the materialist at once replies by pointing out that in some highly evolved animals there is something developed which it is not possible to distinguish from the reason, and hence he maintains that instinct passes by imperceptible gradations into reason, thus supporting the view that there is no break of continuity in evolution. And he enforces his argument by contrasting highly developed

animals with men at a very low stage, a contrast which is not usually to the advantage of the latter, in point either of intelligence or of conscience. Or the other aspect of the question may be taken up, and the materialistic argument based on the close association of consciousness and the brain, may be attacked. For, just as in the case of the organ, the brain is but the instrument through which the soul expresses itself, and the apparent injury to consciousness following on an injury to the brain is not such at all. The organist is dependent on the organ for the means of expressing the music, that is in his soul, but, if it is injured and he is thus forced to be silent, there will still be as much music as ever within him, and it needs only the restoration of the instrument for him again to express it. Similarly with man, the soul is dependent on the brain *for its expression on this plane of existence*, and thus if the brain be injured it would appear as if the reasoning and moral faculties were destroyed; but, in reality, the soul itself is unchanged, and would continue to manifest itself with undiminished vigour, if its instrument could be restored. To this many materialists answer that this is an unwarrantable and unjustifiable assumption, that the facts observed can be explained by either hypothesis, and that a hypothesis which introduces a new factor that is not absolutely necessary, is inferior to one that confines itself to known and observed facts. The only satisfactory answer that could be given to this objection is either to offer some positive evidence of the existence of the soul, or else, in the absence of this, to bring forward facts which can be explained more satisfactorily on this hypothesis than on the other. It seems likely that the day is not far distant when both these classes of evidence will be available. All the phenomena of clairvoyance, thought-transference, hypnotism, and the like, tend to show that consciousness is able to function equally well under certain conditions, when the physical brain is for the time dormant, and therefore either the consciousness must be independent of the physical brain, or else there must be certain powers and functions of the brain which are unknown to us, and act under totally different conditions from those faculties that are known. But this evidence is not yet accepted by materialists, as they do not consider that there is sufficient weight of evidence under conditions where there is no possibility of any other explanation of the phenomena than the psychic one. Nor are they any more ready to accept the other class of evidence, the testimony of those who claim to have positive proof of the existence of the soul by means of higher faculties and senses that have developed in them. Their experiences are put down to imagination or hallucination, and are rejected as evidence. True, as has so often been said, the testimony of one who has seen, and therefore says with knowledge that a thing is so, is worth more than that of thousands who have not seen, and who in their ignorance say that it is not so; but second-hand evidence is at best but half convincing, especially in matters that are apparently opposed to all our preconceived notions; and a materialistic mind requires an overwhelming weight of such evidence in order to be convinced.

There is yet another position taken up by some materialists, which cannot be assailed without a sound and fairly comprehensive knowledge of the nature of man. They will concede that the human consciousness is not a mere product of the brain, and will admit the existence of a universal consciousness, of which the human is a specialised part. But they argue that the condition for the identity of the individual is the persistence of memory, that the seat of the memory is the cells of the brain, and therefore when the brain is destroyed there can be no more memory; and, further, that the consciousness of individual existence is dependent on there being a form by which a part of the universal consciousness is specialised. Hence, they say, when the body dies, the memory ceases, and the form whereby the consciousness was specialised is destroyed; therefore the man *as an individual* ceases to exist, his consciousness returning to the universal, and they enforce their argument by pointing out the inconsistency of believing, as most do, that the animals do not persist after the death of the body, but that man does, considering that in both cases the consciousness has been specialised by the form, and therefore the same rule should apply to both.

This is but a bare outline of a few of the most common materialistic arguments, based on observation of facts and study of their scientific explanations. It cannot be expected that from this point of view legitimate conclusions would be drawn as to the nature of man, for, as has been shown already, through science we see the truth only from below, while all questions relating to the nature of man belong to a higher sphere. Therefore we must take the teachings of revelation also, in order to form a true opinion. But the arguments based on scientific observation are generally sound as far as they go, and fail of reaching the truth only because of their incomplete and one-sided character; so it is important that we should place the teachings of revelation in such a light that they are seen to be perfectly consistent with the scientific arguments, and to supplement, not contradict them.

In the last lecture we saw that in the formation of our Solar System there were two outpourings of energy from the Logos, the first causing the differentiation of the primordial substance into the seven planes of matter, each with its seven subdivisions; the second causing the building up of all the various forms. There was yet a third outpouring of energy, the purpose of which was to develop the human consciousness. The way was prepared for this during the building of the forms. For, from the very beginning of manifestation there has been going on, parallel with the evolution of form, a certain evolution of an energy that was to develop into consciousness. Even in the atoms of the different planes of matter there is ensouled that life of the Logos which has in it all the potentialities of evolution; at first its only power of functioning was a blind, but irresistible impulse downwards. This caused the atoms to unite with one another, forming aggregations which were somewhat denser than the original atoms; these aggregations were driven by the impelling force to unite still further, the combina-

tions becoming denser and more complicated with each plane, and even with each of its subdivision.*

But with the second outpouring of energy another evolutionary force came into play, which was to call forth the latent life. The method by which consciousness is evolved may be roughly described as continual contact with external objects; and the first form of consciousness evolved is sensation. This contact was first brought about by vibration. For we have seen that, according to the occult teachings, the creative force which was used by the Logos and all the "Builders" of the system was *thought* and also that thought is itself a very subtle form of vibration. Hence we can readily picture the first step in the evolution of form, the sending of vibrations through the mass of undifferentiated matter in each plane, causing a responsive vibration in the matter itself, owing to the fact that the very same energy which caused the external vibrations, if such an expression may be permitted, was lying latent in each atom. Any response to vibration sets up a natural tendency to respond more readily to that vibration than to any other, and thus by degrees the impulse to respond to *any* vibration, was changed into an impulse to respond only to a limited number of vibrations. In this way a differentiation was produced in each plane, certain groups of atoms being formed, each with power to respond most readily to its own set of vibrations. As evolution continued this was intensified, and the gradual awakening and strengthening of the inner vibratory power by means of external vibrations, at length caused these groups of atoms to begin to *seek* the external vibrations to which they could respond. This was in truth the first awakening of desire for sensation in the evolving forms. At first it was only the matter of the higher planes that was played upon, and so the ensouling life, or Monad, first learned to respond to the subtler vibrations, but by slow degrees it became able to respond to less and less subtle vibrations, passing downwards in the evolution of its forms to the astral plane, and thence to the physical, where the forms first evolved were those of the mineral kingdom.† Here we are on more familiar ground and we can find traces in the mineral and vegetable kingdoms of the awakening of the germ of sensation, which reaches a fuller development in the animal. In the mineral kingdom it is hardly distinguishable as sensation; but in the affinity among different elements, and in the definite laws of crystallization, according to which each substance has its own special form of crystal, we can trace a selective power, which shows that even the mineral is able to recognise, unconsciously no doubt, the vibrations most in harmony with its own, and that it has developed the power of responding to only a limited number of vibrations. It may be also that what is known as the "fatigue" of metals is another sign of the dawning of sensation. It is a well-known fact that a razor, blunted by constant use, will, if simply laid aside for a time, recover its sharpness. I have been

* See "Ancient Wisdom." A. Besant, pp. 53, 54.

† Cf. "Ancient Wisdom." A. Besant, pp. 236 *et seq.*

told that in this country any engine is used on the railways only for a certain length of time, that then it is put away for a time to "rest," and that on being taken out and used again, it is far more effective than it was. Doubtless the "fatigue" is due to some changes that take place in the molecular constitution of the metal under pressure, friction, and high temperature, but the fact that, merely by "resting," the metal will return to its normal condition, seems to indicate that it has the power of selection of vibrations, which is, after all, the first form of sensation.

In the vegetable kingdom the development is far more marked. No one who has observed the devices in flowers to secure cross-fertilisation by attracting insects to them; the ingenuity by which only certain kinds of insects are admitted in order that the store of honey may not be exhausted without the desired end being accomplished; the devices for distributing seeds to great distances in order that the young plants may not grow up too closely for them to be able to flourish; no one who has watched the shrinking of certain parts of sensitive plants when touched, or who has observed how the leaves of some plants close up when there are signs of heavy rain approaching; no one who has observed any of these phenomena can fail to recognise that there is something in plants analogous to what we should call consciousness in animals. To take an even more striking instance: it is a well-known fact that in whatever position a seed may be planted, the root as it grows will go downwards into the soil, and the stem upwards to the light; showing that in these cells there is not only a desire for sensation, but a power of distinguishing between different kinds of sensation. It may please us to call this instinct, and as we trace out the much more strongly marked desire for sensation among animals, we may still apply the term instinct to that. But words and names do not lead us far—and we cannot deny that instinct is but one form of expression of the evolutionary impulse in nature; in other words it is one stage of development of the Monad that is evolving through various forms.

Now we are told that at a certain point in evolution, the forms were sufficiently advanced for the strictly human evolution to begin, and that at that point the third outpouring of energy from the Logos came, and awakened the germ of *individual* consciousness in the evolving forms. Then, in the place of *instinct*, there appeared the first signs of *reason*. One of the most important questions we have to consider is what actually took place at this point, for from that we may be able to find a means of bringing the metaphysical teachings, and the materialistic views into closer harmony. The following distinction is often drawn between reason and instinct, and is perhaps as true an one as we can find. Instinct is the result of the experience of the *race* or *species* as a whole, reason is the result of the experience of the *individual*. Experience, to result in either reason or instinct, must be remembered, it must make some impression on some form of substance which will recall an impression and hence cause a certain responsive action in order either to gain pleasure,

or to avoid pain. What then is the substance on which this impression is made in the case of the species and in the case of the individual ?

Theosophy tells us that though all forms are impermanent, yet some are far more lasting than others. It also tells us that for functioning on the different planes of matter in our system the Monad must have forms of corresponding matter; e.g., that it can gather experience on the physical plane only by means of the physical form, on the astral plane by the astral form, and so on. In the lower kingdoms we can see the forms on the physical plane, and we are told that there are corresponding astral forms, and that the latter disintegrate shortly after the dissolution of the former. In these kingdoms there is no form developed on any higher plane, and thus when the astral form of any mineral, vegetable, or animal disintegrates, the matter of which it was composed returns to that specialised portion of astral matter belonging to its particular species; and the experience it has gathered being impressed on the particles, will reappear as instinct in future individuals of the species in whose forms any of these particles are used. In this manner the experience of each individual becomes by degrees the property of the whole species. It is of course an exceedingly slow process, but in the course of ages it gives rise to very marked results. As the development of the Monad itself is dependent on the experience gained through its forms, that also will be exceedingly slow and there will evidently be no differentiation of the Monad, except to the extent of the separation of *genera* into *species* and *sub-species*.

But when the human stage is reached the whole aspect of the question is changed. For here not only the physical and astral forms are developed, but also the mind-body and causal body. The result of the third outpouring of energy is to awaken into activity the germ of these two bodies. They are built of matter of the third plane, which is known in Theosophical literature as the Devachanic plane; the material of the mind-body being drawn from the lower sub-divisions, that of the causal body from the higher. When the physical body of a man dies, he dwells for a time in the astral, as is familiar to all Theosophical students. In the course of time it disintegrates, and the "he" passes to the Devachanic plane, dwelling first in the mind body; but that also in time disintegrates, and he withdraws into the causal body. The experiences gathered by the lower bodies are reflected to the higher ones, owing to the very close association between them; and thus all the results of the experiences of the earth-life are stored in the causal body, refined, sublimated, no doubt, but still there to come out as tendencies and faculties in the next life. For the causal body is relatively permanent, and persists as a form throughout the Manvantara. As soon, then, as the germ of the causal body is awakened, we have an individual in the true sense of the term. And now the specialisation of the Monad begins to take place to a very high degree. At first, as may be expected, the amount of experience gained and carried on to the next life is

exceedingly small, for it requires a very large number of repetitions of a certain sensation for the Monad to associate that sensation with its cause, and thus the awakening intelligence and reasoning power will develop very, very slowly. But when once the turning point has been passed, and the development of the mental bodies has begun, there is no going back. The causal body cannot be disintegrated, for it is built of the matter of the highest plane which man can reach normally during the life-period. Hence Madame Blavatsky has said repeatedly that it is impossible for a Monad that has once reached the human stage, to go back into the animal. And now we can see wherein the materialists are working in the right direction. It is quite true that the continuance of the identity of the individual is dependent on there being a persistent form in which the memory of the experiences gained may be carried on. We concede this freely. But we claim that the materialists are mistaken in thinking that the physical form is the only one in which the experiences are stored. Doubtless they are first stored in the physical brain, and probably during each earth-life we draw on the impressions made on the *physical* matter of the brain for our memory of the past. But they are stored there, only that the generalisations from them may be reflected upwards through the astral and mind bodies to the causal, and it is in the last that they are stored as permanent tendencies, to reappear in next life. Whether the lower consciousness in the next life is able to remember the past ones depends on the development of the Monad. If it is undeveloped, all it can do is to reflect downwards from the causal body the result of experience, in the twofold form of character and conscience. If it is highly developed, it is able to reflect downwards, not only the results of the experiences but also a consciousness more or less clear and complete, of the process whereby these results were reached; and then there will be a memory of the most important experiences of past lives.

We cannot hope that materialists will be convinced of the truth of this. For the only evidence we can give them is second-hand; it is what is told by those who have progressed farther than most of humanity, whether it be the great Teachers and sages of the past, or those who, as students and pupils, are investigating these matters to-day. But we have gained a very important point if we are able to place these higher teachings in such a light that they are seen to be in strict harmony with those scientific conclusions that are based on fact and pure logic and reason. This view of the evolution of man explains the difference between the human kingdom and the lower ones, it explains the question of experience being passed from life to life even though there be no physical memory, and it shows that there is no break whatever in evolution and that the factor, the Monad, which we postulate in man, is no new one that is introduced; it is there in the lower kingdoms, it is the force which is impelling evolution from the very beginning. Only, in the lower kingdoms it is not individualised, in the human it is individualised, by means of the development of that higher form

which is the outcome of evolution. We have, to the materialist, provided nothing, but we have at least removed some of the chief obstacles in the way of his recognising the truth of the teachings of revelation. The rest we can be quite content to leave to time and evolution to accomplish.

So far, we have dealt mainly with what may be called the material evolution of man and, indeed, during the earliest stages there was little else going on. The awakening of the reason and the building of the mental bodies went on side by side, each in fact depending on the other, and thus the development of the "Thinker," and of the instrument of thought were both advancing together. For the true instrument of thought is the mental body, the physical brain being merely that by which it is recorded for the lower consciousness. The "Thinker," then, the inner man who is the real entity, is the Monad in its individualised form. To use the Theosophical phraseology, the Monad in the lower kingdoms is only Atma-Buddhi, in man it becomes Atma-Buddhi-Manas; not by any change in essence, but by development. For the purpose of life is the development of the Monad; it is from the first perfect in potency but not in actuality, and its development is the bringing of potency into actuality. Thus the evolution of the forms already referred to, important as it is, is not the aim of life; it is but the secondary aim, a means to an end.

We can now understand somewhat better what man is. The real self is the ray from the Logos, now individualised, and seeking experience, no longer for the species, but for the individual. Separateness has reached its full development; the consciousness that "I am I, and no one else" has been fully awakened. This is the "great heresy," the illusion, and it leads first to the continued development of the instincts of self-preservation which begin to show themselves in the lower kingdoms. But in man they are combined with far greater enjoyment of sensation, because the individualisation has brought the Monad into closer connexion with the form and it is thus able to experience more fully. So for a time the animal development continues, and the result of experience is simply the full consciousness that certain actions bring pain, and others pleasure. In the lower kingdoms this consciousness was more or less dimly present, but it led only to the avoidance of one kind of action, and the seeking of the other. But in man reason is beginning to work; he compares one thing with another, he observes what is going on around him, which he could not do until he felt that he was separate from every other form. In this way he slowly comes to see that there is a law pervading the whole universe; that this law is unchanging and unerring, that pleasure comes from harmony with it, pain from disharmony, and so he learns the difference between right and wrong; right, the harmony with the law, wrong the disharmony. Then begins his responsibility, for none can be held accountable for wrong, unless he knows that it is wrong. At first he does not clearly understand what the law is, and it appears to him at

first in its negative form, that of prohibitions ; he recognises that there are certain things he must *not* do, and in his earliest stages the avoidance of these seems to him to be the utmost that can be required. And indeed it would almost appear, judging from the codes of law that prevail to-day in most parts of the world that a large proportion of humanity has not yet advanced very far beyond this negative stage. But as the Monad begins to be more conscious, as its latent powers, through experience, come out into activity, man begins to have a sense, at first very dim, that he has higher duties than the mere avoidance of evil. He recognises that there is something in him that is seeking to express itself, and lead him to a higher life. Then begins the search for this something within, and he gradually learns that a life of active virtue is needed in the place of mere avoidance of sin. He recognises further that what before appeared to him right, he can now see to be wrong ; his knowledge of the law is increasing ; and at last he comes to understand that the search for pleasure is not the highest good. Then begins the conflict in himself between what he now begins to recognise as a lower part of himself, that must be made the servant, and the higher part, which is the real man, the Monad. This conflict grows ever stronger as his knowledge increases ; at first his best efforts are turned to the building up of what he feels to be good qualities in himself, and he has but little thought of those around him. But by degrees this also changes, and he learns that altruism is a higher law than self-preservation. Were he left to himself without help or guidance, it would take long ages for this consciousness to develop, and it is doubtful if man would yet have evolved beyond the most elementary stage of the distinction between right and wrong. But from the time when individualisation was accomplished, and the reason began to develop, he has been helped and guided by those great Teachers of whom we have spoken before ; They have ever taught him as much as his dawning consciousness was able to understand, and thus his growth has been hastened. As he goes on, higher and higher teachings are given, and when the highest plane that of altruism, is reached, the conflict within himself intensifies. But it is a conflict which is to teach him the law, and thus it must continue to range until from the consciousness that " I am I, and no one else," he is led through pain and suffering to the realisation of that truth which brings the only lasting joy, that " I am I, and thou, and all things else, and everything are God."

LILIAN EDGER.

BENGALI FOLK-LORE.

MEMORABLES AT DAYBREAK.

(Continued from page 369).

BESIDES the prescribed matins that are as a rule muttered in bed, the Bengali Hindus usually take the names of great persons, such as Abalyâ, Kuntî, Draupadî and Târâ. At all times the name of the great sage Nâradá is eschewed, as he is supposed to induce bickerings—and quarrels in a household. If the *Rishî* of the *Devatâs* was regarded in no better light, what would become of the common mortals can be better imagined than described. It is therefore not to be wondered at that the names of noted misers and other notorious characters, and certain ill-reputed places are consigned to limbo with as much studious care, especially during the auspicious hours of the morning, as they utter those of gods and goddesses and saints and great men with, for they fail not, they believe, to burst cooking utensils on the stove containing the food, one breaks his fast with. Terms such as *dhopa* or *dhobi* (washerman), *kalu* (oilman), a *kala* (plantain), *bandar* (monkey) *hanuman* (baboon), *pithoy* (home-made cakes), *kachlhapa* (tortoise) and *karundi* (pickle made of green mango and powdered mustard-seed), are never uttered. When a housewife apprehends the unwelcome presence of a thief in the stillness of night she cries out the last three just as she goes to bed, as they each of them portend ill to him. Strange to say that plantain, which is regarded as a desideratum on all solemn and joyous occasions, should thus be ignored, not only at morning but at the point of time when one is out on business. The reason of it is not far to seek. In colloquialism it means a void, which is but another name for failure. So one ceases not only uttering its name but taking it with other food-articles among which is curd, which is regarded as an auspicious food when one makes a fair start with a headful of schemes which he would like to see crowned with success. Be that as it may, the fact remains that plantain has no little share in the economy of Bengali life. Each person has his *Istha Devatâ* (god or goddess presiding over his destiny and ministering to his well-being). The name of the *Istha Devatâ* should be remembered. He or she should be made obeisance to with clasped hands. A devoted wife bows down to her spouse, who is her lord temporal, if not to all of her superiors. To her he is the lord of all lords, so much so that if her *guru* (spiritual guide) and her husband happened to be seated in one place, she should first bow down to the ground before him then before the guide. She in her turn is thought to be none the less than *Griha Lakshmi*, or the *Lakshmi* of the family. But, unfortunately for us, such devotedness as that is fast becoming a thing of the past; and the happy practice is fast falling into desuetude.

FIRST SIGHTS.

'First sights' are those that a Bengali Hindu's eye falls on as soon as he leaves his bed in the morning for the day's work and its necessary preliminaries. As he believes that they influence his career throughout the day he is somewhat particular to look on what he deems to be most auspicious. A parent longs to see the face of a son, who saves him or her from *put*—Hell. He is therefore called a *putdra*, or a savior from *put*. Next to him comes a nephew. A wife with a devotional frame of mind makes it a point to see the face of her husband. Pictures of gods and goddesses, for instance those of Ganesa, Durgâ, Siva, Kâli, the Buddhistic Triad—Jagannath, Bulloram and Subhadra, Krishna Râdhikâ and sainted personages and relations, with which a Hindu bed-room is fitted out should be viewed at this time. The face of a miser does not, as I have said above, fare with him any better than that of a washerman, an oilman, a hermaphrodite, the brown owl, the jackal, the unsightly form of a tortoise or crab, a one-eyed person, the meteor-flash, or a vibrating sensation of the left eye-lid of a man or of the right one of a woman.

EVIL SIGHTS.

Besides those touched upon above, the face of a man having a very stunted growth of beard and moustache is avoided. An empty vessel, especially when one is setting out for somewhere on business, is removed or refilled shortly. Persons there are, who are believed to be cursed with sight having an unwholesome effect on prepared food-articles, and causing illness of the little ones, who are soon found vomiting and purging. In Bengali colloquialism this is called *nazar laga*, or having caught the glimpse of an evil eye. They are mesmerised and given two or three sips a day for three days of a certain quantity of magnetised water, also bollarium made up of such ingredients as are believed to be good for children, and burnt tips of wicks are applied on the eye-lashes and forehead respectively as safeguards against the ills consequent on it. Some might say that what I have written under this head is a piece of superstition. But I assure them that I am true to my line.

LYING-IN-ROOM AND DELIVERY.

A Lying-in-room in Bengal is an unhealthy apartment—quite unhealthy for the purpose. Though things have of late improved considerably suffice it to say that it is not yet what it ought to be. It is a damp dark room in the most unhabitably unhealthy part of a house, built or assigned with no eye to the health of the deliverer and the delivered, whose conjoint health is of vital importance. The hour, minute, second, when a delivery is made, and the inmates of the lying-in-room, including the mid-wife, whether they are widows or others, who have all of them assisted in effecting the delivery or been mere lookers-on, the *sari* or *dhoti* they have put on, and the directions in which they sit and the one in travail lies, all these particulars are carefully noted for the pre-

paration of the horoscope. A conch is sounded and the new-born babe is given a sip of honey. After cleansing the apartment, the poor mother is provided with shabby beddings, pots and platters for temporary use. The thing is that this state of her's, though most critical, is regarded as very unclean, from a Bengali Hindu standpoint. For a day or two after delivery she is allowed little or no food. Nor is she allowed to rise from bed. She then takes light food. On the sixth-day after birth, the Creator Himself is believed to descend from Heaven to write out the child's fate in mysterious characters, which are known to Him alone—(being, in reality, nothing but the curved lines of the sutures of the human skull). For this reason a watchful night is kept up with a reed-pen, an empty ink-pot and some knick-knacks. It is, however, pretty certain that it is the most critical juncture in baby-life. For a month or so, the mother is destined to pass her miserable days in this wise. This period is considered as much desecrated and unholy as that consequent on the death of a member of a family. While it lasts, nothing religious is practised—not even alms-giving. It is called *Subha Asaucha* (joyous unholiness), as the other is called *Asubha Asaucha* (mourning state of unholiness). On its expiry, the worship of Sasti (goddess of the nursery, having for her carrier a black cat) is performed and she is taken back with the suckling in her arms and restored to her holy conjugal life once more, having for her guidance sufficient instinct to detect the slightest indisposition of the child, from its unwillingness to suck, and from temporary suspension of certain weeping and smiling sensations made by it when asleep.

ECLIPSE.

During the month of January last, we had two eclipses—one Lunar and the other Solar. For foreigners, the last one, which happened on the 22nd of January, had special interest as far as its totality was concerned. But for native Indians it had nothing of the kind beyond the fact that they are accustomed to take an eclipse as a strikingly serious phenomenon, affecting, more or less, the destiny of mankind. During such an occurrence, the cravings of nature are not attended to; bathing, alms-giving and religious practices are followed. Fasting is observed and by some, for sometime before and after, not to say during the fitful period of an eclipse. When it is over, all the used cooking earthen utensils are thrown away and new ones are brought to prepare victuals in. It is also to be noted here that while it lasts, nothing is accepted from anybody. Violation of any of the cardinal points alluded to above brings on disease and other evils. For a week, nobody should set out for a distant place, as in that case the violator would have the likely chances of ills in store for him. Some people of a *tântric* turn of mind, fall back upon taking out, perforce in a nude state, an alleged medicinal plant, and the observance of other *tântric* practices, which it is not the purpose of the present paper to follow out in detail.

When a Hindu is born in certain predominant *rāsi*, (one of the twelve signs of the zodiac, which is ascertained by astrologers when the horoscope is made), say, Gemini, it is not considered expedient for his general well-being that he take observation of an eclipse, Solar or Lunar.

(*To be continued*).

NAKUR CHANDRA BISVAS.

PROPHECY.

(*Concluded from page 493*).

THERE was a curious prophecy by Robert Nixon, commonly called the Cheshire prophecy. It was given in Nixon's Life, by John Oldmixon, the Whig historian, who published it in the reign of Queen Anne, from a correct copy of Lady Cowper's. He says it is not a thing of to-day, but as old as the Gunpowder Plot. This Robert Nixon lived in the reign of King James the First, and seems to have been a born natural, who lived in farmers' families, as a sort of drudge and jest, and was mostly employed in following the plough. One day as he returned from the field, he laid down what he had in his hands and continued for a long time in deep meditation. At length he said in a loud voice, "Now I will prophesy."

A raven was to build in a stone lion's mouth on the top of a church in Cheshire. Then a king of England shall be driven out of his kingdom never to return. He seems, constantly, in the time of the first James, to have been anticipating the fate of the last James.

An heir was to be born to the Cholmondeleys when an eagle shall sit on the top of the house. The heir then born is to see England invaded by foreigners, who shall advance as far as into Cheshire. Then a miller named Peter, born with two heels on one foot, living in a mill of Mr. Cholmondeley's, shall become instrumental in delivering the kingdom—with a good deal more of the same sort. A young, new set of men shall come, who shall prosper, and make a flourishing church for 200 years. This latter clause was very much what really happened. As a token of all this, a wall of Mr. Cholmondeley's was to fall. If downwards, the church was to be oppressed, if upwards towards the rising hill, the church was to flourish well. Under the wall would be found the bones of a British king.

A boy was to be born with three thumbs, and to hold three kings' horses, whilst England should be three times lost and won in one day. When the heir was born it was known throughout Cheshire that an eagle sat upon the house-top and flew away when the child was born.

A raven built in a stone lion's mouth in the church of Over, in the forest of Delamere, not long before the abdication of James II. The wall fell down, and upwards against the hill, and the skeleton of a large man was found under the rubbish. But there was nothing to

attest his British kingship. There was a boy with three thumbs born at Budworth, who had two heels on one foot, and of the miller, Peter, the Lady St. John of Battersea would often talk with her friend, Lady Narcliff, of Chelsea, according to Oldmixon, and both asserted the full accomplishment of the prophecy, with many more extraordinary particulars than are here set down, though it seems quite clear that Peter had no great hand in liberating the kingdom from the invading foreigners, who never reached Cheshire. But he was ready to have done it. Dr. Simon Patrick, Bishop of Ely in 1670, gave the particulars to Lady Cowper, and a Mrs. Cheele affirmed that a great multitude gathered to see our aforesaid eagle, and the cry amongst them was, "Nixon's prophecy is accomplished, and we shall have a foreign king." The king being the Whig hero, William III. Great woes would come, but that George, the son George, would make all right again. There is something of the prophet, it may be admitted, in all this, and much of the fool. The change of dynasty is curious and the mention of the two Georges, if not an after addition, is truly fatidical.

There are some verses of his, remaining, in which the same bit or miss of mingled faculty comes forth. Thus :

"Lincoln was, London is, and York shall be
The finest city of the three."

It will take a long time yet to realise this. The archæology as to Lincoln hardly justifies itself.

"A fleet shall come out of the North,
Riding on a horse of trees."

This last line shows a touch of poetical genius. A ship being a horse of trees, is as fine as the Arab's description of the camel as "The ship of the desert." It is far from a phrase you would expect to hear fall from the lips of a cow-herd. To treat the thing seriously as divine, is difficult, but to treat it as utterly beneath contempt is more difficult still. It is on the borderlands of inspiration, imagination, and folly, like the vaporized inspiration of the Pythoness. On the other hand, the highest utterances of Isaiah seem eccentric and somewhat laughable, to the foolish commonalties that pass for sane. There is no horizon common to the invisible and the visible. Before this Zany Nixon, prophecy, when flashing through his mind, seems to have for the moment sobered him, both into correct speech and sanity of judgment. When he once was threatened with a beating for goring an ox, cruelly, belonging to his master, he replied, "It won't be his in three days," and true enough it went to the lord of the manor as a heriot.

King James sent for him at Court, having heard of his predictions. But the fool cried out bitterly that he would not go to Court, for that he should be "clammed" there, meaning starved. It was ordered, that he might be well provided for, that he should be kept in the kitchen. But he there became so troublesome by licking and picking the meat, that the cooks locked him up in a cupboard, and being called away

suddenly to Hampton Court, to wait on the King, they forgot him and he was starved to death as he had foreseen. These two prophetic anecdotes have all the appearance of authenticity. This bye-way gossip of a forgotten man in Jacobean times, is worthy of momentary revival, as yielding a glimpse of the days that were, if nothing more. There is a flavour in them of the poetry of Herrick, that has passed away from us. It brings home to the mind's eye of some of us, that that was a golden age, and this the age of Gold.

Oldmixon says that Nixon foretold the civil war and the execution of King Charles, but Lady Cowper's copy of the prophecy does not tend to confirm this.

Tillotson, in a learned sermon of his, written about the year 1687-8, on Rev. xiv, 13, shows that even Bellarmine admits that Babylon stands for Rome. That the seven mountains of Babylon are the seven hills of Rome. But, as he slyly adds, the cardinal had another "small reason" for the admission. St. Peter's first Epistle purports to be written from Babylon, for if this be not so, they have no proof out of scripture, that Peter ever was there.* St. Paul's "him that withholdeth or letteth," is expounded by Tertullian thus: *Quis nisi Romanus status, &c.*, What is this but the Roman state that, broken into 10 kings, yields Antichrist. St. Chrysostom, speaking of that which hinders the revelation of the man of sin, says: "This can be no other than the Roman Empire." St. Austin in his book, "De Civit. Dei." says: "No man doubts but that the successor to the Roman Emperor, in Rome, shall be the man of sin, and we all know who hath succeeded him." Protestants will concede the point that Peter was at Rome, if Romanists will accept as a fact that the Pope is the man of sin.

We may now devote a few lines to some noticeable remarks of David Hartley, that occur in his "Observations on Man" [ii., 366 to the end of the book, ed. 1791], first published in 1749, in 3 Vols. Proposition lxxxi., is on the startling theme, "It is probable that all the present civil Governments will be overturned." We must bear in mind that his literary pursuits brought him in contact with many of the leaders of thought in that day, such as Bishop Warburton, Hoadley, Butler, Dr. Jortin, Young, the poet, &c. We do not, of course, propose to enter critically upon his vibratory theory, which Haller is supposed to have entirely overthrown. He got it from Sir Isaac Newton and it is too mechanical by far to hold psychological enquiry very much. The same thing may be said of association, which came from Hobbes through Locke. It is not association, but analogy that leads the mind in its endeavours after truth. The

* Take that witty epigram of Owen's that cost him a fortune, they say.

"An Petrus fuerit Romæ, sub iudice lia est,
Simonem Romæ nemo fuisse negat."

This may be freely rendered thus:

Whether Peter was ever at Rome,

Men are allowed to doubt:

But that Simon was domiciled there,

Is true till the stars die out.

pompous Parr tells us that Hartley did more than Locke in investigating the principle of association, and he tells us this, in Johnsonese, but if analogy be the true lodestone of mentality, association is in the wrong and is best let alone. It is a mere matter of the memory.

Hartley is a man who can write in a clear style, and has the incidental merit of having, for a time, so influenced Coleridge that he christened his son Hartley after him, in compliment, but we think Hartley's race is pretty nearly run, and that his association theories may now be sent to the sleeping place of dead philosophies—the learned university of Oxford. There is many a quodlibet and quillet of old Aquinas with more vitality in it for dialectical revival than in these once famous psychologic fancies of Hartley's. The very title we have quoted of his 81st proposition—the subversal of civil governments—seems to transcend in value all the metaphysics of our author. It was written nearly 50 years before the cataclysm in Paris. In philosophical language it sums up what must happen in Europe, not in France only, from the corruption of Christianity by the professors of it. He says you may read it in Daniel, and from the potency there assigned to the fifth monarchy, you may learn that all is to be dashed to pieces like a potter's vessel. Splendour, luxury, self-interest, martial glory pass as essentials in the debased Christianity; but what have they in common with the self-denying meekness of the Christian creed [p. 366]? The worldly wisdom is to shine out finally, as the folly it truly is, even in respect of this world. Christianity must now prove itself to be true even to the conviction of unbelievers, or it must stand detected as a vain imposture. There is an analogy, he says [page 368], between the body natural, and the body politic; healthy endeavours may respite for a season; the prayer of even one good man may do something. But as in the time of Titus the fall of the corrupted Jew brought the Gospel tidings to the Gentile, so our downfall now, may reopen the blessed fold to the repentant Jew [p. 275]. One of his bye-fancies is that the downfall of the civil and ecclesiastical powers must come hand in hand with such calamities as will drive serious men out of Christendom, even into the remote Indus, neither West nor East. [p. 377]. The passage may be painful, but if we believe in the ultimate happiness of all, gloom and sorrow may be dispelled. We need not cavil at the origin of evil, for all is well that ends well [p. 439]. It is agonies, we must remember, and strive always to remember, that are to lift us clear of the attraction and magic influences of this debasing earth of ours.

Religion is a vast police regulation, in the eyes of many. Be it so; then the administrators of public affairs [p. 444], even on this view, are poor in policy and wanting in the art of so employing it as to cheat their subordinates, by its use, into at least a decent maintenance of order. If, as we have since learnt from Prudhon, *la Propriété c'est le vol*, it is evident that proprietary is a far removal from propriety.

Those who fear no God will honour no king. Frederick the great, but for the wit of Voltaire, might have seen the blade of the guillotine

gleaming under his phrases and lending them a mock lustre. Let Christianity be a figment of belief, it is not less the legal fiction under which kings hold their throne. The fabrics of Europe must all stand or all fall together, and "Christianity is the cement of the buildings." These are Hartley's very words, and remarkable they are. There is reason to fear here, he says, "that an independent populace may get the upper hand, and upset the state." England, in Hartley's century, escaped the virus that brought France to her fall. But we have been slowly imbibing it into our veins in England for the last century, and the suffrage now extending to the lowest rabble bids fair to operate in London as it then did in Paris. You cannot lift the level of the ocean bed, but you can sink a line of battle ship to it, with all the freighted souls it carries in it. Now in prophecy, the sea, and waters, have always been the symbol of the people. Christ stilled the wave in storm-swept Galilee, and religion alone can quiet the people now, or say to the tumultuary brine, vexed with the roaring blast, "Peace, be still!" and it is quieted.

Hartley winds all up with, "The present circumstances of the world are extraordinary and critical, beyond what has ever yet happened." It does not want much to see that the circumstances that, in the last century, brought about an electrical outburst in Paris, are gathering here for a somewhat similar shock. These incitements to rage amongst the commonalty, kingship, nobility and priesthood, have degraded of themselves into plutocracy by the ill influences of India, manufactures, and the colonies. But the antagonism between capital and labour, though far less picturesque, is a hot-bed ready to bring forth quite as large a crop of human ill-will as the others did before. The family and home training that then kept England safe has entirely disappeared, and the revolutionary knowledges, useless for thought but pregnant with mischief, disseminated from every Board School, are weekly training their thousands to aggressive socialisms that must more and more dissatisfy and embitter the working men's trades unions of the future. We have paralysed agriculture by free trade, so called; and manufacturing industry,—a thing never too wholesome in its operation, bids fair now to paralyse itself. Atheism, infidelity and modern science—or the knowledge that puffeth up,—are one and all leading the dialectical intellect to draw false conclusions that *seem* logical, and carrying the soul away from the love that buildeth up. The *Aub* of Endor is big with explosion here. The text of the Greek plays which were the study of our universities in Porson's day, are jostled from the *Curriculum* now; but are mouthed, to the teaching of professional actors, on an improvised stage by young men and women (who understand little of them) in Greek costume which, if archaeologically correct, may be highly incorrect in another sense. Go to our divorce courts and see in what contempt the marriage law is held. The respect shown now to age may be studied in any suburban railway train out of London, of an afternoon, when the large schools break

up, where boys and girls are promiscuously huddled together, without guide or guardian, to get back to their homes as quick as may be. All this and much more must either mean the millennium or revolution. If we call it the fifth monarchy, it may stand for both, perhaps. The first volume of Hartley is taken up with vibrations and associations, but the second volume it is which has led us naturally into these remarks, and that part of his work might be again widely read, and with much public profit following thereon. What he treats of there, culminated in France, but unless something redemptory is rapidly introduced, of a morality a little more wholesome and of a religious training a little more faithful, the same tendencies are widely active that must culminate similarly in England. That at least is the lesson to be derived from Hartley's second volume, if we apply the same principles that culminated in the ruin of France in the last century, to the tendencies of English Society in this. England's convulsion in 1648 undoubtedly led the way to the French convulsion of 1789, and it may be that that will re-arise here in about another generation, say 1920 to 30. The echoes seem to alternate here and there, there and here, every hundred and odd years. To many this will appear querulous or even pessimistic, but others will trace a thread of truth serpentine through the centuries.

The *Catastrophe Mundi*, mentioned before, adduces a Prophecy of the Sybilla Tiburtina, said to have been found in 1520, in the bowels of the mountain Taurus, in Switzerland, after a great inundation that left an inscription in very old Latin characters exposed, to the effect that a star should arise over the Iberians, not those of Spain but in the north of Europe, "towards the great house of the north," that should enlighten the whole world. It shall come upon mortals wearied with wars. Another star is to come up that shall spread somebody's empire to the coast of the antipodes.

The second paragraph implies an indefinite sort of Napoleonism to which France and Brittany are the first to submit the neck. But this bright beam shall "abscond himself" in the clouds of the Gods. I do not venture to say where those clouds are situated.

The third paragraph is equally indefinite. Bloody comets and flashing fires in the heavens leave nothing safe or healthy amongst men. The firmament of heaven dissolves, the planets run in contrary courses and the fixed stars take to travelling faster than the planets. This seems to be an astronomical version of the running to and fro mentioned in the scriptures. Cornelius Gemma, who died 1577, it seems mentions it in a treatise on supernatural apparitions, and the great Tycho Brahe, in his discourse on the new star in Cassiopeia, in 1572, also alludes to it. Some interpreted it as applying, he says, to Charles V., others referred it to Philip of Spain, and some to the King of France. Brahe himself being a northern man, naturally follows the text of the inscription and quite repudiates the Spanish Iberians. He fixes the reference on the

Iberians that are near the Muscovites, that is to say, the descendants of Iavan who inhabited Caucasus and Armenia, from whom the Spanish Iberians of Tarshish sprang, if we may follow safely the great Bochart. Whether we apply the prophecy to the Spanish or Muscovite Iberians, it is not very clear what can be made out of it that shall be comprehensible. Tycho seems to be of opinion that the petition in the Lord's Prayer will then be realized,—“Thy kingdom come;” antichrist and the Pope will be brought to ruin, “and God, who ruleth in heaven, shall also then rule all things on earth.”

For ourselves we should like to know what became of this inscription in ancient Latin characters. A deluge brought it to light in the Swiss Taurus, (a mountain placed by Tacitus in the confines of the German Catti); but what has hidden it away again? There were ten Sibyllæ, and they are all enumerated by the learned Nich. Lloyd, in his *Lexicon Historico-Poeticum*, and he gives the Sibylla Tiburtina as the 10th. He tells us that it was said to prophesy the resurrection and assumption of Christ, but this account tells us nothing of that, and Lloyd says nothing of its late discovery in Taurus, 1520. Everything relating to such matters comes swathed in such a tissue of doubt and uncertainty, as almost to call for a fresh prophet to clear up the difficulty of interpreting the previous prophet.

Pierre du Moulin wrote a book on the “accomplishment of the Prophecies,” which is curious in one sense. From a calculation of the three days and a half, during which the bodies of the faithful witnesses lay exposed, he arrives, like Alstedius, at 1689 as the eventful date on which persecution is to fall upon the Church and Pope. He shows that the three and a half days means 630 years, and he pitches upon A. D. 1059, when Nicholas II. forced Berregarius to recant, as the commencement of Papal persecutions, and these two added together yield 1689. Beyond this point of curiosity it is not worth while to pursue the matter any further.

In the year of the Great Fire 1666, there were published in London a series of prophecies purporting to be by St. Thomas à Becket, of 1177, translated from the Latin original in the library of the Church of Canterbury. One was entitled, “Prophecy concerning the wars between England, France, and Holland” &c. It is a vague jumble, touching a fight between the Lily (France) and the Lion (England), in the midst of which the son of man comes from “the land of wool,” with large hosts, and is aided by the Eagle out of the East, with his wings spread upon the sun. The Lily shall love his crown, and the son of man and Eagle prevailing, there shall result peace over all the earth. The prophetic pamphlets certainly were issued, but whether the Latin prophecy is extant at Canterbury, or is known to have existed there, I have not been able to ascertain. As the prophecy is so nondescript, inquiry may perhaps be dispensed with. The chief importance attaching to it is derived from the great celebrity of à Becket.

C. A. WARD.

ERRATA IN "PROPHECY," p. 423.

| | |
|---|-------------------|
| For <i>happened of</i> , p. 424, line 36, read <i>happened to</i> | |
| For <i>fulness</i> , p. 425, line 16, read | |
| <i>ipsa prima</i> , p. 426, line 1. do | <i>ipsisssima</i> |
| <i>naturr</i> p. 426, line 46. do | <i>nations</i> |
| <i>nature</i> , p. 427, do 1. do | <i>nations.</i> |

VAISAMPA'YANA.*

CHAPTER I.

1. Once there was a ruler and prajāpati called Anga, born in the family of Atri,† who was the equal of Atri and who preserved the law.

2. His son was Vena, not much acquainted with the law. He was born of Sunitpī, a daughter of Death.

3. Vena, thus born of the daughter of Time, and affected by heredity on the mother's side, indulged in Kāma and selfishness, putting in the rear his appropriate dharma.

4. This king, transgressing the laws of the Veda, established observances against those laws and thus became addicted to adharma (false law).

5. While that king ruled, there was no Vedic recitation, no Vashatkāra‡; the Devas drank not the Soma§ offered in fire or prescribed in Vedic rituals.

6. As the time of destruction to this ruler approached, a cruel determination arose in him and that was, "There shall be no Yajna or Homa."

7. "I am to be worshipped by sacrifice, I am the sacrificer, and I am the sacrifice. The Yajna and the Homa are all to be for me."||

8. While the ruler, thus wrongly disposed, was bent on subverting the law and appropriating it to self, the Maharshis headed by Marichi** addressed him thus :

9. "We are to bind ourselves to a Yajna lasting for many periods of years. Do no unrighteousness, O Vena ! opposed to the eternal law.

* [The following story is from the Harivamsa, one of the pre-eminently occult works of India. The story is translated for publication in the *Theosophist*, because firstly, it is very interesting, and secondly, it seems to throw light on the question of how a new world is formed. The translator cannot undertake to reveal any occult lore that may exist in the story, since he cannot pretend to know occultism. He is yet bound to do something that will enable his Western brothers to find some interest in reading the story, and that duty has given rise to the subsequent footnotes.]

† Atri is one of the seven mind-born sons of Brahma.

‡ Voushat is one of the mystic pronouncements during the Brahminical magic ceremonies.

§ Soma is food for the Devas. It is offered during yāga to the Devas and they, thus satisfied, satisfy men in return. Soma is also the moon-plant.

|| The intense selfishness that precedes dissolution is what is intended to be noted.

** Marichi is the first of the seven younger mind-born.

10. You are no doubt a ruler born for destruction, and so you undertook to rule over beings."

11. Hearing the Maharshis speak thus. Vena, of empty knowledge and false understanding, laughed and spoke in this wise :

12. " Who is there but myself to create law ? Who is there that I must listen to ? Who is there on Earth to equal me in knowledge of the Veda and the Truth, in valor and Tapas ?

13. " Certainly, you foolish deluded beings do not know that I am the origin of all Bhûtas, and especially so of all laws.

14. Desiring it I can burn the earth or deluge it by the waters. I can overpower the earth and the sky, and let no question be raised about this."

15. When it was found that Vena in his delusion and pride could not be guided, the Maharshis became angry.

16. These great beings thus angered, caught hold of Vena who struggled with all his strength, and churned his right thigh.

17. When the ruler's thigh was being churned there was born a black, dwarfish purusha.

18. This person grew afraid and stood with folded palms, O Janamejaya, and Atri, observing this, said, " Sit down."*

19. This person became the maker of the families of Nishâdas and Dhîvaras, all born of the sin of Vena.

20. All other tribes also of the Vindhya, like the Thusharas and the Thumburas, delighting in adharma, are to be known as born of Vena.

21. Then again, the great Rishis, roused into action, churned the right hand of Vena as they would do a sacrificial churning stick.

22. From this hand arose Prithu, resplendent as flame and shining as fire with the innate Tejas of his own body.

23. He was born with bow and armour, Prithu of great fame. The bow was the most excellent ancient one known as the Ajagava.† The arrows held for protection were shining and the armour was resplendent.

24. When he was born, all the bhûtas were delighted and ran unto him. Vena went to Svarga.

25. Vena was protected from the hell known as Puth, by the great soul having been born as his dutiful son.

26. The oceans and the rivers, taking with them all their treasures and waters, came unto Prithu for his inauguration.

27. Lord Brahmâ, with the Devas known as Angîrasas‡, and the bhûtas moving and motionless.

* The Sanskrit word for sit down is Nishâda and the persons who sat down, i.e., did not progress in their evolution, are the Nishâdas or sitters, the Gonds and Koles of the Vindhya range, the jungle tribes.

† Ajagava is related to Ajaga or Vishnu. Vishnu or the Lord of preservation, is king among men, and Prithu is the most ancient king embodied as the world.

‡ Angîras is one of the seven younger mind-born sons of Brahma. He is intimately connected with the Veda or Verbum. Angîrasas are the Devas born through Angîras, headed by Brihaspati, Jupiter, among the planets.

28. Came unto Prithu and inaugurated him as king, the great ruler of all that lives, the king of kings.

29. Thus was the valorous son of Vena possessed of glory, crowned as the ancient king according to the law and by the knowers of the law.

30. The subjects rendered unhappy by the father were pleased by the son, Prithu. Since he gave pleasure he was called Râjâ.

31. If the king passed over the ocean, the waters became hard. The mountains, too, gave him way through themselves, and the king's banner never broke.

32. The earth, untilled.....gave food in answer to thought. The cows which gave all that was wanted, yielded honey in the vessels.

33. At this time, in a holy sacrifice set on foot by Brahmâ, a Sûta of good understanding was born during the process of squeezing out the soma juice.

34. In the same great sacrifice was born the most knowing Mâgadha. These two were called by the Deva-rishis to praise king Prithu.

35. All the Rishis said to these two, " Let this king be praised by his deeds since he deserves it and it befits you also."

36. These two, Sûta and Mâgadha, said to all the Rishis, " We, please the Devas and Rishis by (reciting) their own acts.

37. " But we know not the acts or the corresponding fame of this king by which we are to praise him, O, mighty Brahmins !"

38. Ordered by the Rishis to praise the future acts—the acts which the powerful king did afterwards—they praised.

39. " Truthful in speech, charitable in disposition and truthful in resolve is this king of men. Full of wealth and victory, patient, powerful and determinate.

40. " Knowing the law, grateful, compassionate and sweet in speech, respectable and respectful, sacrificer protecting the sacrificers truthful in dealings,

41. " Peaceful and bringing about peace, devoted and diligent in action is this king. From this time, O Janamejaya! in efforts of praise in the world, blessings are pronounced by the reciters of praise."

42. The ruler, Prithu, much pleased with the praises of these two, gave the Anûpa country to Sûta and the Mâgadha country to Mâgadha.

43. The Maharshis said to the subjects who were so extremely pleased with their king. " This king will become the giver of livelihood to all of you."

44. Thus spoken to by the Maharshis, the subjects ran to their king and said, " O, Mahâraja, create means of livelihood for us."

45. When the subjects thus ran to their king, he became possessed of a desire to benefit them. Taking his bow and arrows the powerful king attacked the earth.

46. Afraid of the king, Prithu, the Earth took the form of a cow* and ran, the king ran after her with the bow.

47. She ran to all the lokas up to the loka of Brahma† but she ever saw before her the son of Vena with the bow in hand and

48. Shining with the sharp, bright arrows, unfaltering, heroic and bent on his high purpose, and unconquerable even by the Devas.

49. Finding no protection elsewhere, she sought it of Prithu himself. With folded palms the patroness of the three lokas said to Prithu :

50. " It behooves thee not to commit the unlawful act of killing a female. How can you bear up your subjects without me, O king ?

51. Know that the lokas are established in me and that I bear up the universe, and that in my death all thy subjects must die also.

52. It behooves thee not, O ruler ! to kill me, in case you wish to do good to your subjects.

53. All efforts begun in the right manner bring fruition, and therefore, O king ! find out the manner in which you will uphold the subjects.

54. Even if you kill me, only I become conquered you will not be able to uphold the subjects. Withhold your anger, O brilliant one !

55. It is said that the female ought not to be killed, even among the lower animals, and so it is not proper that you forsake the law, O king !"

56. The large-minded king, devoted to the dharma (or the law), listened to the words of the earth spoken in many ways, held back his anger, and replied.

CHAPTER II.

1. Prithu said : " He who in behalf of one, be that one self or other than self, kills many lives becomes liable to sin.

2 But when the death of one unholy being tends to further the happiness of many, the killing of that one cannot be a sin, great or small.

3. Say the wise, ' where the good of the many is secured by the death of one evil-doer, the killing of such an one brings only merit.'

4. In case, therefore, you will not act up to my word for the benefit of the subjects, I will kill you, O Earth ! for the sake of them.

5. Killing you now by my arrow, for disobedience to my order, I will expand myself and bear up the subjects.

6. Yield then to my order, O thou excellent actor of the law ! and yield livelihood to all these subjects and you are able to sustain them.

7. Become my daughter‡ and then I will hold back this terrible-looking arrow held for your destruction."

* The cow is a very usual symbol for the Earth in the Purānas. After the mother, the cow comes with her milk for nourishment of children.

† This going to BrahmaloKa must be prior to a re-awakening. Evidently a *pralaya* preceding a new order of things is meant.

‡ Because the Earth became the daughter of Prithu, she is called Prithivi.

8. Said the Earth : " I will undoubtedly do all this, O, gallant one ! All efforts started properly, bear fruition.

9. So then, see in what way you can bear up the subjects and seek out also a calf by whom I can soften (in affection) and pass out milk.

10. O, thou excellent actor of the law ! do thou also make me level throughout, so that my milk may (reach and) nourish all in its motion."

11. Vaisampāyana :—Then the son of Vena turned up the mountains by the end of his bow by hundreds and thousands. The mountains grew (by piling).

12. Thus did the king, Prithu, level down the Earth, the Earth which was irregular in previous Manvantaras.

13. The level and irregular portions of the Earth remained in their natural state during the previous Chākshusha* Manvantara.

14. Then, during the previous minor creation, on the uneven surface of the Earth, there was no division as towns and villages.

15. There were no crops and no breeding of cattle, no ploughing and no traffic. There was neither truth nor falsehood, neither affection nor enmity.

16. It is only during the present period of the Vaivasvata Manvantara, from the time of Prithu, that all this has come to be.

17. Now wherever the surface became level on the Earth, on those portions did the people choose to live together.

18. We are told that the food of people was then fruits and roots obtained with great difficulty.

19. The valorous son of Prithu then made Manu Svāyambhuva† as the calf, and milked the Earth in his own hand. " All the kinds of cereals formed the milk, O, Janamejaya !"

20. That is the food on which people live daily even now. It is heard that the Earth was milked again by the Rishis.

21. Soma‡ was the calf, and the extractor was the son of Angiras, the great Brihaspati : Vedic metres formed the vessel, and the milk was the eternal Veda§ and austerity unequalled.

22. Again it is heard that the Earth was milked by all the hosts of Devas headed by Indra. The vessel was of gold||.

* Chākshusha is the 6th, as the present Vaivasvata is the 7th Manvantara.

† Svāyambhu is the first Manu, and in him are the other Manus also. He is appropriately the one calf used for milking the Earth. All other calves are only potencies contained in Him.

‡ Soma is lord of the Brahmīns, Brahmārīshis, Veda, rituals, &c. He is hence the calf of the Brahmānaspātī or Brihaspātī and Rīshis.

§ Veda is eternal because the Veda is the Verbum or the thought made flesh, or the structures in which Divine thought gets expressed to be the basis of the objective Cosmos.

|| Golden light is the basis of Deva life as is everywhere implied in the Purānas.

23. Indra was the calf and the great Sun* was the extractor. The milk was Urjat, by which the Devas live.

24. It is heard that the Earth was again milked by the Pitris of unbounded power. Svadhâ‡ was the milk.

25. The powerful Yama, born of the Sun, was the calf. Death or time in which the worlds dissolve was the extractor.

26—27. It is again heard that the Earth was milked by the dragons§ and serpents with the gourd|| as the vessel. Airāvata was the extractor for the dragons, and Trîtharashtra for the serpents. The milk drawn was poison, O best of men!

28. Therefore it is that they are so long in their bodies, so fierce and so poisonous in their nature. Therefore they depend on poison; their food, behaviour and valor are all associated with poison.

29. It is heard that the earth was milked again by the Asuras. The vessel was iron and the milk was Mâyâ**, killing enemies.

30. Virochana, the son of Prahrathi was the calf, and the extractor was the priest of the Asuras, the strong double-headed Madhu.

31. Therefore it is that even now the Asuras live in Mâyâ with immeasurable strength and intelligence.

32. It is heard that the Earth was again milked by the Yakshas.†† The vessel was Āmapâtra‡‡ and the milk was the power to disappear.

33 & 34. Kubera§§ was made the calf, by the holy Yakshas, and the extractor was Rajatanâbha, the father of Manivara and the brother of Kubera, possessed of great Tejas and Tapas and three-headed in form. The great Rishi||| said that the Yakshas live by milk extracted then.

* All the Devas manifest through the Sun who is also called Hiranyagarbha or golden orb.

† Urja is said to be strength, valor, &c., indifferently by the commentators, but most probably it is spiritual strength manifesting as Tejas.

‡ Svadhâ is the food of the Pitris. It is a particle sacred to the Pitris as Svâhâ is to the Devas. The two sacred words enable the one fire to emanate light to sustain the Devas and heat to sustain the Pitris.

§ The dragons (Nagas in Sanskrit) are said to have had human faces and serpent's hoods.

|| The gourd is a kind of elongated sac, in form.

** Mâyâ is false appearance hiding the truth.

†† The creative Lord after creating the waters made some creatures to protect them. Addressing them he said "Take care of the waters." Some of the creatures bent on preservation as they were, became the Rakshasas (from Raksh to preserve). Other creatures bent on drinking and evolving them became the Yakshas (from Yaksh to eat, worship, &c.) The evolving Yakshas become holy or unholy according as the lines of evolution are according to the law or the reverse. In the latter case the Yakshas go with the Rakshasas.

‡‡ Āmapâtra is a vessel or leaf containing uncooked substances intended to be given away during a Śrâddha ceremony, i.e., a ceremony sacred to the Pitris. Where a Brahmin is the doer of the Śrâddha, he cooks and gives. Where a Sûdra is the doer, he gives uncooked substances in an Āmapâtra to a Brahmin.

§§ Kubera is the Lord of Yakshas and a great Tâpasî. He is the lord of wealth, lives in companionship with Siva the Mahâyogi, and also presides over the Northern direction.

||| It is Vyâsa, the teacher of Vaisampâyana, the teacher in the Mahâbhârata and Harivamsa.

35. The Earth was again milked by the Rākshasas and Piśāchas for the preservation of their race and the vessel was the skull of the corpse.*

36. The extractor for them was Rajatanābha, and the milk extracted was blood, and the calf was Sumālī, O, King of the Kurus!

37. It is by that milk that the Yakshas and Rākshasas live, as do the Devas (on Amrita). By that milk live the Piśāchas† and hosts of Bhūtas.‡

38. The Earth was milked again by the Apsaras and Gandharvas.§ The vessel was a lotus leaf, the calf was Chitrarata and the milk was good odors.

39. The extractor for them was the strong king of the Gandharvas, the great Suruchi, the equal of the Sun.

40. The Earth was again milked, O King! by the mountains, and the milk was the plants in form and the different gems.

41. The calf was the Himalaya and the extractor was the great Mount Meru. The vessel was stone only, and all mountains are established in that.

42. It is heard again, O king! that the Earth was milked by the shrubs and creepers. The vessel was the Palāśa leaf, and the milk was the power to grow when burnt and cut.

43-44. The extractor was the flowered sala tree, and the calf was the Plaksha tree. Thus, O king! the supporter and nourisher, the basis and origin of all moving and motionless beings, the Earth, came to yield all wants and bear all crops.

45. The Earth, limited by oceans, is known as Mādini, for the knowers of the Veda call it so, since she was covered by the brain matter of Madhu and Kaitabha.

46. Then, since the advent of king Prithu and adoption by him as daughter, she is called Prithivī. It is Prithu who levelled her and divided her into parts.

47. She then became the storehouse of grain adorned by towns and villages. Thus was Prithu the son of Vena, king of kings.

48. The king undoubtedly deserves to be worshipped and revered by all the hosts of Bhūtas and also the great Brahmins who may have crossed the ocean of Veda and Vedānga lore.

49. The eternal one of Brahmic origin is to be revered by kings and other great men who wish to become kings.

50. The valorous son of Vena, the first of warriors and the first king, is ever to be revered by warriors and men of valor who wish for victory in war.

* A corpse is usually an unholy thing, as viewed in this country.

† Piśāchas are the vampires, or elementaries.

‡ Bhūtas are the elementals.

§ Gandharvas and Apsaras, preside over harmony. They are good singers and dancers and they work out the laws of proportion and harmony.

51. The warrior who goes to war, making Prithu his king, passes safe through terrific fights and attains fame.

52. The renowned creator of livelihood, Prithu, deserves to be revered by the merchants of wealth sticking to the law of righteousness.

53. So also does the first king deserve to be revered by the righteous Sûdras rendering service to the three higher castes and wishing for the ultimate good.

54. Thus have I described, O Janamejaya, the calves, the extractors, the milks and the vessels. What else shall I describe for you ?

55. He who hears this story daily from the beginning will thrive long in this world, having sons and grandsons.

BRAHMIN-BUDDHIST.

TOOKARAM TATYA.

AMONG our members the world over, from 1880 down to the present time, one of the most active, useful and unselfish has been the brother whose death occurred on the night of 2-3 June ultimo, Tookaram Tatya.

He was not one of the first to join us at Bombay, for he was of a cautious nature, and had little belief that Europeans would come to India without the ulterior design of either benefiting themselves or, by one means or another, trying to pervert Hindus to Christianity. He had seen us often and cross-questioned our principal visitors as to their impressions, but he did not take the decisive step of casting in his lot with ours. At last, after closely watching our actions and weighing our words he decided to join, and on the 9th April, 1880, while we were still living in the Girgaum quarter of Bombay, he brought me an introductory letter from Mr. Martin Wood, then editor of the *Bombay Review*. I remember well the incident. I was writing in my small room when he came. Nothing had occurred to make me think him of any more importance than any other of our daily visitors. He seemed a strong, healthy, intelligent and active man, wearing glasses. Mr. Wood, jokingly asked me in his note not to "let Tookaram too deep in the mysteries of Theosophy for fear he might be drawn off from the local politics, in which he had a large share." Seeing him so anxious an enquirer about Eastern religions and their alleged key in Theosophy, I put aside my work and talked with him two or three hours. At the end of this time, after remaining silent for a few moments, he suddenly dropped on his knees, bowed his head to the ground, placed my naked feet on his head, in the Oriental fashion, and asked me to give him my blessing. This was my first experience of the kind and it was very impressive, while giving a shock to my Western ideal of personal dignity. I laid my hand on his head and blessed him, of course. He then rose and for the first time, told me about his suspicions and doubts about us

and our Society, and how our conversation had swept away his last lingering opposition. He applied for membership; I let him sign his papers, gave my name as his sponsor, and then introduced him to H. P. B. The Bombay moral atmosphere was repugnant to us then, partly on account of disagreeable incidents in connection with the two English persons who had come from America with us but turned enemies, and the Bombay Branch T. S. was never much of an active centre while we kept the Headquarters there. We bought the Adyar property in 1882 and removed there at the close of that year. It was after that that Tookaram's active, energetic and loyal temperament showed itself. To him and the late Rustomji A. Master, is primarily due the evolution of the Branch into one of the most active in the Society, their efforts being supplemented by those of others who have come in from time to time. Originally mostly a Hindu, it is now largely a Parsi body, and in its President, Mr. Gostling, its late regretted Vice-President, Mr. Mehta, its Secretary, Mr. Raghavendrao, its Treasurer, Mr. Gadiali and others, it has been of late blessed with excellent administrators. Tookaram Tanya was a born philanthropist. A self-made man and a keen and successful merchant, he yet had a great desire to do good to his fellow-men. Learning mesmeric healing from me, he began its gratuitous practice and at his own cost opened a Free Dispensary for mesmeric and Homeopathic treatment. Probably forty thousand patients have been treated by him and other F. T. S. free of cost. He established a Hindu press at which he published some of the most important classical works in Sanskrit and a number of works in English. At our Annual Conventions at Adyar he was an almost constant attendant as a Delegate from his Branch, and his subscriptions towards our various Funds have been liberal. He was one of the men I selected as Trustees of the Society's property under the Chingleput Deed of Trust, both on account of his probity and his unswerving loyalty to our Masters. And now he has gone to his reward. Farewell staunch friend, companion and brother: we shall meet and work together again.

H. S. O.

THE REVIVAL OF BUDDHISM IN SOUTHERN INDIA.

OUR Society has just been given the opportunity to fill up a new page of the history of its altruistic work and I have embraced it. The circumstances are interesting, and, to the thoughtful, impressive. My only regret is that H. P. B. could not have stayed with me to share the responsibility and the pleasure. On White Lotus Day, just before the meeting began, a committee of respectable-looking Hindus came and introduced themselves as representatives of a certain group of educated men of the Pariah community, who begged a favor. They said that they were convinced, from a study of Tamil literature, that their ancestors were of the Dravidian race and Buddhists; that they had been conquered in war and reduced to slavery; that they had never been able to recover their former social condition; and that their conquerors had destroyed their temples, slaughtered their priests and extirpated their religion from Southern India. Their earnest wish now was to revert to it, and they looked to me, as a friend of the wretched, to tell them what to do and help them to make the start. It may be imagined what an impression this incident made on my mind. An avowed Buddhist for twenty years, and hoping to see it spread as widely as possible, especially in Western countries, where the Vedanta can never grow into a religious system, I had, nevertheless, refrained from attempting any propaganda in India, from the conviction that it was not my duty to interfere with, but to help the revival of the spirit of Hinduism, and to encourage the caste Hindus to study their splendid philosophy and revive their religious spirit. During my whole stay in India I have not lectured on my own religion twice, but always on Brahmanism, Zoroastrianism and Islam, nor should I now if this new door had not been thus flung open, and the way shown me how I could do a great kindness to almost the most unhappy people on earth, without interfering in the least with the rights, privileges and religious system of Hindu society, or violating my official duty.

Whether the belief of the committee as to their origin and archaic religion is correct or not, it may at least be said that there is no valid proof that they were not Buddhists in the time of Asoka, and since their re-adoption of Buddhism will at once remove them from their degraded status as below the lowest caste, outside the pale of Hindu sympathy, despised and oppressed by an hundred social customs for which there is no warrant in religion, nature or in equity, I did not hesitate to promise my good offices. The next step was to draft a Petition asking my help; the next to hold a select meeting at Royapetah on the 8th June, to hear my response; the next to listen to addresses from Dharmapala, whom I had summoned to the meeting, and from Gunaratna Swami, an old Buddhist ascetic whom he brought with him, and to adopt the following Resolutions:

Resolved. That the chairman, Col. Olcott, be requested to transmit to the Pradhāna Nāyakas (chief priests) of Ceylon copies of the Petition now before this meeting, and a report of the proceedings, with the request that they will give us the benefit of their sympathy, and advise us as to the best way to accomplish our object, of recovering our ancestral religion and establishing between our community and the Buddhists of other countries a tie of brotherly love and mutual help.

Resolved. That our best thanks are due to the Rev. Gunaratna Swami and H. Dharmapala, Angarika, for attending this meeting and giving us their excellent advice, and that they be respectfully requested to co-operate with the chairman in giving effect to the above resolution."

The Secretary of the meeting and leader of the committee is Pandit Iyothee Doss, a medical practitioner of Madras, and a very intelligent and interesting man. It is he who has found, in an ancient palmleaf MS., ascribed to the renowned Buddhist philosopher and poet, Asvagosha Bodhisattva, the supposed proofs of the history of his race which he imparted to me. When it is known that there are in Madras Presidency only, some five millions of outcastes, and, in all India, almost, or quite, fifty millions, the vast possibilities for good that—as I firmly believe—the guiding hand of the Masters has opened up for us, will be appreciated.

I shall go as soon as convenient to Ceylon, and lay the matter before a special Council of chief priests, bring back their response to the Committee's Petition, read it at a public meeting of the Panchama (Pariah) community, and, if they hold to their present purpose, help them to form a society and to begin work among their people. The further development of this movement will be fully reported in the *Theosophist*.

H. S. O.

Theosophy in all Lands.

EUROPE.

LONDON, May 31st, 1898.

On the evening of May 8th, "White Lotus Day", the members of the Blavatsky Lodge met in remembrance of H. P. B. White lilies and other flowers sent by friends were placed around her portrait, and after passages had been read from the 'Gītā' and from 'the Light of Asia', some of her pupils spoke of her from their personal knowledge. Mr. Mead said that he, as her Secretary, had had many opportunities for finding out whether she was the deceiver which the world at large believed her to be, and he spoke very warmly of the transparent honesty and openness of her character. Mr. Leadbeater reminded the members of the Lodge that, but for her efforts in the West, we might not in this life have heard of the Masters, nor have had any knowledge of the great possibilities which lie before us. Both Mrs. Cooper-Oakley and Mr. Bertram Keightley pointed out that we might clear away many of the slanders that were brought against Madame Blavatsky, and mentioned certain papers which would help us to do this. After a very

interesting and helpful evening the meeting broke up with the feeling that H. P. B. was to be thought of as one *in life* and not by any means as dead; and also bearing in mind that many of the truths she gave out to an incredulous world are already verifying themselves. Of the lectures delivered before the members of the Blavatsky Lodge during this month, probably the one of most general interest was that given by Mr. Leadbeater in place of the one announced for Mr. Cuffe, who was unable to deliver his address on "Irish Legends". Mr. Leadbeater dealt with the perennially interesting topic of "Recurrent Questions", and the first point raised was regarding the intermingling and interpenetration of astral bodies in cases of physical proximity. It was explained that there was no more exchange of particles than in the case of water and oil temporarily mixed together. The astral particles drew apart even more readily than the particles of fluids of different densities. Astral matter of different degrees of fineness vibrated at different rates also, and that was one reason why people often experienced instinctive feelings of harmony or otherwise in associating with others. Where the rates of vibration in the different auras were not harmonious or complementary, the association was marked by more or less of mutual discomfort, arising from the clashing vibrations in the respective auras. The more sensitive the nervous organization the more keenly was anything of this kind realized.

Another question related to the sensation of time on the astral plane. Mr. Leadbeater said that undoubtedly the time sense existed in that state of consciousness, but was not measured as here by night and day. There was never any darkness, the matter being self-luminous—hence its name—but there was a difference when, in what corresponds to-day on the physical plane, the more direct action of the sun is felt. There was nothing that corresponded to our sleeping and waking, the life being continuous, and there is no sense of fatigue. A third question was "Is communication with inhabitants of other planets more possible to those on higher planes"?

To this the reply was to the effect that even on the astral plane the sight was somewhat intensified; rendered, as it were, telescopic, when used to look at the other planets of our chain, but that certainly it was not possible on that plane, or in the astral body, to pass to the astral plane of—say Mars. In the very highest manasic body it was possible, but by no means usual, to pass to Mars or Mercury, but not to Venus; it was, however, necessary to function in the buddhic body before any real knowledge of other globes could be obtained. On the buddhic plane unity was so fully realized that the transference of consciousness to another planet was comparatively simple.

The following week Mr. Leadbeater again instructed the Lodge in the first of two lectures dealing with "Light on the Path," when a most interesting account of the sources from which the various parts of this book, so familiar to theosophical students, were derived, was given. Parts of the short rules or paragraphs are stated to be of great antiquity, and were at any rate in use more than two thousand years ago in an Indian temple, and to those are added two sets of notes or comments, both of great interest and authority, by later hands. These notes are apart from the final comments, which originally appeared in *Lucifer* and which are from the pen of the transcriber. In his lecture on "The Sibyl and her Oracles," Mr. Mead seemed at first to be straying from the path of Christian origins which he is so closely following, but he soon showed that even in this apparently

widely remote field, he had found more traces of the evidence he is so industriously seeking as to the foundations of the Christian religion. As his work is so much more elaborated in the pages of the *Theosophical Review* it is needless to give the outlines here.

During the month Mr. Sinnett dealt with the topic of the Pyramids and Stonehenge, at a crowded meeting of the *West London Branch*. The close connection between Atlantis and these hoary relics of past civilization was made very clear, and the purpose with which the great Pyramid was primarily designed was stated to be the safe custody of occult objects of enormous value and importance, during the period of Atlantean destruction and Egyptian submergence. The method by which the huge stones used in the construction of Stonehenge were transported and erected in place was described at some length, and in view of the undoubted facts of levitation attested by many witnesses, and of the Keely experiments in America, it may be regarded as only a question of time before it will be scientifically recognized, that the overcoming of the attraction of the earth—in other words, the law of gravity—is the only possible key to the solution of the problem presented, not alone by Stonehenge but in a still greater degree by the temples of Karnac and Baalbec. It is to be noted with interest that the local tradition, which survived at any rate till the beginning of the present century, and which attributed the transport of the inner circle stones at Stonehenge to the work of magicians, and the place of their origin, Ireland, is much nearer the real truth than the elaborately bolstered theories of some antiquarians, around whose necks the millstone of Biblical chronology is for ever doomed to hang.

Mr. Sinnett gave a most interesting account of the ceremonial connected with the form of sun-worship for which Stonehenge was erected, and showed how the terrible bloodshed and human sacrifices commonly associated with so-called Druidical circles, were the degraded relics of a purer form of faith. He attributed the temple to a period 100,000 years ago. It is, he said, somewhat amusing to read the arguments which those who have contended for a widely different origin for Stonehenge use to bolster up their position; perhaps the funniest and most inept at the present moment, when England has just buried her greatest citizen within the walls of her finest temple, is that which declares that Stonehenge could not possibly have been designed for a place of worship, because so many evidences of sepulture have been found in its immediate vicinity!

In the May number of the *Humanitarian* is some account of the 'Telelectroscope,' an invention said to be more wonderful than any of the marvels to which we have become accustomed within the past few years. The inventor, Herr Jan Szczepanik, is a young and comparatively little known scientist; all his work has hitherto been done very quietly. The telelectroscope is described as an apparatus which, by means of electricity, enables any object to be seen in its natural colours in any part of the world to which wires are extended. The word telelectroscope is said to mean literally "to view by means of amber (i.e., electricity) objects from afar." If the invention answers the expectation claimed for it, one of its chief advantages would be the photographing of messages. In this way it would be of the greatest value in telegraphy, for instead of sending messages in the usual way, they would simply be photographed, that is, a fac-simile of the original could be sent in less time than any message could be sent in the ordinary way. It would also

be possible to re-produce instantaneously, and at any distance. manuscripts by printing them on photographic plates. If this be the case the ordinary telegraph will soon be out of date. But we have to wait some two or three years before our curiosity can be satisfied or the invention can come into use because Herr Szczepanik has arranged with the Directors of the Paris Exhibition of 1900, not to part with the rights of it till the Exhibition is over, the authorities having contracted for the French rights of the patent for six million francs, a proof that they must hold the invention in high estimation. The manner in which the apparatus is worked is thus described:—the basis of the teleelectroscope may be said to be the idea of employing oscillating mirrors. At each end there are two mirrors. The mirrors at the one end reflect the required picture, which, being broken up into a number of points the reflected ray is converted into an electric current, and is capable of being conveyed as great a distance as it is possible to extend the wires. The current is then once more transformed into the corresponding ray of light."

E. A. I.

NEW ZEALAND SECTION.

Dunedin Branch held its annual meeting recently, the officers being re-elected: Mr. G. Richardson, President; Mr. A. W. Maurais (*Star Office*, Dunedin) Secretary.

Mr. R. Pairman has formed a group in Port Chalmers who meet fortnightly for the study of Theosophy, under the direction of members from Dunedin Branch. The recently elected President of Woodville Branch is Mr. Jas. Taylor, not Mr. Gilbert as formerly reported. Woodville Branch meetings continue to be well attended.

White Lotus Day was celebrated at Headquarters as usual on May the 8th. The Memorial Address was read by the Auckland Branch Secretary, Mr. W. H. Draffin, and short addresses were given by him and by the President, Mr. S. Stuart.

At a Public meeting held afterwards, addresses were given on the T. S. and its Founders; The Objects of the T. S., and H. P. B. and The Masters, by the General and Assistant Secretaries and Mrs. Draffin.

Information is being received from Maori sources which will in all probability in course of time be made public, and which will prove to be corroborative of many of the teachings of the "Secret Doctrine." Much of it is embodied in the Maori language and genealogies, and the translator has hitherto been working on Masonic lines in his elucidation of it. The matter requires a good deal of patient research and investigation; but it will be interesting to have Religion, Science, and Philosophy, treated from the point of view of one of the 'savage' races of the world. However it has generally been admitted that the Maori is the finest savage race in existence.

Mrs. Parker has very generously presented the collection of books at present on loan to the various branches in New Zealand, known as the Maybank Library, to the N. Z. Section to serve as the nucleus of a Sectional Library. The collection comprises several copies of the "Secret Doctrine," "Isis Unveiled," "Key to Theosophy," and many smaller works. They will be kept in Auckland, but will be lent on application to any branch or unattached member who may require them.

May, 1898.

AMERICA.

At the late Convention, a resolution was introduced and adopted to centralize as much as possible the propaganda work in order that confusion may be avoided and more effectiveness secured. To advance this, all existing propaganda committees were abolished and a new body, to be known as the *National Committee*, formed. The work of this committee is to extend over the United States and Canada with the exception of the Pacific Coast Section—this Pacific Coast Section to continue its organization if it shall so desire. "The nucleus of the National Committee to be the late Central States Committee, with power to add to itself, to report at next Convention, and with Headquarters at Chicago."

In pursuance of above, the Central States Committee dissolved at the regular meeting, May the twenty-fourth, and reorganized as the National Committee, electing Mr. George E. Wright as chairman and Mrs. Emma S. Brougham, Secretary.

It was deemed advisable by the Committee to keep in touch with the various sections of the T. S., by means of the different organs and the undersigned was elected as correspondent. Yesterday but little more than the plan of organization was decided upon, and at the next meeting, to be held June the sixth, we will determine some lines of work.

PAULINE G. KELLY.

CHICAGO, May 25th.

Reviews.

COMMANDANT COURMES' CATECHISM.*

The excellent Catechism of Theosophy which our gifted colleague, Commandant Courmes, of the French Navy, has compiled is now out in an English version which faithfully reflects the sense of the original. It introduces to the English-reading public one of our cleverest European colleagues, and at the same time one of our oldest French members. The brochure is divided into twenty-seven sections, as follows: I. What Theosophy is; II. The Unity underlying all religions; III. God; IV. The Universe; V. Manifestations and Periods; VI. Planes in Nature; VII. The Process of Manifestation; VIII. The Earth; IX. Man in General; X. The Immortality of Man; XI. Man's Salvation; XII. Rebirth and Karma; XIII. Post-mortem States; XIV. The Possible loss of Immortality; XV. The Future of the Race; XVI. Human Faculties; XVII. Occultism; XVIII. Rules of attaining Perfection; XIX. Terrestrial Life and Hell; XX. Nirvana; XXI. Prayer; XXII. The way to live while on Earth; XXIII. The principles which govern society; XXIV. The Established religions; XXV. Faith; XXVI. Theosophical Culture; XXVII Appendix—Miscellaneous questions.

The wide and very important field covered by the Author is at once evident from the above, and his clearness of exposition and compactness of

* "A Theosophical Question Book." By D. A. Courmes, F. T. S. Translated from the French by Mrs. Elin Salzer and Harry Banberry, F. T. S., Adyar, Madras. the *Theosophist* Office.

style make the work a very valuable one for all who are interested in knowing how the mighty problems of existence are touched by the ancient teachings of the sages. The price, 6 annas, post free, brings it within the reach of all. Apply to the Manager, *Theosophist* Office.

DR. BARROWS' TRAVELS.*

This narrative of the round-the-world journey of the Rev. Dr. Barrows, in the service of the Haskell Indian Lecture Trust, is most interesting. The style is crisp and sparkling, the multifarious incidents of travel full of life and information, and the pen-sketches of people with whom the traveller came into contact bring their personalities vividly before the reader's eye. The author slipped around the globe, as it were, on a carpet of satin, all rough places made smooth, warm welcomes ready at every halting-place, and his path strewn with flowers and redolent of perfumes. He shows throughout a strongly marked optimistic and poetical temperament. His mind peoples ancient places with shadow-forms of the great departed, whom he fancies walking by his side and communing with his mind. The gracious courtesy which he showed at Chicago to the foreign delegates in the Parliament of Religions, and his expressions of religious tolerance and brotherly love, were repaid to him in kind in the most distant countries of the globe. It was this that begot all these welcomes, these flower-wreaths, these brotherly hand-clasps of Pagan, Heathen, Jew and Moslem divines and scholars. The man Barrows was swallowed up in the aureole of the representative of human mutual sympathy. If he had travelled as plain Dr. Barrows, as undistinguished from his fellows as any other of the thousand American clergymen who annually cross the Atlantic, he would have passed as unnoticed as they, but in his case the initial capital of his surname stood for Brotherhood, and its sweet tones awakened responsive vibrations in all human hearts.

As for the course of lectures which he delivered for the Haskell Trust in India and Ceylon, it may be said that while scholarly and interesting they were not so extraordinary as to command lasting fame. They were most ably criticised, at the time of their delivery at Madras, by a Brahmin writer in the *Hindu* newspaper, and we have not heard that they made one educated Indian a convert to Christianity, either here or at any other great centre of Indian thought. They were listened to everywhere with the sweetest patience and respect, for the Asiatic public felt itself bound in honor to prove their sense of the politeness shown by the speaker at the World's Parliament, to the representative delegates of their several faiths and communities, but as to their beliefs they held them as firmly after the last as they had before hearing the first of Dr. Barrows' lectures. The optimism of his temperament is shown conspicuously in his declared belief that his religion will sweep away all others and gather all nations into one theological fold; a prospect to the last degree improbable.

As for the future influence of the Haskell Lectures in India Dr. Barrows and his noble-hearted patroness must not expect too much. It is doubtful if any other lecturer coming after him will either draw such large audiences or be received with so much cordiality, for none is likely to have his prestige. Even such highly educated men as are to be found here and there in the Missionary bodies exert, we suspect, but small influence outside

* A "World Pilgrimage." By John Henry Barrows. Edited by Mary Eleanor Barrows. Chicago. A. C. McClurg & Co., 1897. Price 2.

the fields of literature and science. The Christian College of Dr. Miller, with its thousand or two pupils, is an evangelising force of the feeblest while exerting a very great influence in the way of education. It makes grateful graduates but few Christians. However, we shall not dwell upon so self-evident a fact. In common with all Dr. Barrows' Indian acquaintance, we heartily congratulate him on his safe return home. O.

THE PERFECT LAW OF LIBERTY.*

The purpose of this book may be briefly expressed as an attempt to free the Christian Religion from some of the trammels of orthodox Theology as stated in the Introduction, "our work is mainly negative in method, though positive in aim; it attempts to make room for progress by clearing away barriers; but it does not involve any systematic attempt at reconstruction. It is divided into three parts:—(1) the Bible, (2) the Church, (3) Christianity. In the first the questions of divine inspiration and authority are discussed, and a strong plea is put forward for the exercise of Reason in discriminating between those elements of the Bible that are divinely inspired, and those that are of purely human origin. In the second part the author claims that many of the dogmas upheld by the church are not in reality based on scripture; and perhaps the most important points which he seeks to establish are the divinity of man, the humanity of Jesus, and the necessity of something more than a mere intellectual belief in Christ if Salvation is to be attained. In the third part he shows that the theology of Christianity is of little importance as compared with the purification of the character and life. As he says "Let us leave 'plans of Salvation' to God, and contentedly live our life in the happy persuasion that it is not intellectual assent to a theological system, but a life lived in obedience to His will, that is His requirement of the children of men."

Some may doubtless regret that the author does not show a fuller acquaintance with other religions, and a higher appreciation of them; and many will disagree with his opinion that Christianity is "the highest term of the one religion," and his consequent implication that *true* Christians represent the highest stage of development yet reached by man. But all liberal-minded persons will sympathise with the plea for liberty of thought and for progress in theology; while those who are familiar with Theosophic thought, will find much which they can heartily endorse and will recognise in the whole book a distinct advance from the Christianity of the church toward the Christianity of the Master Christ.

L. E.

MAGAZINES.

The *Theosophical Review* for May is an excellent number, some of its articles having great merit. Mrs. Besant treats "Problems of Sociology" in a masterly way, throwing the search-light of Theosophy across the dark waters of the terrible problem as it looks from the standing-points of Politics and ordinary Socialism, both little better than quack nostrums for a mortal social disease. There can never be a real change for the better until the individual and the multitude are recognized as the outworking of Karma and a social polity founded on that is established. She shows most suggestively how the ideal rule of the King-Initiates of the primitive epochs, under which we are

* By Vindex. London, George Redway, 1897. Price 3/6 net.

led to suppose the maximum of human happiness was realised, was gradually succeeded by progressively worse and worse royal rulers, until with the fall of mankind into the animalistic levels of character, we have the farce of puppet kings and cruel tyrants ruling "by the grace of God" and "Divine right." This is a mere aping of the divine reality of the ruler being a high initiate, immeasurably higher, nobler, wiser than his contemporaries. In fact, this Theosophy of ours solves every riddle of separate and collective human existence. Mr. Mead's continuation of his "Notes on the Eleusinian Mysteries" is admirable. This young man is moving up with long strides to the high place he will surely occupy on the pyramid of Greek scholarship. The work he is turning out proves, to us at any rate, as plainly as possible that he is an old Grecian scholar reborn to continue his literary career where it was interrupted. Dr. A. A. Wells, one of the best educated and most unselfish men in our movement, treats of "the Negative Virtues" in a way which proves that his mind is thoroughly imbued with the ancient wisdom that, to progress it does not suffice to do no sin but one must be active in thinking and doing good. In the famous eight-word summary of the Buddha's religion* this truth is distinctly taught, viz., "To cease from all sin, to get virtue, to purify the heart—this is the religion of the Buddhas." In no religion is this more emphasized than in Christianity—the Christianity of Jesus. Pandit J. U. Chatterji—a Bengali Brahman—is another co-worker of swiftly growing fame, who bids fair to leave behind him—if not spoilt by praise, like some of his predecessors in the Society—an honourable renown as an expositor of Buddha Dharma. His theme this time is "The Great Origination," i.e., the theory of the origin of things, and his essay is very interesting. Space is lacking to notice as they deserve any of the contributions to the May number. Mr. Leadbeater expounds the "Athanasian Creed" by the key of Theosophy as we doubt its having been explained before; there is a delightful article on "The Working Brotherhood," a quasi theosophical ideal village in Russia; Mrs. Cooper-Oakley nears the conclusion of her monograph on St. Germain; Senor Soriay Mata finishes his profound essay on the "Polyhedric Theory"; Mr. W. C. Ward concludes his translation of Plotinus on "Intelligible Beauty"; the "Twilight" monthly chat of the Headquarters group of altruistic astral tramps is as interesting as a fairy story, and makes one regret that there is not a similar coterie of A. A. T's in all the great centres of civilisation.

Theosophy in Australasia for May brings with it a muffled note of uneasiness, for the Branches in the Australasian Section are not as unanimous as we should like them to be, with respect to the continuance of this useful little publication. Its cost is not very heavy, while the benefit to the Section of having a well-conducted organ of inter-communication far outweighs it. The root-trouble is that members do not subscribe, and the journal has to be mainly supported by generous individuals. Even thus, it is worth their while to keep it up, for money spent for organs like *Prismottara*, the *Vahan* and the old *Forum*, is well spent; that is the kind of "organ" a Section needs, not a dwarf copy of the great literary Magazines, for whose prosperity every nerve should be strained by all our members, as they represent our movement to the outside public. The Fourth Annual Convention of the Section was held at our Sydney Headquarters, April 8th, under the Chairmanship of our esteemed friend, Mr. Peell. The proceedings were harmo-

* *Sabbapapassa akaramam ; Kusalassa upasampada ; Su chitta puriya dapanam.*

nious and friendships were made or cemented. Mr. T. H. Martyn was elected Hon. Genl. Secy.; Mr. H. A. Wilson, Asst. Secy. Messrs. G. H. Chappell, S. Studd. H. Tilbourn, W. J. Beattie, W. A. Mayers, W. J. R. Pascoe, G. Kollerstrom and H. A. Wilson, additional Members of Council. Mr. Martyn, Hon. Treasurer, Messrs. Steel and Peell, Hon. Auditors, and Mr. N. A. Knox and seven of the abovenamed gentlemen the Executive Committee for the year.

Mercury for April is as interesting as ever, the main articles being by Mrs. Besant, Dr. Marques, Mrs. Solley, and Countess Wachtmeister. Mr. Walters deserves all praise for his persistent loyalty.

The Vahan for May notifies officially the succession of Honorable Otway Cuffe to Mr. Mead as General Secretary and the appointment of Mr. Herbert Burrows—who has come back into the Society—as Treasurer. The news from Branches is encouraging, and the Question-Answer department is full of interest and instruction.

Arya Bala Bodhini for June is a very good number, much more within reach of boy intelligence than some of the preceding issues, which were more adapted for the use of adults.

Awakened India announces that its No. 12 of Vol. II is its last, owing to the untimely death of Mr. B. R. Rajam Iyer, B. A., its talented and high-minded Editor. This is a real loss to India.

The Journal of the Mahabodhi Society for June is mainly taken up by an unsigned article on "the Ethics of Buddha", presumably by Mr. Dharmapala. It is a pity that, in publishing a letter from a correspondent, puffing Subhadra Bhikshu's plagiarised version of *The Buddhist Catechism*, the Editor should not have mentioned the fact of the plagiarism.

Our foreign exchanges are as interesting and useful as usual.

Theosophia for May contains the following translations into Dutch and original articles: White Lotus Day; Remembrance of the Day; H. P. B.; The Lotus; In the Outer Court; Masters as Facts and Ideals; About Prayer; the Theosophical Movement. The magazine enters its seventh year with the May issue. How time flies!

Sophia, our ever welcome Spanish monthly, maintains its high literary style, and shows how earnestly our brothers in Spain are going on with their work. The May number gives notice that the second Volume of the Spanish edition of the "Secret Doctrine" is on the press and will shortly be issued. This is truly a colossal enterprise when one considers the difficulties that had to be overcome in bringing out a work of such importance in a country hitherto so unsusceptible to advanced ideals of religion and philosophy. It confers honor on Señores Xifré, Melian, and the others who have assisted in the translation.

Lotus Blüthen, in its neat garb and excellent type, is as welcome as ever. The May number opens with an essay on Biblical Symbols; which is followed by one on Dante's *Divina Commedia*; a chapter of Theosophical history, giving a more or less accurate account of Dr. Hartmann's stay at Adyar and return to Europe with H. P. B. in 1885, and a brief of correspondence.

Le Lotus Bleu, (It is hard to reconcile oneself to the new title of our old friend) contains its usual rich literary budget. Dr. Pascal leads off with an article on "The Spirit and the Letter", in which he considers the concealed spirituality of the exoteric Christian, giving many references to authorities which show his literary diligence. Capt. Courmes' translation of an old chapter of "Old Diary Leaves" is really splendid. There are original

articles by M. M. Guymiot and DeCastro, translations of Mrs. Besant and H. P. B., and the 18th fasciculus of the French translation of the "Secret Doctrine."

Teosofia—our Italian organ, gives a full translation of Mrs. Besant's discourse before the London Spiritual Alliance, in February last, and the Signorina Olga Giaccone continues her article on Mr. Marques' pamphlet on the "Scientific Corroboration of Theosophy", begun in the April number.

Journal of the Buddhist Text and Anthropological Society, Vol. V, Parts III and IV are full of valuable matter. Rai Sarat Chandra Das, C. I. E., Bahadur, is crowning his labors for the Society of his founding with success; drawing able men around him, getting from them valuable papers and translations, and himself displaying an excellent scholarship in the specialty of Tibetan Buddhism. We are of those who believe that Sarat Babu was born to do a great and necessary work in recovering the lost literature of Buddhism, just as Mr. Mead has been for the Greek philosophy and psychology, and Mrs. Besant, Mr. Leadbeater, and Mr. Sinnett for the resuscitation of the Ancient Wisdom.

For want of room we must just add that we have received, as usual, the *Review of Reviews*, *Metaphysical Magazine*, *Journal of Hygiene*, *Temple*, *Pacific Theosophist*, *Theosophic Gleaner*, *Phrenological Journal*, *Modern Astrology*, *Universal Brotherhood*, *Food*, *Home and Garden*, *Kosmos*, *Siddhanta Deepika* and No. 4 of Vol. II of *Kosmos*, an excellent magazine edited by a respected Swedenborgian clergyman, and published at Vineland, N. J.

In commemoration of White Lotus Day 1898, Mr. Jehangir Sorabji, of Hyderabad, has published a large card of ethical aphorisms, which are very good and useful, and of which he has kindly sent us a copy. It would be well if a copy were hung in every Branch rooms, the world over.

CUTTINGS AND COMMENTS.

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

The hope expressed in the former paragraph about *The H. P. B. Pariah School*. the proposed new Pariah (Panchama) School at Kodambakam, (see *May Theosophist Supplement*) to be a memorial of our dear H. P. B., has been gratified. The President-Founder has received from an European admirer of H. P. B., in token of his love and gratitude, a draft for the whole sum asked for and £10 more, viz., £150, with the strict injunction that his name is not to be revealed. The establishment of the school is thus made certain and hundreds of poor Pariahs will owe a debt of gratitude to their unknown helper.

* * *

Foresight of the alligator. Those who deny the existence of instinct in animals, setting down their intelligence to developed experience transmitted from generation to generation, will be puzzled, perhaps, to account for the previsionary faculty of that hideous saurian, the alligator. A correspondent of *Popular Science News* writes :

"When the female is ready to lay her eggs she retires to some secluded wet or swampy place and builds, out of mud, decayed vegetation, and rushes, a nest two feet or three feet high, and having a large, firm base. If she builds on tide water, she carries her nest further back (some years more than others)

as if she knew when tides would be unusually high ; and the strangest part of it is that, as a rule, 'high nests and high tides' go together. This would seem to imply a prophetic instinct, and some strangers and alligator hunters think she possesses it in an unusual degree. * * *

It usually takes sixty days for the young to appear, and she evidently knows the hour they should announce their presence, for she keeps passing around the nest the day when they are expected, becomes nervous, unusually irritable, and so pugnacious that she is ready to fight anything from a mole to a man that approaches her nursery."

TEACHER HELPERS.

FROM time to time I get letters from earnest persons of both sexes expressing their great desire to help in the Society's work, but saying that they do not know what they can do. Some of these are certificated teachers, without other means of support beyond their pay, having other persons dependent on their earnings, and no money to pay their passages out to the East. Now, we are carrying on a great educational movement in Ceylon, opening school after school for boys and girls, and Mrs. Higgins, Countess Cannavaro and Mr. Dharmapala are similarly occupied. I have begun to do something in India. Helpers of both sexes are needed. Our great difficulty is, however, the lack of money. Give us that and we will show splendid results, even greater than we can now, great as they are. We need all that you can afford to give us, and for every dollar, or pound, or rupee sent us you will reap blessings from those who have been brought from darkness to light. Once in a while an opening occurs for the employment of teachers at fair salaries. Such an one came to me this week—a post to which a large salary is attached, a very honorable position. I do not know where to look for an appointee, so I have determined to keep a register of applicants for my future guidance. I shall be thankful, therefore, if members of our Society in Europe, the Colonies and America who may be interested in the subject will, at their early convenience, send me the following particulars about themselves. At the same time, it will be a real kindness to our poorer friends if the richer ones who think well of this project will send me, in drafts or cheques on London, any sums they may feel willing to put into my hands for the payment of the travelling expenses of accepted candidates, and to help supply with food and clothes such as are ready to work with the Masters for the world without salary.

INFORMATION REQUIRED :—

Name in full ; address ; age ; whether married or single ; number of children, if any, that would need to come too ; money required for passage ; salary expected ; whether graduate or not ; whether certificated teacher or not, and if so, what certificate ; can teach what subjects ; number of years' experience, and in what grade of school ; list of testimonials (of which certified copies must accompany above information).

H. S. O.