

finite knowledge and infinite ignorance, or in other words it is the sum of positive and negative knowledge. Or, to put the same idea in other words, Absolute Consciousness is Unconscious. As for the curious fact the more we get into ourselves the more we get out of ourselves, it is one of those paradoxes which meet the student at the threshold of occultism. Still it is only a paradox, because our "triangles" are interlaced. If "Puzzled" will pull his triangles apart until their apexes touch he will get light.—*Ed.*]

TO CORRESPONDENTS.

T. S. B., *Allahabad*.—We have had no intimation that Dr. Franz Hartmann's story "The Talking Image of Urur," now running in *Lucifer*, is to be published in book form. As to our opinion of the story, or of the motive of the writer, it is too soon to offer it. The following translation of a little Fable by a Persian poet may, or may not, be applicable to the case:—

THE LION AND THE ASS.

"There was once a Lion who was known and respected by all the beasts of the field. A certain ass came one day to the forest where the Lion dwelt, and when he saw the honor that was paid to the noble beast, his heart was filled with envy, and he longed to be king instead of the Lion. But the animals, seeing that he was only an ass, paid no attention to what he said on that subject. So he took the viper, and the toad, and the pig, and the vulture aside, and promised them that if they would make him king they should be his ministers; and they plotted together against the Lion; but when the Lion heard of it he only smiled, for he knew that all the other animals saw that it was only an ass, a viper, a toad, a pig, and a vulture that plotted against him. And lo! the Lion one fine day made a journey into a distant forest; and when he was gone the ass bethought him that he would kick and bray, in order to let all the animals see what a wise and courageous beast he was. So he went to the Old Lioness and said: 'I prithee hold my head while I kick and bray, for the Lion has gone into a far country, and all the animals when they hear me bray and see me kick into the cave where the Lion dwells, will perceive that I am a nobler animal than he is, and will make me their leader.' But the Old Lioness, instead of killing and eating the ass as all the animals expected, said to him, 'Be satisfied, Oh ass, for surely the consideration thou now enjoyest among all the beasts is more than thou deservest, and verily must come from thy good Karma in a former incarnation. Think not that thy braying and thy kicking can make the Lion other than a Lion. If I should hold thy head for thee whilst thou brayest and kickest to the cave of the Lion, lo! all the animals would know thee for what thou art: a malicious ass, an envious ass, a conceited ass, a mendacious ass, a cowardly ass, a libidinous ass, a dishonest ass, in a word, an arrant humbug of an ass; whereas if thou continuest to bray softly in thy sweet falsetto as heretofore, telling the other animals about the beautiful things thou hast in thy inside, they will continue to believe thee to be an ass of saintly life and spiritual nature.' Thereupon the ass waxed wroth and said: 'If thou refusest to hold my head, Oh Lioness, behold! I will go to a certain beast I know who lives by the Garden near the Strand, and who is a professional holder of asses' heads while they kick and bray, and when he holds my head I will kick and bray against thee too, which will please him mightily.' Then the Lioness smiled and said: 'I will hold thy head for thee, for even a poor ass must meet its Karma.' But when the animals heard the vile and discordant noise the creature made, and saw the insults that he offered to the absent Lion, they rushed with one accord upon him and tore him to pieces; and when the Lion came home and saw the ass's skin hanging above the entrance of his den, he sighed and said: 'Alas, poor ass! Why didst thou not continue to bray softly in thy sweet falsetto, concerning the beautiful things thou hadst in thy inside!'"

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THE THEOSOPHIST.

VOL. X. No. 118.—JULY 1889.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

LE PIARE DE L'INCONNU.

IT is written in an old book upon the Occult Sciences: "Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,* will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kāliya† for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality.‡ He must see with the ears, hear with the eyes,§ understand the

* Acquired under a Guru.

† The great serpent conquered by Krishna and driven from the river Yanuma into the sea, where the Sorpent Kaliya took for wife a kind of Siren, by whom he had a numerous family.

‡ The illusion of the personality of the Ego, placed by our egotism in the first rank. In a word, it is necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be "one", and become "all" or the *total*.

§ A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

language of the rainbow, and have concentrated his six senses in his seventh sense.*

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his "seventh sense," through which he is gifted also with the true wisdom of the gods—*Theo-sophia*.

Needless to say that the profane—the non-initiated, *outside the temple or pro-fanes*,—judge of the "lights" and the "Light" above mentioned in a reversed sense. For them it is the Beacon-light of Occult truth which is the *ignus fatuus*, the great will-o-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of isms has arrived at *Theosophism*, which is nothing but transcendental humbuggery (fumisterie,) without the latter offering further us a réchauffée of mediæval magic, with its grand Sabbath and chronic hysteria?"

"Stop, stop, gentlemen. Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed yourselves in your schools to be stuffed full of the 'diabolical sorcery' of Simon the magician, and his disciple *Menander*, according to the good Father Ireneus, the two zealous Theodoret and the unknown author of *Philosophumena*. You have permitted yourselves to be told on the one hand that this magic came from the devil; and on the other hand that it was the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apolonius of Tyana, Iamblicus and other *magi*? And what is your opinion about the identity of the theurgy of Iamblicus with the 'magic' of the Simons and the Menanders? Its true character is only half revealed by the author of the book *de Mysteriis*.† Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory* became its most fervent adherents. The reason is extremely simple.

True Magic, the theurgy of Iamblicus, is in its turn identical with the gnosis of Pythagoras, the *γνώσις τῶν ἑνῶν*, the *science of things which are*, and with the divine ecstasy of the Philaletheans, "the lovers of Truth." But, one can judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that ecstasy which is called Samādhi in India?‡

* Symbology of colours. The Language of the prism, of which "the seven mother colours have each seven sons," that is to say, forty-nine shades or "sons" between the seven, which graduated tints are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother colour, as each of the seven mother colours is absorbed finally in the white ray, Divine Unity symbolized by these colours.

† By Iamblicus, who used the name of his master, the Egyptian priest Abammon as a pseudonym.

‡ Samādhi is a state of abstract contemplation, defined in Sanskrit terms that each require a whole sentence to explain them. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the subject, absorbed in the region of pure spirit, lives in the Divinity.

A long series of men, who, had they been Christians, would have been canonized,—not by the decision of the Church, which has its partialities and predilections, but by that of whole nations, and by the *vox populi*, which is hardly ever wrong in its judgments. There is, for instance, Ammonius Saccas, called the *Theodidaktos*, "God-instructed"; the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is this same Plotinus who was for Ammonius what Plato was for Socrates—a disciple worthy of his illustrious master. Then there is Porphyry, the pupil of Plotinus,* the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Boehme, Emmanuel Swedenborg, and so many others. Madame Guyon is the feminine counterpart of Iamblicus. The Christian Quietists, the Musulman Soufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian Era. The gnosis preceded that era, for it was the direct continuation of the *Gupta Vidya* and of the *Brahmâ-Vidya* ("secret knowledge" and "knowledge of Brahmâ") of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheans was the continuation of the Egyptian mysteries. In any case, the point from which this "*diabolic*" magic starts, is the Supreme Divinity; its end and aim, the union of the divine spark which animates man with the parent-flame, which is the Divine ALL.

This consummation is the *ultima thule* of those Theosophists, who devote themselves entirely to the service of humanity. Apart from these, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies as one of the objects of the Theosophical Society "the investigation of unexplained laws of nature and the psychic powers latent in man."

The first named are not numerous,—complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the openness of our proceedings, in which there is nothing mysterious, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, and manufacture broom-sticks for the use of Theosophists. This kind of thing, indeed, sometimes borders on the grotesque. When it is not of having invented a new "ism," a religion extracted from the depths of a disordered brain, or else of humbugging that we are accused, it is of having exercised the arts of Circe upon men and beasts. Jests and satires fall upon the Theosophical Society thick as hail. Nevertheless it has stood

* He lived in Rome for 28 years, and was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the highest patricians. He died without having made an enemy during those 28 years.

unshaken during all the fourteen years during which that kind of thing has been going on: it is a "tough customer," truly.

II.

After all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti-theosophy*. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said "I am the State." They speak of fraternity and of altruism and only care in reality for that for which no one else cares—theirselfes—in other words their little "me." Their egoism makes them fancy that it is they only who represent the temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy. Alas! the doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society, which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who knew how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versâ*, awakens in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. "We begin with *instinct*, we end with omniscience," says Professor A.

Wilder, our oldest colleague. Iamblicus has described this faculty, and certain Theosophists have been able to appreciate the truth of his description.

"There exists," he says, "a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For, when the most excellent parts in us find themselves filled with energy; and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in the bondage of every-day life; it exchanges its ordinary existence for another one, it renounces the conventional habits which belongs to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence."

Plato has expressed the same idea in two lines: "The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself. To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge."

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against reincarnation; the other acts with the unique idea of saving his soul,—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert from their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the *Yogi* nor the "Saint" helps anyone but himself; on the contrary both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos* contains, perhaps, a few sincere fanatics; nevertheless even these have without knowing it got off the only track that leads to the truth,—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams' remark on monasteries applies: "There are solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête."

* A celebrated Grecian monastery.

Gautama, the Buddha, only remained in solitude long enough to enable him to arrive at the truth, which he devoted himself from that time on to promulgate, begging his bread, and living for humanity. Jesus retired to the desert only for forty days, and died for this same humanity. Apollonius of Tyana, Plotinus, Iamblicus, while leading lives of singular abstinence, almost of asceticism, lived in the world and for the world. The greatest ascetics and saints of our days are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although, indeed, they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps—of Cains and Abels.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *Talents* better than do the Christians. He who hides in the earth the *talent* which has been given him by his "Lord" will lose that talent, as the ascetic loses it, who takes it into his head to "save his soul" in egoistical solitude. The "good and faithful servant" who doubles his capital, by harvesting for him who has not sown, because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." That is the last word of the esoteric doctrine; and, in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few,—the exoteric and the esoteric? This name, WISDOM, or, as we say sometimes, the "Wisdom Religion" or *Theosophy*, is as old as the human mind. The title of *Sages*—the priests of this worship of truth—was its first derivative. These names were afterwards transformed into *philosophy*, and *philosophers*—the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis*, the system of ἡ γνῶσις τῶν ὑπέρων "the knowledge of things as they are," or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and *Brachmanes* of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *Nabi* of Judea and of Israel, as well as the philosophers of Greece and Rome, have always classified that science in two divisions—the *esoteric*, or the true, and the *exoteric*, disguised in symbols. To this day the Jewish Rabbis give the

name of *Mercabah* to the body or vehicle of their religious system, that which contains within it the higher knowledge, accessible only to the initiates, and of which higher knowledge it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta vidya* (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosencrucians, and to the more modern Free-Masons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the "separated ones" of Israel), like the lay *Chelas* and the *Brahmacharyas* of India, differed greatly from each other. The former could, and can, be married and remain in the world, while they are studying the sacred writings up to a certain point; the latter, the *Nazars* and the *Brahmacharyas*, have always been entirely vowed to the mysteries of initiation. The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblicus, at Mount Carmel. Jesus followed the traditional custom, and justified his reticence by quoting the well known precept:

Give not the sacred things to the dogs,
Cast not your pearls before the swine,
Lest these tread them under their feet,
And lest the dogs turn and rend you.

Certain ancient writings—known, for that matter, to the bibliophiles—personify WISDOM; which they represent as emanating from *Ain-Soph*, the Parabrahm of the Jewish Kabbalists, and make it the associate and companion of the manifested Deity. Thence its sacred character with every people. Wisdom is inseparable from divinity. Thus we have the *Vedas* coming from the mouth of the Hindu "Brahmâ" (the *logos*); the name Buddha comes from Budha, "Wisdom," divine intelligence; the Babylonian *Nebo*, the *Thot* of Memphis, *Hermès* of the Greeks, were all gods of esoteric wisdom.

The Greek Athena, Metis and Neitha of the Egyptians, are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth*, or "Wisdom," as also two fragments of very ancient manuscripts, "the Wisdom of Solomon," and "the Wisdom of Iasous (Jesus)." The book called *Mashalim* or "Sayings and Proverbs of Solomon," personifies Wisdom by calling it "the helper of

the (Logos) creator," in the following terms, (literally translated:)

I (α) H V (ε) H possessed me from the beginning.
 But the first emanation in the eternities,
 I appeared from all antiquity, the primordial.—
 From the first day of the earth;
 I was born before the great abyss.
 And when there were neither springs nor waters,
 When he traced the circle on the face of the deep,
 I was with him Amun.
 I was his delight, day by day.

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define;—but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason,—*intuition*, or the spiritual instinct of which I have spoken. Only the great initiates, who have the rare power of throwing themselves into the state of Samadhi,—which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL,—only those can boast of having been in contact with the *infinite*: but no more than other mortals can they describe that state in words.

These few characteristics of *true* theosophy and of its practice, have been sketched for the small number of our readers who are gifted with the desired intuition.

H. P. BLAVATSKY.

[The above article is a rough translation from *La Revue Theosophique*. Better H. P. B. at second hand than not at all.—Ed.]

SANDHYAVANDANUM.

A GRADUATE relation of mine once asked me how it was that I had been in the habit of doing an unmeaning thing and repeating the same words over and over which convey no ideas whatever. On being asked to state clearly what he wanted to know, he said he referred to what is called Sandhyavandanum. I replied to him saying that the prescription to perform it was mandatory, and that if I fail to obey it, I would be committing a sin. He took a hearty laugh and said that he had been sufficiently educated not to be guilty of practicing such a nonsense for fear of the scarecrow of sin. Seeing that I had not received so much light from the rising sun of the West as he had, I remained quiet and went my way. Some days afterwards, another relative who was, however, no graduate and who had come from a village, asked me, after some preface, how it was that his cousins of the metropolis performed no Sandhyavandanum, and yet they had been allowed to eat and associate with me, and whether they had been allowed to do so, because performing Sandhyavandanum was not mandatory but optional. These incidents have induced me to

tell my brethren my belief as to what Sandhyavandanum is. In Aryanism, religious precepts are divided into (1) mandatory and (2) optional. Those precepts which one cannot intuitively or without revelation know, and which, when one disobeys, he is declared to have committed a sin punishable by the religious law, fall under the category of mandatory precepts, while all other precepts come under the class of optional precepts. "Worship God" and "Eat food" are examples of such precepts respectively. If one worshiped God and did nothing else, he would be a perfect man; but such a state of things is not consistent with the world in which we have been thrown. Our sacred law therefore ordains that one shall worship God every day, and that before the sun rises and sets. This precept is no prohibition to worship God at other times, but a clear mandate insisting on God being worshipped at least twice a day. The ritual of this worship is called Sandhyavandanum.

An Aryan is required to rise early, walk some distance, cleanse his body by a bath, dress himself with clean clothes, bring to mind briefly the histories of several incarnations of God, say or remember the monosyllabic Veda, secure command over breath and senses, repeat Gayatri, and then clean himself by sprinkling water over the body with the recital of special Vedic hymns. He then prays for the forgiveness of his sins contracted since the last Sandhyavandanum. By his prayer, he communes with God, whose presence he feels. Viewing God manifesting himself as his guest, the Aryan gets up and washes His feet with pure and good water. He, Aryan, is required then to retire to a solitary place, seat himself comfortably, protect himself from disturbing elements, and then commence to contemplate upon God and upon His great power of Inspiration. To focus all his senses on the contemplation of God, he is called upon to subjugate speech, sight, mind, &c., at a time when nature is most favourable for such a practice. At the dawn, he gives up contemplation and offers his obeisance to God, acknowledges his sinfulness, shows respect to others than God who may be his betters, and thus completes Sandhyavandanum. I have already remarked that there is no prohibition for any one for worshipping God oftener than twice, but the mandatory religious precept requires that one must worship God *at least* twice a day. A briefer worship is also prescribed between the hours of 3 and 4 A. M. The main and essential part of this worship is purely spiritual. It is ordained that this worship of God, called Sandhyavandanum, shall be performed *secretly*, without any ostentation or show, and silently, quietly and alone, by all the Dvijahs, or the initiated. The rest of the Aryans also should worship God similarly, but without repeating the Vedic mantrams into which they have not been initiated. This Sandhyavandanum is not different in essence from the prayer prescribed by Jesus or Mahomed. For an Aryan, Sandhyavandanum is as necessary as daily prayers are for the Christians and Mahomedans, and for all other religionists. Prayer is of course a twaddle to a non-religionist, but is an absolute necessity for a religionist.

R. R. R.

* JHVH, or Jahveh (Jehoveh) is the *Tetragrammaton*, consequently the Emanated Logos and the creator; the ALL, without beginning or end,—AIN-SOPH—not being able to create, nor wishing to create, in its quality of the ABSOLUTE.

UNIVERSAL BROTHERHOOD.

THE letter from "BENGALÉE" which we print on another page is worthy of serious attention for more reasons than one. It raises several distinct issues, but of these there is one of such paramount importance, that it may be well to put aside the others for the present, although in themselves of great interest, and concentrate all our attention upon it. That important issue is the Brotherhood of Man.

In the first place, however, we feel bound to say that our correspondent is very much mistaken in supposing that the intention of the article which he criticizes was to put forward the idea that the aspiration towards Universal Brotherhood has no practical influence upon the lives of men in the active, every-day world. Were such the case, the formation of a Society whose primary object is officially declared to be the furtherance of Universal Brotherhood would be an absurdity. What was stated, or at least what was intended to be understood, was that the universal realization of human Brotherhood is a matter of the distant future, and therefore an object which no one can place before himself as one of the "practical" problems for his solution; for, surely, to warrant any problem being called "practical," it should appear susceptible of solution, if not in one's own lifetime, at least in that of the next few generations, and when one reads, as one constantly does, of such devil's deeds as the following, and thinks of the condition of brutal ignorance in which whole nations, indeed whole continents, are still sunk, to suppose that the "universal" realization of the Brotherhood of Man is anything but "vague" from a practical point of view would undoubtedly be "utopian." Listen to this:—

"Among other stories of outrages on Christians committed in Armenia, the *Correspondance de l'Est* tells the following ghastly story:—A wedding was being celebrated in a village in the Mouch district, when a band of armed Kurds surprised the assemblage. They robbed all the guests and shamefully maltreated the bride, whom they finally boiled to death in one of the kettles used for the cooking of the wedding meal."

The fact is that it is necessary to keep the idea of the Brotherhood of Man mentally indistinct, or else it is certain to grow more and more contracted until it becomes merely the motive for establishing a little, isolated community of "Brothers." It is as a diffused sentiment only that the idea of Brotherhood can by any possibility penetrate the dark and distant places of the world to-day; then, and in that shape, it becomes a leaven that will slowly but surely do its work; and it is because the Theosophical Society affords a vehicle for the dissemination of just this vague, but none the less real, sentiment of the Brotherhood of Man, that it has so valuable a function to perform in the world, and so great a future before it; if only its Fellows prove themselves large enough in ideas and sympathies to undertake and carry out the great work that has fallen to their lot.

The first thing for us to do is to awaken to a perception of the fact that the sentiment of Human Brotherhood is no monopoly of

Theosophy, or it might perhaps be more correct to say that Human Brotherhood is an eminently Theosophical idea, which at present is not confined to those who profess themselves Theosophists. The idea of the Brotherhood of Man is to be found almost everywhere at present. It is the chief plank in the platform of the Spiritualists. It is the war cry of Freethinkers in all their combats with superstition. It is the ridge-pole of the Socialist tabernacle. It is the keel of the vessel in which the Anarchists toss on the troubled waters of their lives. Besides which it is, of course, the prominent feature in the programme of many religions—notably of Christianity and Buddhism. It is, too, the root idea of the co-operative movement, and of all other attempts to equalize the conditions of life. To set up a claim, therefore, on the part of the handful of enthusiastic, but, on the whole, respectable persons who at present compose the Theosophical Society, to the honor of having introduced Universal Brotherhood to the notice of the world, or of possessing any proprietary right or patent in it, would be absurd. If the Theosophical Society is to be of real service to the world as a vehicle for the dissemination of the Brotherhood of Man, it must begin by extending its own sympathies, so as to include all those who at present accept that idea as part of their programme or creed. To refuse or neglect to do this would be a stultification of its own professions, and a *reductio ad absurdum* of Universal Brotherhood itself.

Now, it is not easy for the best and most liberal-minded people sufficiently to divest themselves of their prejudices not to feel a twinge when they are told that, not only are they "brethren" to the dynamiter, but the dynamiter's "Brotherhood of Humanity" is an extremely near relation to their own. But if the point of view from which different sets of people regard the question of Human Brotherhood be considered, it becomes apparent that each takes into account only the particular obstacles to the realization of that common idea which in each case make themselves the most strongly felt by that particular set. The chief obstacles to Universal Brotherhood are those institutions and ideas that foster selfishness, either the egoism of one or the egoism of several. Among these institutions the most obvious are those that promote the unequal distribution of wealth, and it is only natural that a large class should fancy that if there were a redistribution of property upon a more equal basis, Universal Brotherhood would be within measurable distance of realization. The fallacy of this view of course lies in the fact that a redistribution of wealth would not in the smallest degree make men feel more brotherly. All the selfishness, injustice, cruelty and callousness that now exist would exist still; and, in fact, those who are most anxious for a redistribution of wealth know that its actual repartition would be only the beginning of the work of reform, for if means were not devised to prevent its re-accumulation in the hands of the few, its being equalized would only be the signal for renewed activity on the part of those who are at present the chief sinners in that respect against the rights of their brother men.

Then, again, there are hereditary privileges of all kinds, which are

instinctively felt to be quite incompatible with Brotherhood. But the same fallacy lurks in the arguments of those who think that by abolishing castes—whether the social castes of the West; or the religious castes of the East—they will bring about the reign of Brotherhood. Of the utter inability of that measure to make men fraternal the history of France since the “French Revolution” is ample proof. With all their good qualities the French are to this day an intensely individualized nation, and competition is quite as active, and just as selfish, in France as in any other country, notwithstanding their repeated declarations of Liberty, Equality and Fraternity, and forcible attempts to bring these about.

In the same way, but in another direction, there are many who desire to abolish religions, because these have in all ages proved themselves to be the most formidable barriers to fraternal sentiments and even friendly intercourse between men—and are so to this very day. In this case, as in all the others, the fallacy consists in mistaking the effect for the cause. The unequal distribution of wealth, the hereditary privileges and caste distinctions, the hatred towards each other of those who belong to different creeds, are not the *causes* of want of sympathy among men, although they may do a good deal to intensify men's prejudice against each other; they are themselves the natural and inevitable *consequences* of the absence of that sympathy for the sorrows and sufferings of others which is known as the feeling of Fraternity, and which it is the professed object, and will be the real glory of the Theosophical Society to promote.

If men were only honest with themselves and kindly disposed towards others, a tremendous change would take place in their estimates of the value of life, and of the things of life. The undoubted tendency of Theosophy is to engender and stimulate these two feelings or virtues—honesty of mind, and kindness of conduct; and if these qualities were sown and watered among men by the Fellows of the Society, even were no single word ever said about the philosophical or occult subjects with which the Theosophical Society is usually identified, it would not be long before the institutions that now stand in the way of Brotherhood began to show symptoms of decay, because they would be undermined by the spirit of Human Sympathy and by the desire to help others, and would be replaced by other institutions more humane and more reasonable which would produce far better results in the respective provinces now occupied by the existing ones.

The fact is that, without knowing it, the world is slowly and inevitably being prepared for the Brotherhood of Man. There is a proverb that says it is impossible “to make a silk purse out of a sow's ear,” and the task of any one who attempted to make “brethren” out of the human, or rather *inhuman*, beings that inhabit the greater part of the earth to-day would be even more difficult. What is required to do any real good, is an infinity of patience. How often has it not happened that men, and even associations, have started out to reform the world, and when they have found that they had taken a contract far beyond their power to carry out, have given up in disgust; or have narrowed their

sympathies and their efforts to some little field, in which there seemed to be a promise of immediate results. The great enemies of human brotherhood are war, sectarianism, race prejudices, greed of wealth and of power, and above all, because in great measure the cause of all the rest, *Ignorance*. It is a singular thing, and many no doubt will consider it a sad one, that the religious spirit, as it is understood by the vast majority of men, and shows itself in them, is not conducive to the growth of human sympathy. On the other hand, the manufacturing and commercial spirits, although they no doubt foster competition, tend eminently to create sympathy between men and nations, because they tend to give them a better knowledge of each other, and to show them that, as matter of fact, in whatever part of the world they dwell, and whatever be the nature of their religion, of their government, or of any other accident of their lives, they are in reality, and by the very facts of their sublunary existence, in a relation to each other extremely like that which is expressed by the term “brotherhood.” What is the meaning of commercial treaties between nations; but the recognition of the principle of reciprocity? And what is reciprocity, but the recognition of the principle of doing to others what we would have done to ourselves? So true is this, that “Reciprocity” is actually the word used by the English translators of the writings of Confucius to express his rendering of “the golden Rule.”

Theosophy does not tell men that they ought to be brothers, but that they *are* brothers, and that the sooner they behave to each other as such, the better for themselves. This is no mere piece of sentimentalism. It is a fact belonging to that science which may be properly called the *larger* Natural History. That Man does not prey on Man, is as true as that “dog does not eat dog.” Ah! but man *does* prey on man,—everybody can see that for himself. Yes, creatures in human bodies no doubt *do* prey on each other, but the very fact that they do so proves they do not deserve the name of “Man,” any more than dogs that eat each other would be really dogs; they might be cayottes, dingos, jackals, hyenas, but they would not be the same animals as those we designate by the name of “dogs,” one of whose characteristics is to abhor cannibalism.

Theosophy tells us that we are very far from having all attained the “human” stage of our development as yet. All the qualities that men have in common with the lower animals are still prominent in us, and find expression in our lives a hundred times more conspicuously than they do in the lives of beasts, because our little bit of reason enable us to gratify our animal instincts and passions to the full. Can any one imagine the tigers burning the lions to death, with solemn “religious” ceremonies, because the lions pictured the Supreme Spirit to be an Almighty Lion, while the tigers were perfectly convinced he, or it, was an Almighty Tiger? What would we say if we discovered somewhere a race of pigs, some of which feasted and drank champagne, danced and rioted, and wasted all they could not consume, while all around them were other pigs lean and famishing, which the first lot of pigs attacked

and gored with their tusks if they showed any signs of discontent? And what, Oh what, would we say if we found out that the first set of pigs considered it an outrageous and insulting absurdity for any one to say that there were "brethren" of the less fortunate swine?

Theosophy shows us that so long as we obstinately cultivate whatever will stifle the feeling of sympathy with our fellow men, and obstinately stifle whatever would promote the sentiment of brotherhood, so long will we be a prey to the knave, the rogue, the cheat, the tyrant, the hypocrite, and the bloodsucker of every kind, political, religious and social. Theosophy also shows us that the recognition of Human Brotherhood is absolutely certain in the end, it being merely a question of time when it will take place completely. Theosophy shows *why* it is infinite foolishness and inconceivable stupidity to refuse to recognise that the interests of men are the same, for it proves that he who injures his neighbour, inevitably and by a law of nature thereby indirectly injures himself; while he who helps his neighbour no less certainly profits in many different ways by his own kind action.

The changes in the ideas of men are just as much phenomena of Nature as the changes of the seasons, or those that occur in plants and animals during the process of their growth and development. We can hurry or retard them very little in the long run, for whether we favour or oppose the world's growth, it will take place all the same, when the changes are ripe. But it makes an enormous difference *to ourselves* whether we help or hinder the world's advance. If we oppose it, we are absolutely certain to suffer and cause others to suffer; if we assist it, we are no less certain to benefit ourselves and our neighbours. Within the last hundred years the idea of human brotherhood has slowly but surely been gaining ground in the world. As yet people are, as a rule, either afraid, or ashamed, to confess adhesion to the principle therein involved, except in an indirect and round-about fashion. They are afraid of the tremendous interests that are vested in man's hatred of man; afraid that if they spoke too openly against war, against superstition, against tyranny, against brutality and selfishness in high places, that they would be set upon, and metaphorically, perhaps literally, beaten or stoned. They are ashamed to say what they really think, for fear "the world," which generally means the little circle of each one's personal acquaintance, would laugh at them, and call them "soft hearted," or "dreamers" or worse; for it is an absolute fact, that any one who moves a finger to help others gratuitously, and without hope or desire of reward, is at once accused by "Society" of every kind of selfish and evil motive; and the world generally makes haste to condemn him, lest it should be suspected of the crime of believing in human disinterestedness and natural kindness of heart.

Nevertheless, the doctrine, sentiment, principle of Human Brotherhood, is the young giant that is destined to take by the throat all those tyrannical and murderous institutions that have so long held poor humanity in slavery. Whenever it begins to be generally recognized, none of those institutions that are founded on selfishness ignorance will be able to endure, for to one and all the test will be

applied: "Are you in accordance with the principle of Human Brotherhood, if Yes, you may continue to exist; if No, you must disappear." Is it any wonder that princes and priests tremble in their palaces and their sanctuaries at the very name of "the Brotherhood of Man?" Is it any wonder that all the doers of iniquity under the name of law, order, and religion are even now listening with pale faces behind their barred doors for the great cry of "SHAME" which they instinctively feel will soon swell forth from the liberated throat of awakened humanity, and, like the trumpets of Joshua bring crashing down the fortifications behind which they have hitherto dwelt in security?

It has been lately said in an Indian newspaper that the Theosophical Society has done its work in India. Now, the Theosophical Society has shown the people of India that it is possible for them to come together and to act together for the furtherance of a large and common purpose, without flying at each others throats, and that is, no doubt, a great point gained. It has also drawn the attention of the people of India to the fact that they possess a wonderful national literature, and that below the miserable superstitions that pass for religion with the uneducated masses in this country, there is a pure and simple faith, worthy of the great thinkers and saintly men who have left it as an heirloom to the Hindus of to-day. But surely to imagine that having done these two things the work of the Theosophical Society is accomplished in India, is to have a very faint and feeble idea indeed of what the objects of that Society are, and of the destiny that lies before it.

So long as selfishness and ignorance exist in India, or in any other country, so long will the work of the Theosophical Society remain unaccomplished. When the reign of Universal Brotherhood is established on earth, then the T. S. may dissolve, because its work will then be done. So far from its work being already accomplished in India, it is only now *commencing*. The Theosophical Society has before it in India, as elsewhere, the great and glorious duty of raising the banner of Human Brotherhood. It was for that purpose it was instituted; and were it to be false to that "Object," it would be better "that a mill-stone were tied about its neck and that it were cast into the sea," rather than that it should drag on an existence of false pretence. It is not a sentimental brotherhood that the Theosophical Society proclaims, but a real one—not a Universal Brotherhood confined to those who can give correctly the "signs and passwords" of the Society, but a Brotherhood founded upon the sympathy of man for man, which is a fundamental fact of *true* human nature, and which invariably develops spontaneously in the human heart the moment the barriers of prejudice, stupidity and hatred are broken down, and the crushing weight of political, social and religious tyranny is lifted off.

Let us then take courage, we Fellows of the Theosophical Society. Let us raise the standard of Human Brotherhood without fear and without reproach. If we have the courage to be true to ourselves and to each other the future belongs to us, for the future belongs to those who preach and practise Human Brother-

hood. That is Theosophy, and those who do this are Theosophists. Listen to the words of a Master, which can hardly be quoted too often:

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own, is no Theosophist."

THE KARMA DOCTRINE.

THE only Karma which pertains to the living man while he is *in sleep*, unoccupied by the objects of the bodily senses, is *Respiration*. Circulation, digestion and other functions of the bodily internal economy are dependent on respiration. This involuntary Karma is in virtue of the "Karanā or Karma Deham," the last phase of *Maya* or *Vidya*. This is the bond—the veil—of the Jiva soul. Hence occult initiation begins with the study and regulation of *the breath* and is called "Pranayam." All external acts and all internal thoughts (Virtue, Morality, Bhakti, Acharam, &c.,) are but subservient though essentials to Pranayamam. "Om" is the perfection of Pranayamam, comprising the creator, the preserver and the destroyer, with which the highest adepts will be forever occupied till their individuality is merged in it. "Namas Sivaya" is enough for the Brahman, "Namo Vishnava" for the Kshatriya, and "Namo Brahmane" for the Vysia. The Sudra or the uninitiated is the Hindu community out of which the twice-born are raised. It is the Sudra of the previous birth that is now born as a Brahman, Kshatriya or Vysia, the worldly parents simply supplying the *sthula sariram*; and *vice versa* many a Sudra of this generation was the twice-born of previous birth untrue to his initiation. A Hindu being broadly defined to be one who is subject to the Mahatmas as a lover of Pranayamam, he has only to attack himself to the initiated orders to receive his own initiation in time. The *sthula sariram* is suited to the *sukshma sariram*, and is the visible appearance of the invisible man. Ignoring the *sariram*, doctors and skeptics and the men of worldly bearing preach the equality of all men and of both sexes, but can never practically do what they preach. Differences of physiognomy and phrenology, differences of aptitude and character, differences of gender, likes and dislikes, &c., &c., are all due to *sukshma sariram* or *Purva Karman*. By Pranayamam only this body of desires is got rid of, and the *sthula sariram* changes and ceases with that body. Changes during one birth are not held to warrant recognition of promotion or depromotion in caste in the same birth, because there is not a competent agency to ascertain and certify to those changes. Conspicuous, steady

merit and devotion, as in the case of the Founders of the Theosophical Society, or open wanton demerit and desertion as in the case of converts, murderers and cow-killers, are of course taken cognizance of by caste communities.

I write this to protest against the wild efforts of those who would seize "Om" at a bound in order to get rid of births and deaths without ascending the steps of virtue, Bhakti, Initiation and Yogam. The Sanscrit word for *virtue* is "Dharmam." Pseudo reformers are raking up the Sastras to find out Dharmam! Yudhishtra when questioned about the Dharmam of his marrying the same lady Draupadi along with his four brothers, replied that "Dharmam is most difficult to discuss. I do not know its principles. I follow the ways of my fathers. My heart and mind are not false to me and my *mother* has decided so." Work that has devolved on a person by reason of his birth, or in duty to his parents, and I would add in duty to his caste and his community (see *Bhagavatgita*,) should be done with Bhakti, which alone makes an act a virtue. *Bhakti* means a sense of dependence on God and Karma. And I have not the least doubt that Bhaktiful virtue is the passport to initiation. The old Testament or Dharmam-Karma Sastras then gradually give way to the new Testament or the Guana-Yogam as the mists disappear or dissolve before the Sun.

Universal Brotherhood, or Universal Religion, no more means that all will be doing the same thing and possess equal merit, than a Republic means that all will be presidents or peasants, or than a revenue settlement means that lands are to bear the same crops and to have the same assessment. Each to be free to follow out his Karma and Dharmam when *he does not molest others*—should be the motto of Governments and Theosophists. No Society, political or private, should force any act or belief on any one.

A. SANKARIAH, F. T. S.

DR. KEIGHTLEY SPEAKS.

(From the *New York Times*.)

DR. A. KEIGHTLEY, of London, one of the leading theosophists of England, passed through New York a day or two ago on his way to attend, as a representative, the annual Theosophical Convention in Chicago. In a conversation here upon topics of theosophic interest he said:

"When Col. H. S. Olcott was in England last October, there was a reorganization of the British section of the Theosophical Society upon a plan analogous to that of the American section. Prior to that time we had only one Lodge, situated in London, but having members all over the country. It was a large, unwieldy body, too much scattered, and its members too generally personally unknown to each other to admit of that unity of feeling and harmony of action which were deemed essential to right progress.

Col. Olcott, President of the Society, therefore chartered new branches in London, Liverpool, Glasgow, Cambridge, and elsewhere, and put the English section upon a new basis, with an autonomous government so far as its own affairs were concerned. The movement is now flourishing well in England, including among its earnest supporters some of the most intelligent, learned, and progressive thinkers of the present day in that country. It is, of course, not advancing so rapidly as in the United States, but that is not to be expected. For England it is doing remarkably well. Col. Olcott also effected like reorganization in France, and established a Continental European section similar to the British, the American, and the three already in being in India.*

"There have been recently some noteworthy defections from the theosophic body in England; some previously prominent members have developed a personality of feeling not in harmony with Theosophic principles, and have abandoned or been read out of 'the fold.'† While they are to be regretted—mainly for their effect upon the persons themselves—they were not at all unexpected, and the explanation of them is peculiarly interesting. A few months since a class was formed, under the instruction of Mme. H. P. Blavatsky, for the prosecution of study in occultism known as the 'Esoteric section,' and a considerable number of the most earnest and devoted theosophists of Europe and America are included in it. When that class was formed the warning was given to all who entered it that an inevitable effect of occult studies, and an early one, would be the animating and bringing to the surface with utmost irresistible force of all the most and powerful impulses, desires, purposes, and traits of character in the student. Every possible phase and degree of selfishness, from the loftiest purposes of personal ambition down to the most degrading tendencies to vicious self-indulgences, however previously concealed or suppressed, or even if only latent and hardly visible to the self-knowledge of the student, would rise up with hitherto undreamed of energy as tempters and betrayers that would have to be overcome and crushed out of being for ever in the student's soul before real progress could be attained. It is probable that few realized the importance of that warning, certain that some did not believe in the reality of the dangerous condition they would inevitably be called upon to endure. But the realization of what was foretold has come already, and some of those most sensitive to the effects have developed such personal characteristics and tendencies as render further progress impossible for them until they shall have achieved such victory over self as at present seems too great for them even to comprehend. And as the study progresses more will no doubt be similarly affected among those who are slower, but none the less certain, to find that obstacle in their way. The study of occultism has an effect in the soul like the furious boiling of a

* This is a mistake of the reporter. No European Section has as yet been organized.—Ed.

† Another mistake of the reporter. No Fellow of the Theosophical Society has been expelled of recent years. The reporter seems to have confounded the Blavatsky Lodge with the Theosophical Society.—Ed.

liquid that drives to its surface and makes visible all the scum and impurities it may contain. Not until the scum has been brought to light and removed can the liquid become clear and pure; not until the evil that is in the soul is made manifest, recognized and expelled can the soul be elevated and rendered capable of grasping and making use of the higher knowledge. That there are dangers, real and terrible, thus to be encountered almost at the threshold of occultism is beyond all question, as sad proofs in our experience already amply attest.

"Mme. Blavatsky continues to labor as ceaselessly as of old, and under conditions of such physical disability as render not simply her working but actually her living truly marvellous. I may say, as a physician, and not simply upon my own authority, but as a fact known to some of the leading medical practitioners of London, that never before has a patient been known to live even for a week under such conditions of renal disorder as have been chronic with her for very many months past. Lately they have been somewhat modified by the action of strychnia, of which she now takes a little over six grains daily. Very frequently she has attacks of cerebral apoplexy, but without any treatment known to medical science wards them off and goes on, firmly confident as ever that her present life will not end from any cause before its work is fully accomplished. And in that work she is indefatigable. Her hours of labor are daily from 6-30 A. M. to 7 P. M., with only a few minutes interruption for a light meal just before the sun reaches the meridian. During that time she devotes a great deal of her attention to preparing the instructions for the 'Esoteric section,' giving out such knowledge as is permitted her to impart and its members are capable of receiving. Then the editorial labor connected with the production of her magazine, *Lucifer*, devolves entirely upon her. And she also edits the new French theosophical monthly magazine, *La Revue Theosophique*, published by the Countess d'Adhemar who, by the way, is an American by birth. Her magazine is now publishing a series of brilliant articles by Amaravella and a translation in French of Mme. Blavatsky's 'Secret Doctrine.'

"The third volume of 'The Secret Doctrine' is in manuscript ready to be given to the printers. It will consist mainly of a series of sketches of the great occultists of all ages, and is a most wonderful and fascinating work. The fourth volume, which is to be largely hints on the subject of practical occultism, has been outlined, but not yet written. It will demonstrate what occultism really is, and show how the popular conception of it has been outraged and degraded by fraudulent pretenders to its mysteries, who have, for greed of gain or other base purposes, falsely claimed possession of the secret knowledge. This exposure will necessitate its being brought up sharply to date as a historical record, so that the actual work of writing it will not be commenced until we are about ready to bring it forth.

"In the evening, from 7 until 11 o'clock, and sometimes 2 o'clock A. M., Mme. Blavatsky receives visitors, of whom she has many. Of course, many are friends, others are serious investigators, and

not a few are impelled by curiosity to see a woman who is one of the prominent personages of the world to-day. All are welcome, and she is equally ready in meeting all upon any ground they select.

"Mr. G. J. Romanes, a Fellow of the Royal Society, comes in to discuss the evolutionary theory set forth in her 'Secret Doctrine;' Mr. W. T. Stead, editor of the *Pall Mall Gazette*, who is a great admirer of the 'Secret Doctrine,' finds much in it that seems to invite further elucidation; Lord Crawford, Earl of Crawford and Balcarres, another F. R. S.—who is deeply interested in occultism and cosmogony, and who was a pupil of Lord Lytton and studied with him in Egypt—comes to talk of his special topics of concern; Mrs. Besant, whose association with the National Reform Society has made her famous, drops in to express her interest in theosophy as a power affecting the social life of humanity; Mr. Sydney Whitman, widely known by his scathing criticisms upon English cant, has ideas to express and thoughts to interchange upon the ethics of theosophy, and so they come.

"Generally they are pronounced free thinkers and people who see that the loss of spirituality, which is so prominent a feature in the thought of the present day, is saved by theosophy, which at once demonstrates it and places it upon a scientific basis, which is altogether missed by the Christian churches. But sometimes among her visitors are devoted Church members, who come to take exceptions to her teaching. Then a battle royal ensues, she speaking with real knowledge of symbolism and full comprehension of the true and hidden meaning of rites and ceremonies, they insisting on the dead letter of the law as it is known to them. All may not agree with her, but none can fail to be impressed by her eloquence, her power of argument, and her vast erudition, the resources of which seem to be so unfathomable that one listening to her is often compelled to feel that it is impossible that she should be drawing entirely upon her own stores of knowledge, great as they may be, but that she has the efficient aid of powers invisible to those about her."

"Does she now ever produce any of the phenomena of manifestation of occult potencies with which she has been credited in the past?"

"Very rarely, except as they occur in a practical, matter-of-fact way in the course of work. One such recurs to my present remembrance. While working upon her 'Secret Doctrine,' Mme. Blavatsky had not a single book of reference or authority about her, yet would frequently make long quotations of two or three hundred words from various works, giving author, volume, and page as precisely as if by immediate reference. I became a little uneasy about it and said to her: 'Do you not think I had better verify the accuracy of some of these quotations?'

"'Certainly, if you wish to,' she replied. So I took a lot of them and went to the British Museum, the only place where the books were, to my knowledge, accessible. There I found them accurate to the minutest degree, except that in one or perhaps two instances I did not find the passage quoted upon the page she had

given. Say, for instance, the page specified was 307. It was not there. But, acting upon an idea that occurred to me, I turned to page 703, and there found it word for word. The cause for the transposition of the figures was in their reversal in the astral light, which presents things exactly as if shown in a mirror. She did not always, when physically very weary, take the trouble to carefully reverse the process and bring the image down on the physical plane in its exact order there when copying from the astral light the matter she wished to use. The quotations referred to were mainly from the Journal of the Asiatic Society at Calcutta, many of them from Col. Wilford's papers, works not more than fifty or sixty years old and not exceedingly rare, but in the possession of very few private individuals, and certainly not in hers, nor consulted by her in the process of her work otherwise than in the astral light in the manner I have indicated.

"Two other incidents demonstrative of her strange powers and worthy of note as phenomena, impossible of production by any trick and not intended to impress anybody, but just occurring in a perfectly natural way as if quite ordinary things, I recall. One day it so happened that I came home late to a meeting of the Blavatsky Lodge—which meets in her house, on Lansdowne road—and found that she had left word that she desired to see me immediately when I came in. She said to me: 'I have been told to quote to you a letter. I have not got the letter, but it has been photographed in the astral light for me.' I sat down and wrote it out from her dictation. She asked me: 'What would you do with that?' I said that I would recommend her to quote it—as she already had to me—to the person to whom it was addressed, who would be in attendance at the meeting of the Lodge. She did so, repeating it word for word to the individual who had not received it more than ten minutes before and had not made it known to any other person. The letter was not one that either the writer or the recipient would voluntarily have made known to her, and there was not any other way in which it could possibly have been made known to her than that which she stated to me. The astonishment of the recipient of the letter was unbounded, for he fully comprehended that fact.

"The second instance was this: Working at the office in Duke-street one day, I became very seriously annoyed over what seemed to justify some strong language as a sort of safety valve, and did express myself, when altogether alone in my private room, with rather more vigor than propriety. That was about 11 o'clock in the forenoon, or a little after. Before 3 o'clock I got a letter from Mme. Blavatsky, from her Lansdowne-road residence, four miles distant, quoting my exact language and asking: 'Why do you utter it?' To get that reproof to me in the time I received it she must have mailed the letter almost instantly upon my utterance of the objectionable words. There would not have been time for anybody to have reported them to her in any way, and it was simply utterly impossible that they should have been heard by anybody's merely material sense of hearing when they were uttered.

"In this way things frequently occur in the knowledge of those

intimately associated with Mme. Blavatsky, that make the phenomena of occultism so far a recognized part of the ordinary course of events that they are accepted with scarcely even remark as quite what might reasonably have been expected. And, so far as the public is concerned, the progress of the theosophic movement is ethical far more than phenomenal in its tendency. It appeals most strongly to the interest of those upon whom the pressure of life comes heaviest and to whom the conditions of physical existence seem absolutely unjust, and who seek in vain explanation and consolation in the dogmas of Christianity. To them the laws of Karma and Reincarnation afford a rational explanation of the why and wherefore of human suffering as consequent upon the acts of the past, and accord such comprehensible knowledge of the measure of individual present responsibility in the determination of the individual future as is found in no other system.

"It is not to be expected, however, that the growth of theosophy in England or in any part of continental Europe will even approximate to what it will be in America, the cradle of the new race. Ethnologically speaking, the Americans are the descendants of the union, practically, of all the races of the Old world. Thus arises what may be termed a loosened physiological constitution in the direction of that which is below the ordinary physical constitution, and the necessary conditions are provided for the starting up of a new growth, a new type of race and humanity. This is why Americans have a tendency to run into specialties. They are 'all or nothing,' full of energy, purpose, and resource in whatever chosen line of direction they may apply themselves.

"The typical American has no 'middle course.' The consequence of that is that whatever Americans undertake they do to their utmost, and their success is, as a rule, proportionately great. This is equally true whether they devote themselves to material interests or spiritual. If they are religious at all they are likely to be ultra-religious. Therefore when such things as psychic force and spiritual considerations come up, they run riot in the minds of a people sufficiently free from previous prejudice to take up such things. And, in consequence of the lack of confinement to particular type and what we may call their physiological looseness, their development in such directions will be rapid, as is seen in the numberless instances of development of magnetic and psychic constitutions in this country. The cause for the wonderfully rapid development and spread of the spiritualistic movement in the United States was in the freedom from prejudice and the conditions of physiological constitution which favored psychic development, the psychic dominating the physical and not the physical mastering the psychic, as in the older races. As the spiritualistic movement in the direction of psychic phenomena took its rise in this country and ran riot, so it is further practicable to have a like development in the direction of the occult. Consequently the probability is that there will be an extreme development of numbers of persons in this country toward what are now termed 'magic powers.'

"Let it be clearly understood that the Theosophic Society is by no means a school of magic, but it recognizes the facts of an occult knowledge of the higher—and as yet little understood by the world at large—laws of nature and desires to do away with the selfishness inherent in present man, and to utilize those magical powers which do exist for the benefit of the race. Incalculable would be the harm of general knowledge of those magical powers at the present time, for they would naturally be employed for material considerations connected with the personal life of man for selfish and illusory ends. The Theosophical Society endeavors to promote knowledge of and care for, rather, that individual life of man (not personal) which extends from incarnation to incarnation over a period of many thousands of years.

"In the language of mediæval and cabalistic thinkers, 'man's true endeavor is in the direction of his greater self and of the universal life, in contradistinction to the personal life,' and it is in the new race in America that such ideas are likely to take root and grow rapidly. There will be an upheaval in the direction of magic, both white (good) and black (evil), and it is the mission of the Theosophical Society to teach men how to use their newly-acquired powers wisely, for the good of humanity."

"How will those new conditions be manifested?"

"The progress will be shown by an increasing number of people being born with abnormal senses, and they will increase until the generality will be what we would now term abnormal, and those born with the present ordinary range of senses will be looked upon as failures in development. And, as those of awakened psychic perceptions marry and have children, their offspring will be even more highly endowed than they with psychic powers. Clairvoyance, clair-audience, thought-transference, direct perception without the use of any of the external senses, the development of one sense which shall be the synthesis of all and which will correspond to the faculty of intuition, will be the outcome of the psychic development of which I have spoken.

"The most prejudiced materialist, if he is not grossly ignorant, cannot deny that the possibility of such abnormal powers has been amply proved by innumerable isolated instances. It is, therefore, not difficult to conceive their spread among the generality of a race suitable for such development. If the Theosophical Society succeeds in its mission* and does not fall away from it, as similar efforts have fallen away in past centuries, there will be a development of such powers of knowledge during the next century, as will in great measure destroy the material considerations of the present day and direct science mainly toward the study of the occult rather than the phenomenal and physical."

* Dr. Keightley here evidently alludes to the "Third Object" of the Society, which is: "To investigate unexplained laws of nature and the psychic powers of man." It has been frequently insisted upon by the Founders of the Theosophical Society that the First Object: "To form the nucleus of a Universal Brotherhood of Humanity," is the chief object, and in the true sense the "mission of the Theosophical Society."—Ed.

A GHOST-STORY.

(From the Russian).

THE PROMISE.

OUR regiment had been ordered to march to a little village, from which spot we had to throw a Pontoon bridge over the river. It was rather a quiet place, chosen by our commander, so as not to attract the attention of the enemy, and in the expectation that they would not look for us from that side. My men had been working hard all day, and, as I had no pressing orders, I ordered their supper to be prepared as usual, and sat down to rest and think of the morrow. Presently my attention was drawn to the place where the men were assembled round their fires. I heard loud voices, apparently as if they were quarrelling. Being tired, I sent a sergeant to find out the reason of this disturbance. He soon came back to say that a sentinel had just captured some suspicious-looking individuals, apparently gypsies, who loudly protested against being taken for spies. "They do not look very suspicious to me, Sir," added he, "but it would perhaps be better if you were to examine them yourself before we let them go." "Very well," said I, "let them wait, I will go presently." Meanwhile it got quite dark, and I had turned my horse's head towards the spot where the supposed spies were in custody, when loud and merry laughter greeted my ear. Coming up I asked the reason of this untimely mirth, when several answered at once, my orderly amongst them, that the young gipsy had been telling them their fortunes. "As for me, Sir," said my orderly, "she just told me that I am going to die on the 14th of May, which gives me only four more days to live, as we are to-day at the 10th." I looked at the group where the prisoners were seated, and by the flickering fire I saw an old man clad in rags, looking rather fierce, an old woman in rags also, with a child in her arms, and a beautiful girl, in tattered garments too, but with a piece of scarlet cloth round her shoulders, over which fell a mass of raven black hair, while her black eyes gleamed like carbuncles in the fire-light. After a few questions I discovered that they were perfectly harmless people, and ordered them to be released, with a warning not to come so near the military cordon again. The old couple were profuse in their thanks; the young girl, however, did not speak, but looked intently at me, and it seemed to me that she wished to say something to me. Remembering what my men had told me about her prophecies to them, I asked if she could tell me my fortune too. "I do not know until I see your hand," she answered. I put out my hand, which she took in hers, leading me close to the fire. Turning it over in every direction and examining it carefully, she said, "I see only health, happiness, riches and prosperity written in your hand, Sir." "Well, that is all rubbish," I answered, "and I don't want to hear that kind of thing." Tell me something about my death, as you told to my orderly." "Ah! I cannot see it always," she answered. But it struck me she saw more than she wished to tell, and I told her to look again. "Very well," said

she, "show me your other hand." I gave her my other hand, and in a moment she let it fall saying, "Nothing there, Sir, nothing." But I knew from the tone of her voice that this was not true, and insisted on her telling me what she saw there. "I believe you can tell me the day of my death if you choose," I said as impressively as I could, "and I am determined to know it." "Well, then, your death is to be on the 14th of May," she replied. "In that case I am to die on the same day as my poor orderly," I said. "I do not know that," she answered. "But did you not tell him that he is going to die on the 14th of May, and now you see the same date for me. If we both die on the 14th we will die together." "I do not know that," she said again. "Very well, but can you tell me how you see my death occurring to me?" "I see blood, much blood." I must own that I felt a cold shiver run all over me at that unpleasant suggestion, but not willing to betray my emotion I hastily threw a gold piece into her lap, and left her. Now came a few days so full of rush and tear and hard work that I almost forgot my adventure with the gipsy girl; but finally the day arrived, to which we all looked forward,—we were face to face with the enemy at last, and a fierce battle was before us. Suddenly I thought of the date. It was the 14th of May!—I had not much time to dwell upon this thought however, for I found myself attached to the staff of the commander-in-chief, who kept us flying with orders in all directions. All I know is that the battle was terrible. In whatever direction I happened to be sent, my horse actually trod on the dead, the wounded and the dying, both men and beasts....At last the terrible day wore away, and as the night began to fall, I found myself happily relieved from my duties. I felt half dead with fatigue, hunger, thirst, and wished I knew what had become of my orderly of whom I could get no news at all. I hunted for him for some time on the field from which the enemy had now retreated, and then dismounted to give my poor horse as well as myself a rest. I was just thinking I would lie down for a while, when I heard a well-known voice calling my name. Following the direction of the sound, I came on a dead horse, beside which lay a man apparently dead also. I was about to go further, when my name was again spoken, very near and very distinctly this time. A moment later the voice of my orderly feebly said: "Is it you my lieutenant? Oh, thank God for that! So you see it is the 14th of May to-day and I am dying! The pretty Gipsy was right,—do you remember?" Indeed I remembered, but I tried my best to persuade him that he might get over his wounds. "No, no, it is all over with me, I know it," said the poor fellow. "But oh! will you promise me to let my poor old mother know of my death...And there, on my neck, you will find a little bag containing a few gold-pieces; send them to her with my dearest love. Will you, my master?"

With a faltering voice I gave the required promise, and did my best to make him as easy as I could; for he would not let me send for help, which I saw myself was useless. He drank the water I brought for him in my helmet, repeating over again that nothing could be done to save him..... After a while however I

seemed to feel his heart beating more regularly, and, hoping against hope, I ventured to suggest to him that since the prophecy had not been fulfilled in my case, it might be the same in his also, and that he might recover. Suddenly he said: "My lieutenant, I wish I could do something for you... You were always so kind to me... and now you have promised to comfort my poor mother... Think of something I could do for you in the next world, where I am going... Can you not, master?" What could I say? I did not much believe in what he called "the next world," and felt at a loss what kind of service to ask of a dying man. Remembering, however, a few stories I read about apparitions, and such like, I answered: "All right, my friend, I wish you would come to me and warn me when the day arrives on which I shall have to die!" "Very well, I promise.... Good bye... and God bless you." A few moments more and he was dead.

Twenty years have passed since that day. I am healthy and strong, am happily married, have sweet loving children. But I pass every 14th of May in expectation of a visit from my orderly. Will he keep his promise?

THE FULFILMENT.

I am the nephew of the writer of the foregoing narrative, and am bound by a promise given to my late uncle to give to the world an account of the sad and very strange circumstances connected with his death, which happened on the 14th of May, 21 years later than the occurrences mentioned in the first part of this history, the manuscript of which I found among the papers he left addressed to me, his executor.

I had been summoned by him to be present at the wedding of one of my cousins. Little did I think that instead of merry marriage-bells, we would have to listen to a funeral knell, still such has been the case.

The family had assembled at my uncle's house on the eve of the wedding. It was the 13th of May. After a late and merry dinner we were seated outside on the verandah. The conversation chiefly turned on the coming event, and amongst the guests was my cousin's future husband. My uncle occupied his usual place, an arm chair placed so as to command the view of the lawn extending to the fence of the property, where a gate led on to the road. Although usually not very talkative, he was so to-day. Suddenly a large dog that lay at his feet jumped up with a loud bark, and ran down the lawn, right to the very gate, where he stood barking furiously, and behaving as if he wanted to prevent some one from coming in. Although the moon shone brightly, and we strained our eyes to discover who or what he was barking at, we saw no one there. As the dog kept on barking, and was evidently much excited, my uncle got up and went after him, as if he wanted to quiet him. His arrival at the gate, however, seemed to have no effect, for the dog kept on barking savagely, and jumping now to the right, now to the left, till at last we heard my uncle's voice commanding him to be quiet. What now followed was very extraordinary, and even more unaccountable than the excitement of the dog. We heard my uncle conversing with some one, who answer-

ed him too, and we could see no one there, but my uncle as he stood in the bright moonlight. One and the same idea seemed to strike us all together, for we looked at each other with that blank look that people have when something occurs which is unexplainable to them. I myself felt an unaccountable uneasiness and dread of impending mischief coming into my heart.

The short conversation over, my uncle returned to his arm chair, but with heavy steps, as if he had been hit by some bad news. Yet none of us dared to question him, but we waited with beating hearts for him to speak. At last he broke the heavy silence and asked: "What day of the month is it to-day?" We answered, almost in chorus, that it was the 13th of May. "And what time is it now?" he asked. "Half past eleven." "So it is to be to-morrow," he murmured, as if talking to himself. We sat for some minutes in silence, then he spoke thus: "I have something very strange to tell you. Do you remember what I told you once about a servant of mine being killed on the very day foretold to him by a Gipsy, and how the same Gipsy told me also the day of my death; and further how with his last breath this same dying servant solemnly promised me to come to me, and warn me of my approaching death? Well he has kept to his word. I have seen him just now. I and the dog, both of us have seen him! And he came to tell me that to-morrow, on the 14th of May, I am going to die!" Although none of us was of what would be called a superstitious turn of mind, there was something strangely solemn about my uncle's manner and words that seemed to dispel any thought of doubt as to the truth of what he said, and for a moment we were all as if completely stunned. My poor aunt burst into tears, so did my young cousins. We men tried to argue with him, and even attempted to laugh the whole thing off, but my uncle's sad and solemn demeanour soon checked us. After a few minutes my uncle went on, "Now let us all be sensible, and to prove your affection for me you will all have to do my bidding till I am gone. Being a good Catholic, I wish a priest to be called to see me." The party at once broke up, and this wish was complied with immediately. Not one of us felt like going to bed, and after remaining for a long while closeted with the priest, my uncle joined us where we sat in the room together, and again asked what time it was. It was then about two o'clock in the morning, and my uncle hearing this said: "This is the day then! And I want you all to go to bed and get as much sleep as you can, so as to feel strong for to-morrow, my last day on earth!" Then bidding us all an affectionate good-night, he went straight to his room, and throwing himself on the bed was soon sound asleep. Unnecessary to say that we none of us even thought of going to bed. There we stood, watching the door of his room, through which my aunt came now and then, to tell us how he was. The night passed somehow or other, and the usual breakfast hour found us all seated round the table, trying our best to appear as if we had had a good night's rest, and enjoyed our usual appetites. My uncle looked pale, but composed, and, as it seemed to us, transfigured by something that could not be either analysed or named. As the sun shone brightly, and there was no further allusion to what last night seemed to us

an inevitable tragedy, we began to feel more composed and grew almost cheerful as the day went on. Dinner came, then tea-time, and we began to think what excited fools we were the night before. A few friends called, to whom nothing was said of the strange occurrence, and every thing seemed to go on as usual. Late supper was served, as on all the previous days, my uncle feeling quite well, and looking as if nothing whatever unusual had happened. I must say that I began simply to doubt the sanity of my beloved relative, and even my aunt ventured the remark: "Now you see, my dear, the day is almost over, you are quite well, and thank God this hallucination of yours has left you." "The day is not over yet. Wait till the clock has struck midnight, and we all may thank God if I am among the living," my uncle answered. We went again on the verandah. My uncle lit his pipe, and by degrees we lost all traces of our anxiety. All of a sudden, terrible shrieks in a woman's voice were heard in the distance. "What is that?" cried my uncle, and calling a servant, he told him to go and enquire. The servant came back very soon to say it was the cook. "He is drunk again, and is beating his wife as he always does when in this condition—now that is too disgusting," said my uncle, "and to think that to-morrow we have a big dinner! Who is to prepare it, if that beast of a cook is drunk like that? You know that once he has begun this kind of thing he keeps it up for several days." Then turning to the servant he said, "Go back this minute, take a couple of others with you, get hold of him, and lock him up in the cellar till he sobers off." The servant turned to go, when we saw a woman running towards the verandah with her hair in disorder, her clothes all torn, and her face covered with blood. She rushed up the steps, fell at my uncle's feet, calling out: "Oh, master, save me, he is killing me!" Then we saw another figure staggering after her. My uncle got up from his chair and went to meet the drunkard in order to prevent him from coming farther. Then we heard the cook's voice uttering abuse, and threatening his wife; then some shining thing flashed in the air; then we heard the fall of two bodies, almost at the same moment. What had happened no one knew; it was all so sudden. We ran for lights, and when they were brought out, there lay the cook, who had fallen into a heavy drunken sleep, with a huge kitchen knife still clutched in his hand; and alongside of him lay my uncle actually swimming in his blood.

We raised him as well as we could. He was hardly breathing, but presently he opened his eyes once more, and gave us a tender look, and just as the clock slowly and solemnly struck midnight, my poor dear uncle breathed his last.

ILKA.

THEOSOPHISTS AND PHILANTHROPY.

ANY new movement, however pure its aims and true its principles, is no sooner started than it arouses an army of bitterly-prejudiced minds to opposition. From earliest times it has been ever thus, and so-called Christian civilization has in no way diminished in the hearts of its votaries that inherent bigotry and narrow-mindedness which is always the distinguishing mark of ignorance.

To the masses of the people Theosophy is a new movement; and like every good thing that has lived before it, has drawn down on its devoted head an avalanche of abuse; yet, one would ask, is it just that in an age of boasted progress a Society which has for its object the well-being and advancement of humanity, should be treated with the intolerance which ever appears to mark a Christian nation?

If the Christian world at large for one moment imagines that Theosophists work against it, it is sadly mistaken; for against no creed or sect—as such—do they fight, but against those soul-destroying errors which have crept into almost every form and practice of Christianity, blinding its disciples to the deep truths taught by its Founder.

But notwithstanding the spirit of conservatism which distinguishes the English nation, and its rancorous resentment toward any society or individual which would overthrow its well-worn, although unsuccessful social, political, and spiritual creeds, there are thousands of thoughtful philanthropic men and women who, we cannot but believe, did they understand the aims and motives of the Theosophical Society, would join heart and soul in its gigantic efforts towards the regeneration of the great human family, but hearing of Theosophy only as an enemy to their respective churches, they close their ears to every principle which Theosophists inculcate, and uncharitably attribute their philanthropic work to self-interested motives.

Theosophists cannot proclaim too loudly or too often that their great object is the uniting together of humanity into one grand whole, without distinction of race, sex, rank, or belief; and all who hold advanced philanthropic opinions are thus invited to join hands for the common good.

Can we, a professedly thoughtful and progressive nation, look upon our social laws *alone*, without pain and despair? Can we walk the wretched slums of our great towns without bitterly deploring the fearful inequalities of our social condition?

To level the degrading distinction between rich and poor, is the privilege and *duty* of the christian:—What account will he be able to render of his stewardship? Is not the whole present system of Christianity at utter variance with the life of the Master, whose teachings it professes to follow? Think you for one moment that if Jesus of Nazareth were to come among us now, he would occupy a bishop's throne or luxuriate in a palace, while the poor were perishing from cold and hunger, around its very walls? If the Christian Church does not break down the deadly spirit of conser-

vatism which cripples it, and cast to the winds that narrow-mindedness and bigotry which now makes every sect a bitter enemy to its neighbour, it must expect to be regarded by the thinking world with scorn; and while its undignified and unseemly quarrels make it a target at which every sceptic can shoot, it can never make any real progress toward grand moral reform.

There is among us a class who believe that to raise the masses from their degradation, towards any degree of refinement and education would be to ruin the nation. This class is composed of certain wealthy people who, if forced to change places, for one hour only, with their brethren in the East End of London, would soon have reason to alter their opinions.

On the other hand, there are many who deplore our existing social evils, and strive in every way to promote the well-being of all classes with an unselfishness which is heroic.

It is to such as these that Theosophists look for aid in their great fraternal work, and, if large-hearted men and women of every sect would but level their petty distinctions for the universal good, what grand results might not be obtained!

Theosophists fight for the emancipation of the poor, for peace and international arbitration, for the elevation of the masses through education, for food reform, and for temperance in all things, for moral and spiritual reform, for the extinction of egotism and intolerance.

All liberal-minded thoughtful people know that in carrying out, even in a small degree, this grand programme the Church has utterly failed, and if from outside its ranks large hearts come forth to undertake the work it cannot perform, it should be humble enough to at least acknowledge its own inadequacy to accomplish the task; and liberal-minded enough not to calumniate where it will not praise.

England stands to-day on the threshold of a great reform, her poor will not always cry for material and spiritual bread and be denied; not for ever will the iron wheel of power crush the struggling masses into wretched servility.

Not always, for despite bitter tongues of so-called christian and scientist, the philanthropic spirit is silently working its way into the hearts of the people, and when Theosophy becomes more widely known, respect for its humanitarian principles will win for it the serious attention and active co-operation which every cause merits that has for its object the amelioration of human misery, and which seeks to unite all men into one Universal Brotherhood.

HELEN FAGG.

[The foregoing article is interesting for two reasons. In the first place it is taken from a late issue of the London *Society Times*, and that a serious article on Theosophy should appear in a "Society" paper is a remarkable thing, showing a great change for the better in the estimation in which Theosophy is held in England. In the second place the writer exhibits a very intelligent appreciation of what is really the true function of the Theosophical Society in the world,—the laying of the foundation

of a Universal Brotherhood of Humanity. That is its first and primary "Object," and that must be its principal work in the future. What the writer says of Christianity is true in varying degree of every other religion; and what she says of England is more or less applicable to every other country; and the reader, whether Hindu, Buddhist, Mahomedan, or Parsi, should not say to himself: "She does not allude to us."—*Ed.*]

THE HIDDEN LIFE.

EVERY ONE lives a "hidden life," though few people are conscious of it. We are even more ignorant of what goes on inside of us mentally and spiritually than we are of the physical processes that all the time are taking place in the interior of our bodies. The doctors say that the consciousness of the possession of a liver or a stomach is the sign that the organ cognized is out of order, for nature intended it to do its work without troubling us to look after it; thus leaving the conscious man, with his intellect, his imagination and his will, free to occupy himself with the affairs of the world outside of himself, which it very much behoves him to understand and to master; and we are tempted sometimes, when the deluge of sentimental platitudes that pass for theosophy with some people is upon us, to think that in mental and spiritual health we should be unconscious of the possession of any inner self at all, just as we would in a state of nature be ignorant of our internal anatomy or even of the possession of a retina or a lens in our eyes—an ignorance which would certainly not entail any loss of vision. But not all self-analysis is morbid, and the tendency to indulge in it marks a stage in our spiritual growth. So when a writer gives us a well thought-out and clearly expressed study of his hidden life, it comes to us with all the interest that a demonstration in anatomy has to a beginner in the study of medicine. As we read on we feel around in our own minds and hearts to find out if we too have got all the spiritual parts and organs he mentions, and end by becoming convinced that we have them, and believing that we can feel them quite distinctly working within us. For this reason there are not a few, Theosophists and others, who will be grateful to "Pilgrim" for the volume he has just published, called "Problems of the Hidden Life;" for he gives us in the series of essays that compose the volume, a very good idea of what the Hidden Life really is, and what are the problems it presents for solution. Many of these essays are reprinted from the *Path*, and their style is necessarily of the quietistic, introspective nature that characterizes that magazine; but they are very far indeed from being mere chewings of spiritual cud.

"Pilgrim" accepts the theosophic doctrines of Karma and Reincarnation; these are to him the basis of his philosophy, just as the circulation of the blood and its oxidation in the lungs are the foundations on which the modern physiologist builds his

theories. He accepts also the separate life of the soul or higher principle in man; a life which goes on simultaneously with our every-day external life in the world, only we are not conscious of it as a rule, and which will continue to manifest after the life of the body ceases. He accepts, further, the doctrine of the final emancipation of the Ego from the misery of repeated incarnations, by reason of its having learned the lesson that earth-life has to teach, and reaped the harvest of terrestrial experience to garner which, according to the teaching of Theosophy, is the purpose of all our mundane existences, and the object of our individual "development," as far, at least, as it is possible from our present standpoint to trace that object. Therefore, "Pilgrim" may be said to be a believer in the "Wisdom Religion," and the ideas he gives expression to are those which will be common ones in the future; a circumstance which confers on to his book a far greater interest in the eyes of those who face towards the future than the study of moribund religions and submerged philosophies could possibly have for them. Indeed, any one who leaves the old religious world behind, and boldly strikes out into the new country lately opened up by writers on Theosophy, must still necessarily be a pioneer and an explorer; and when we follow "Pilgrim" in his wanderings, we feel that even if he does not always seem quite sure in what direction he is going, we know that he is at any moment likely to make some interesting or valuable discovery. For although the ground he travels over has been trodden by multitudes of busy feet in the long distant past, almost all the traces of these old populations have been obliterated; and although we still can distinguish where their cities stood, and follow the lines of their canals, the work of disinterring their hidden treasures is more laborious and less profitable than that of raising, as "Pilgrim" does, new structures on the same sites that theirs once occupied. Whether one builds anew or uncovers and cleans out the buried dwellings of the past, the form and general arrangement of the house will be found very much the same; for we build spiritually, as we build materially, on a certain general plan, which is furnished us by our natures and our necessities. This circumstance "Pilgrim" sees and allows for; in fact, it is the generality of application of his formulæ that gives to his writings their greatest usefulness. He refers to the original sources of information in ourselves, instead of to "authority," for his proofs and justifications; which, after all, is the only trustworthy source;—we know that the sun gives light and heat because we feel and see it for ourselves; it is only when we wish to demonstrate those facts to some one whose nerves do not respond to the stimulus of the sun's rays that we have need to lay stress upon the solemn fact that a statement to that effect will be found in such a page and line of some standard text book of natural science. The widely embracing quality of these natural teachings of man's own inner thoughts and intentions is seen in what "Pilgrim" says about the Why and How of existence. Before we get up in the morning we should each one put three questions to himself. "What am I? Why do I work? How do I work?" He says:—

"Each one will find his own words to answer these questions, but the general meaning of all of them will be somewhat as follows.

"What am I? I am a fragment of the all-pervading Deity, entombed in the flesh, and working out through slow and painful progress its evolution towards liberation and reunion.

"Why do I work? I work to reach the home from which I started—the pure state of unconditioned being—the richer for having fulfilled my mission in the vale of tears.

"How do I work? I work by striving to allow neither good nor evil fortune to disturb the perfect serenity of my soul; by detachment from all earthly desires; by keeping the ultimate goal steadfastly in view; by doing good to all sentient creatures, and so extending the sympathy and pity for all that endures life; and by using every earthly act that has to be performed, as an act of sacrifice and devotion to the deity within."

To many that phrase "*endures* life" will seem like a misprint for *enjoys* life, for surely to all living things in a natural state life is a joy, not a thing to be "endured." All living things, save man, and those poor brutes that fall under his tender mercies, are *free*, and therefore nature is full of joy, notwithstanding the fact that, every living thing has mercifully been provided with some other creature to devour it, when the time has come for it to have done to itself what it has been doing all its life to others.

Notwithstanding an occasional touch of sentiment that some might think tinged with morbidity—like that implied in the phrase "*endures* life"—"Pilgrim" is not a sentimentalist. "Of what use," he asks in his first essay, "are devotional rhapsodies or transcendental aspirations, unless to nerve you for the work of life?"

Aye, but *do* they nerve one for the work of life? The answer depends upon what view we take of the work of life. If that be understood in any degree to be the mad rush and tear of modern competition for the self-centred prizes of life, it is doubtful whether either devotional rhapsodies or transcendental aspirations would nerve for the work. But "Pilgrim" means a larger "work of life"—the whole great work of raising oneself out of matter into spirit; and of this the part which *individual* perfection or advancement plays is, after all, small. It is our larger selves that we must raise—the neighbours, that are part of our larger selves. To do this we must be in touch with those neighbours, or we will have no influence with them or over them, but, on the contrary, will arouse their opposition, and thus perhaps destroy all chance of doing them any good whatever. "The devotional feeling must be used as a stimulus, not enjoyed as a sedative," says "Pilgrim;" but how very, very little can the majority of us take of this powerful spiritual drug—an intoxicant to some, a narcotic to others—without being thereby rendered unfit to take a part in the world as it is to-day, and unless we take our part and cast our vote on the side of justice and mercy, how can we account for the "talent" that has been given us? It is a grave fault of many writers on spiritual things to forget that humanity to advance at all must advance in a body. The marching column may extend for

an immense way along the road, giving a great distance between the position at a given moment of the van and the rear; but the van cannot break away, leaving the main body to come up later on as best it can. There is a strong tendency in all those who begin to live that hidden life inside of themselves, of whose problems "Pilgrim" treats, to fancy that each and all must make his way to salvation independently of the rest. Would a single German have entered Paris during the late war, if every soldier in the Kaiser's army had tried to get to Paris on his own account? It is possible to have too much zeal in things spiritual as well as in things temporal. People can really become "too good to live," or at all events too good to be of any use to others. Bacon reminds us that pure gold is too soft to be of service to us until it is hardened by a mixture of alloy; Tennyson insinuates that pure virtuousness,—like pure alcohol—is colourless and tasteless, for he makes Guinevere say to Launcelot, "He who loves me must have a touch of earth;—the low sun gives the colour."

Now, it is not because "Pilgrim" sins in wishing to purify mankind out of existence, and to distil away all that is distinctively human in our nature, that the above remarks are made, but because he does *not* do so, and therefore his book is to be recommended, with the warning to those of his readers who need it, that they should note well the solid common sense element therein, and be on the lookout for passages that occur here and there that are marks, as it were, of the existence of rich deposits of ore beneath the surface:—Pregnant sentences, which if we stop to think about them, open up long vistas of reflection. "Pilgrim" has as a writer that which in action is described as "a hand of iron in a glove of velvet." The reader feels that he is in a strong grasp that can both guide and help him on his road, and which might possibly feel occasionally "hard" or "cold" were it not for the soft and gentle nature of the touch. The secret is that "Pilgrim" sees very clearly that human development is not a process that can be carried out upon a diet of pap and pudding. "The attainment of perfection is not to be achieved by sentiment alone—*it is a scientific process*, and knowledge is the supreme enlightener." (The italics are "Pilgrim's").

We are not surprised therefore when we come across sharp strong sentences that go straight to the root of things, as when the author says: "In the case of Christianity the failure may, to a great extent, be owing to its sentimentality, and its failure to realize that to be supremely good it is necessary to be wise." Or again, "The various religions of the world have been the infant schools for growing humanity, until the complete stature of manhood be reached." How true it is, and how necessary to be always remembered, that, "there is a saturation point for energy as there is for truth in the individual—it may come in the form of lethargic weariness, or it may come in the form of satisfaction." It may also come in the form of a reaction more or less violent. Those who have reached their saturation point have gone as far as they can go in this incarnation. "They have reached their goal. And if we turn to the religious world, who does not know one or two of the many happy souls who have

attained the complete rest of satisfaction? Burning questions do not exist for them—they deem that they have solved the insolvable—they too have reached their goal."

The fifteen essays that, besides the Preface, compose the volume before us are called respectively: An Aid to Right Thought; The Narrow Way; Orthodoxy and Occultism; The Goad of the Senses; Content and Satisfaction; Love's Aim and Object; The Two Pathways; Sir Philip Sidney; The Higher Carelessness; The Dark Night of the Soul; The Great Quest; Detachment; Meditation and Action; Death; Selflessness. And concerning each and every of these things "Pilgrim" speaks with force and understanding.*

J. O'B., F. T. S.

THE CAUSE OF CRIME.

BY SEMPER FIDELIS.

THE world lives so much in the deceptive illusions of the senses that men and women lack intuition to trace effects back to their true causes. I clip the following from a daily newspaper:

"The convicts in the New York State prisons can now be employed only on things to be used by the various State institutions. This, of course, gives them very little to do. At the largest of the prisons, that of Sing Sing, a hundred men are employed getting out stone from the quarries for repairing and enlarging the public buildings. It takes only fifteen men to supply the prison with coats, trousers, caps and shoes, and the superintendent has twelve hundred prisoners with nothing to do. He expects this enforced idleness will breed outbreaks of violence, and already several convicts have lost their minds and are in hospitals under treatment. The prisoners are discouraged and dejected, and beg the warden to give them something to do. The large and valuable plant of machinery is all wasted, and there is a large quantity of manufactured articles and raw materials to sell. Some five hundred prisoners in another of the State penitentiaries are marched to the benches after breakfast every morning and made to stand there with folded arms until dinner, and then they are marched back, to stand with folded arms until the working hours of the day are ended. This refinement of cruelty to a convict is the consequence of a law passed by the Legislature at its last session, refusing the convicts the privilege of working sufficiently to make them self-sustaining."

"The suffering that is endured by these convicts, obliged to stand all day long with folded arms, shifting painfully from one foot to the other to get some relief, can be understood by supposing that all the scholars of our High School were obliged to stand all day long in line with folded arms, without the slightest change of

* PROBLEMS OF THE HIDDEN LIFE, being *Essays on the Ethics of Spiritual Evolution*. By PILGRIM. George Redway, London, 1889. 8vo., pp. 201.

position, without speaking or being spoken to except when marched to dinner. A teacher who would punish a whole school in this way for thirty days would soon have a lot of crazy children on his hands—assuming that he was able to enforce such discipline. In obedience to ignorant agitators and selfish demagogues, the Legislature of New York has committed a great crime against humanity, as well as a stupid outrage on economical Government.”

Such crimes against humanity are of common every-day occurrence. Newspapers refer to them now because the New Spiritual Consciousness *forces* the light upon their editors impelling them to uncover these dark and dreadful plague-spots.

The criminal is made to work—when work is given at all—without mentionable remuneration; and when his term of imprisonment is at an end, he is sent into the world without enough means to live on while he is searching for honest work; and with the added burden of the world's scorn, “Once a criminal, always a criminal.”

Criminal methods are really employed to punish wrong-doers: ill-temper, impatience, brutality, cruelty, hatred, and legal murder, are brought into action to *prevent* (and *reform*) those possessing the same evil propensities from giving vent to them. This is the treatment of an insane doctor trying to cure an insane patient. And then the “good people,” the “best people”—who teach *God is love*—complacently acquiesce in these woeful conditions, and marvel why crime is on the increase! Why wonder? Honest people would depart from rectitude under such treatment—a treatment that arouses the worst instincts of man's nature. Those who hate wrong-doers may pray to *their* God for ever to save mankind; but as long as they allow the methods of Satan to be put into operation in the treatment of God's wayward children, Satan will answer their prayers.

“People” say, “If you treat evil-doers with kindness you only make them worse.” How do *they* know? Have they ever tried genuine, soul-felt kindness (not the “I-am-better-than-you-are” sort of pity) for a sufficient length of time, with a fervent desire to redeem a fellow-being, to be able to speak from experience? It surely could not make them more vicious, for they come out of prison worse than they went in.

Of course abnormal development of evil faculties cannot be subdued in a day. Bad men cannot be made into good men in an instant, any more than an untaught child can be changed into a clever scholar in the same length of time. *Evil natures grow by accretions of evil elements, just as good natures develop by accretions of good elements.* We cannot make a dark place light by adding to the darkness; neither can we make evil persons better by employing evil methods to reform them. *God is Love*, and therefore contains all potency, if put into operation. If one hates another, he *develops evil* in himself, and sends the same influence to increase the evil in the one he hates. This is the *civilized* way of sending reformatory (?) influence to criminals. We have not advanced so much from the barbarous law of Moses: “An eye for an eye, and a tooth for a tooth.” Mankind seem to imagine that *talking* about the precept with which the Christ answered the question

asked by the lawyer is all potent for universal redemption: “Master, what shall I do to inherit eternal life?” “Love God, love thy neighbour, and keep the commandments.” But there is scarcely anyone—even among those who claim to be the Master's devoted followers—who would sacrifice as much as one of his daily meals to go and *show* some Christ-love to the prisoner or the fallen.

When people stop teaching and preaching that good and evil can be put on and off like a garment, and inculcate the self-evident truth that both good and evil exist in every one, and that either one or the other power is *developed* according to the kind of influence and feeling that is transferred from one to another—whether of high or low degree, visibly or invisibly—then we will stop producing evil, and criminals and crime will be no more.

The magnetic influence of our thoughts leaves its impress upon all and everything within its sphere. The thought of murder, of sensuality, or other vicious propensity in the mind, becomes as much a part of the loaf of bread or garment the individual is making at the time as the material of which it is composed; and many a crime, traced to its source by the spiritual eye, has originated in the brains of respectable members of society, to be *acted out* by weaker instruments, less endowed with will-force to resist the evil seeds they come in contact with. Some may ridicule the idea of criminal thought being transferred in this way; but thought-transference is an acknowledged *scientific fact*; and the instances of sensitive people being repelled from certain people, things, and places, afterwards shown to be infected with bad influences, are too numerous to doubt that criminals *in spirit* are largely responsible for criminals *in the external sense*.

Is not the necessity apparent, therefore, for every individual to work, at all times, with body, mind and soul, to reform every evil that lingers in his nature, for the evil in the nature of each adds to the difficulties to be surmounted by all others, on the same plane or lower, in their spiritual pilgrimage? “As ye mete to others, so shall it be meted to you.”

[The foregoing is from the *Universal Republic* of Portland, Oregon. It would puzzle anyone to say to what particular *denomination* of morality the above article belongs. The best men of all religions would probably claim it as picturing their ideas. So would the free-thinkers of all classes. *Therefore* it is a truly Theosophical article in its sentiments and in its arguments.—Ed.]

HINDU PRIESTS.

IT may interest the readers of the *Theosophist* if I say a few words about the meaning of such terms as Jagat Guru, Jeer, Shankaracharya, Swamy, Acharya, &c., concerning the correct meaning of which much misapprehension seems to exist. This misapprehension has given rise to great many controversies, leading generally to much unhappiness among the Hindus. It is therefore necessary to remove this misapprehension by giving a brief but clear description of the existing state of the Priesthood in the Hindu religious society.

The Hindus are divided religiously into :—

Those who believe in God alone as their spiritual head, using the term "God" to mean a person possessed of *all* powers. There are many such Hindus (of whom I am one), but they have no organized community ;

Those who believe in some incarnation of the Deity as their spiritual head, in which class come, firstly, the followers of Vyasa, Krishna, Rama, Shiva, and of others who are no longer living on earth. These incarnations are worshipped as God, and also as the Head of the Church. In the opinion of their worshippers they are *redeemers*, like Jesus Christ, as well as God.

Those who believe some persons, who are now no more, to be their spiritual heads. This class is divided into Smarthas, Shivas, Ramanujas, Madhwass, Wallabhias and others.

Smartha is a technical word for all those who do not admit Vishnu alone as the Supreme Being; originally the word meant those who followed Smritis. A large majority of the Smarthas are Adwaitas; the minority are Dwaitas. The majority worship Shiva, the minority Vishnu, as the Supreme Being. The Smarthas are divided into those owing allegiance to Jagat Guru, Shringari Shankaracharya, those owing allegiance to Pooshpagiri Shankaracharya, those owing allegiance to Combaconum Shankaracharya and other Shankaracharyas. These Shankaracharyas are spiritual descendants of the original Sankaracharia. The above divisions run through all the castes, and Pariahs can and do belong to them.

The Shivas are of two classes; (1) those who acknowledge some married persons as their spiritual heads, and (2), those who take some Sannyasees as such. The Ramanujas are similarly divided. The married spiritual heads among Ramanujas are very numerous, they are known as Acharya Purushas, such as Bhuttars, Annagars, Tatacharyas and so on. There is no particular signification in these names; they are all terms of respect. The Ramanuja Sannyasee spiritual heads are Totadree Jeer, Ahobila Jeer, Parakula Jeer, Moonetrya Jeer and others. Totadree, Ahobila, and so forth are the names of places.

There is no Hierarchy among the Madhwass, Shivas, etc.; the stronger for the time being exercises influence over others, but, really speaking, they are each independent of the others. The Madhwass acknowledge Madhwa, who flourished about 800 years ago, as their real spiritual head. They look upon him as an incarnation of Yayu, the god of air, and not of God himself. They con-

sider him as their redeemer. The Madhwass acknowledge only Sannyasees as their living spiritual heads. These are the eight Sannyasees of Oodeppy, the Swamy of Uttaradi Mutt, of Raghavendra Mutt, of Vyasaroy Mutt, of Sripadaroyswamy Mutt and others. The Sannyasee in charge of a Mutt selects his successors. Each Mutt has its followers.

The Wallabhias have a number of married priests called Maharajahs, as their spiritual heads. Besides these, there are other sects having their respective priests. All these are independent of one another. The orders and bulls of excommunication passed by any one of them are not binding on others. Nay more. The moment one priest excommunicates one of his fold, another priest offers to take him as his disciple, defying the excommunicating priest. About 5 years ago, a Swamy of Uttaradi Mutt excommunicated a few of his disciples, who ran up to the Swamy of another Mutt for admission into it. Such things are of every day occurrence. A few months ago Jagat Guru Sringeri Shankaracharya declared the children of a Brahmin who had been to England with their father, and resided there for some considerable time, to be entitled to be admitted into the caste on undergoing certain penances.

This decision, however, was not considered sufficient to admit the children into the company of their orthodox relatives. Then another Shankaracharya supported the Jagat Guru. Even this was found insufficient. Then the Combaconam Shankaracharya was moved to declare them fit to be admitted among his fold. Even this has not yet been considered enough. These Shankaracharyas are as independent of one another as the heads of the English, Catholic and Greek churches are. A few days ago I read a curious document purporting to be a letter from the Arch Bishop of Canterbury to the Arch Bishop of the Greek church. It distinctly disclosed the brotherly love that the former had to the head of the Catholic church. Very often such feelings exist between these Shankaracharyas. These, as priests, have no control over the worship of any one of the places of public worship, but if any of these be also a trustee or dharmakarta of any such places, they enforce their orders of excommunication *as priests* in those places of worship. Some of their titles, such as Jagat Guru, are really meaningless, like the phrase "the Defender of the Faith." No Shankaracharya though he calls himself by that aforesaid title—the priest of the world—is the priest of all persons residing even in his headquarters, as the Pope is not the priest of any of the Protestants of Rome. The excommunication of one Shankaracharya is not binding upon any of the Shivas, and even Smarthas, not owing allegiance to the excommunicator. He has no authority upon any of the other classes of the Hindus. His orders are as binding upon others as a Bull of the Pope would be upon the Hindus. Such is the existing status of these priests. What the functions of a priest really are is a very difficult thing to define. They are supposed to pray, to feed poor people, to teach, to instruct, to intercede with the Deity, etc.; but in reality they make money.

A Sannyasee is one who cannot own more than a piece of cloth,

a cane and a wooden vessel. He cannot receive anything more than a meal or a portion of a meal. He cannot give anything because he cannot own anything. He cannot have a Mutt or any other building. He cannot reside in any one place for more than a few hours. One can be a Sannyasee who, having felt that the world is ephemeral, has given it up, who has surrendered all his property before he made up his mind to become a Sannyasee, and who has resolved to become no cause of fear to any creature. He can certainly be no plaintiff suing for the recovery of any property. A Sannyasee is described by Manu (*Vide* Chap. VI.; particularly verses 33, 38 to 44, 49, 50, 52, 54, 55, 57, 60, 68 and 81). Vishnu (Chapter 96), Vashista (Chap. X), Yagnavalkya (Yati Dharma 56 to 60), Gontama (Chap. III, 14 to 24), and other Smiritikartas; by Mahabharata (Shanti Parva, Mocksh Dharma, Chap. 192-7005 Cal. Edn.); Vishnu Puran (3, 9, Chapters 25 to 31); Bhagavat (7, 13, 1 to 10; 11-18-12, 13, 15 to 20, 24, 25, 30, 31, 33, 34, 35 and 40), and other Puranas. The original Shankaracharya possessed no Mutt or property. Madhavacharya also was possessed of no property though he is said to have founded the famous place of worship at Oodeppey. In the teeth of these authorities, how Sannyasee priests have become what they are in India, *viz.*, owners of considerable real and personal properties, is a mystery. Their supporters may quote a verse or two from some apocryphal work. It cannot of course override the definitions of a Sannyasee, given in works of authority such as those enumerated above. Ignorance appears to be a giant capable of swallowing up knowledge. Falsehood is stronger than truth. This world patronizes ignorance and falsehood and leaves knowledge and truth to take care of themselves.

R. RAGOONATH ROW.

THE VICE OF THE AGE.

A MEDITATION.

THE vice of the age is materialism—a belief in matter and not in spirit: in number and quantity, not in quality, in *outwardness*, not in *inwardness*: in mechanical activity, not in meditative quiet: in wealth and birth and rank, not in truth and heroism.

Of the existence of spirit, man needs no proof. Spirit reveals itself. Matter has a dependent existence. I, a spirit, perceive by my senses that matter is. Hence, I say it exists. Its existence is at best inferential. Hence, also, I say, "I do not know whether gold is, whether a landed estate is a reality, but I do know that Love is, that Truth is, that Heroism has a real existence." But the world thinks just the reverse. A degraded age seems to think that spirit is at best but matter beaten out very thin.

You seek happiness in outward objects, not in the soul. You run hither and thither in search of the sublime and the beautiful. But you can see only what you bring with yourself. "Disabuse

your mind of that tyrannous phantom of size." "Nothing is great or small, save in proportion to the quantity of creative thought which has been exercised in making it." If you can appreciate the sublime grandeur of the snow-peaked Himalayas, you need not go to have a look at it. Remain at home: the sublimity that is in the dew-drop will fill your soul. Travellers, believe in miles, but I in meditation. If you have nothing in you, don't be a wanderer. If you can do without travelling, travel.

If you are so rich in the spirit that you can make earthly riches very unnecessary, acquire it; else all the wealth hid in the caverns of the deep will not avail. You possess a million. But what have you *within*? What use do you make of your wealth? You boast of your acres. Let me know the extent of your territories in the Ideal World. Compare ancient Attica and modern Russia. Truly a strange thing it is—this Ideal map. Besides, though you do not suspect it, your neighbour, the poor poet, is wealthier in your land than you. Your land yields you corn, but *him*, inspiration.

"I am a descendant of so-and-so." A worthy man was he, your ancestor. But what are you? My friend, if you can't answer that question boldly, without being abashed, pray do not suggest a comparison which cannot but be unpleasant to you.

The best thing that can happen to a man is to be thrown upon his own resources. It is a misfortune to be born with a golden spoon in one's mouth. A man ought to scorn the respect shown him for his wealth, rank or "high" birth. Nobody can be born better than of honest parents. "It is only noble to be good." But where, alas! are the men, strong in endeavour, pure in heart, rich in virtuous energy; whose Muse is poverty and "who refresh our faith in heroism and virtue"? Where is the man who will say "Let cowards and idiots and faint-hearted men prefer wealth and rank and 'high' birth. Here I am. God made me, and gave me hands and feet and brains. I will be no beggar at the doors of my ancestors, or of any other men. Let me be a man?"

I want to see men and things as they are. I want to see my true self. If people think me different from them in kind on account of superior wealth, rank and birth, will they sincerely tell me their minds? Will they call me a rogue, if I be one? I hold it, no better fortune can happen to a man than to be called a rogue if he is one. In the presence of a man with a sanctimonious look, men will talk Scripture. I will not assume the sacred priest. I am the brother of the felon.

Many are they that will ask how many books you have read; but few will ask you what use you make of the one or two books you may have studied. Who asks me whether I have dug deep enough to get at the treasures of wisdom that lie buried in the few noble books of the world, the temples which enshrine the spirit of the ages? I do not wish to know in how many tongues a man can express his desire for "gross provender," nor how many sciences he knows. Tell me his conception of human life. Is he self-centred? Is his soul in harmony with the visible universe, and the Invisible?

The besetting sin of the age is mechanical activity, drowning thought, obliterating the rainbow colours of poetry, drying up the fountain of inspiration in the soul. It passes for work. But is that work where the spirit is not? Where Love is not? I will not give alms, if I cannot give my heart with it. Shall charity, daughter of God, be made a fashionable lady, without a protest? "How much does he give?" That is not the question to ask. Nay, but tell me how much of his heart, his love, goes with his wealth.

The worth of public speaking is measured by the hour. Men do not ask themselves whether it is worth their while to listen to a wind-bag pricked. The question of pith is never raised.

The above remarks are true also of much of the teaching of the age. The brief, oracular style of inspired men, who receive their truths direct from God, has gone out of fashion. Let me have a bright idea to bring light into my soul, a living coal from the holy altar to warm my torpid heart. Let me have thought-burdened sentences. I do not want them diluted like Calcutta milk.

More missionaries are wanted. No doubt. But the missionary spirit is wanted more. Do you feel *called* to preach? Then go your way and do as God bids you, as St. Paul did.

I often ask myself what is my ideal. Surely we ought to be above praise, a thing external; above all imitation, too. Let us fulfil the law of our being. Ought we not to try to realise absolute goodness?

The superficial character of the age affects its theology also. Men seek God in nature and not so much in the soul. Let me be not misunderstood. The design argument and all that is good. I do not disparage it. But who interprets nature? Who sees the design? It is the spirit of man. Seek God, then, in the spirit; if in nature, then much more in the nature of the soul. The laws of love, the desire for sincere and full communion, the existence of conscience, all necessitate the existence of a Being, the searcher of heart, who is all Love and Perfect Righteousness.

Is immortality mere duration, length of life, as is commonly supposed? Is it not also "depth of life?" In our sublime moments, moments of faith, we lose sight of time. I do not wish to live always, if I am to live like a clock, to have a mere material and mechanical, or at best an animal existence, without "the vision and the faculty divine."

[The above very beautiful article is taken from the *Indian Messenger*.—Ed.]

A STUDY OF MAN.*

(Continued from page 564.)

THE HIGHER SELF.

MODERN Science denies a soul to man, and challenges proof of its existence in terms of matter, force and motion apprehensible to the physical senses; forgetting that the physical senses constitute but one side of man's nature as viewed from the centre, consciousness¹⁰. It is true that personality is the most patent fact, and the most potent factor in the life of man; it tinges all he touches, and is the colored glass through which he views the world; it is also true that the thing examined, the senses by which it is examined, and the mind by which the evidence is weighed and measured, are all of the same general character, viz., phenomenal;¹⁷ but, man has a two-fold nature; he exists here and now in two worlds, and he is more or less conscious of both. Man is therefore a self-conscious soul inhabiting a physical and mortal body¹⁸.

The magnetic centres of the physical body are many, and the supremacy of any given centre may be fixed or temporary. It may be the cerebral at one time, the sexual at another, the gustatory at a third, and so on¹⁹. The total amount of energy possessed by each person is definite and limited, and may be used in physical exercise, in sensuous enjoyments, in intellectual work, or in debauchery; or may be divided up between all these²⁰. Nevertheless according to the evident design of nature, it is as natural that the intellectual and spiritual faculties should predominate in later life, as that the physical and purely sensuous should have the ascendancy in youth²¹.

The life of the animal is circumscribed by its own appetites, and limited by the necessities of its environment. The animal ego in man narrows his vision and limits his endeavours to the circle of self²². Growth and development are conditioned by heredity and environment. Hereditary qualities being the remnants of a previous personality are impermanent and belong to the receding wave. The individual tends to shake them off and push on towards its ideal. No such *vis a tergo* as inherited bias, can account for intellectual strength, or spiritual growth. These are due to the *vis a fronte* that leads man upward and onward²⁷. It is the mortal personal ego, whose ideal is egoism, that is the product of hereditary environment. It is evolved from below, and recedes and disappears, in proportion as the immortal individual, which advances and endures, is involved from above. The lower self is an evanescent animal, rudimentary, temporal. The higher self is a universal ideal, a perfect individual²⁸.

Having transcended the animal plane the nature of man aspires to the next higher; and whenever he ignores or denies this aspi-

ration, which is his human birth-right, his whole nature tends to revert to the animal plane²². It must be remembered that a human body does not necessarily imply human qualities¹³⁹; and whenever and wherever a man lives in his appetites and is ruled by his passions, wherever he is willing that another shall lose in order that he may gain, that man is under animal rule and living on the animal plane, whether he be prince or peasant¹⁹¹. What we call human is an intermediate stage between the animal and the divine¹³⁹. The existences of the higher self, the divine-human, as distinguished from the human-animal, is revealed by the phenomena of somnambulism²³⁴.

THE PSYCHIC BODY.

The bodily form is evolved outwardly from the centre consciousness¹⁶⁴. All germs have an outer physical body, an inner nucleated body, and a still more central germinal area in which life is first manifested, and from which it proceeds outwardly to evolve specific forms or types;⁶⁶ and the same formation is observed in myriads of tissue cells of various kinds that compose the body. Every one of these microscopic cells is a station for export and import, receiving nutrient supplies, giving off effete matters. The blood-vessels are thus the highways of a mighty commerce¹²²; while at the centre of every cell is found an atom of protoplasm, which in the aggregate form a body of the shape and size of our whole physical body.

The aggregation of living colloids (protoplasm) extending throughout the physical or tissue body, and anchored in the very centre of every microscopic tissue cell, is the only substance to which life directly adheres, and may be conceived as the animal soul the pure psychic body, the vehicle of sense. This colloidal psychic body is thus seen as the physical and no less as the vital basis of all organisms, the very web and woof of life. This body is directly related to the subjective world, receiving all impressions coming from the unseen world of causes and ideal forms, and transmitting them to consciousness—thus constituting for us a valid experience. This psychic body is not the human soul, but the vehicle of the soul, as the tissue body is the vehicle of the psychic body¹⁹¹.

The psychic body bears as definite relations to consciousness in all its forms and degrees on the subjective side of being, as does the tissue-body on the objective side; for consciousness stands in the centre of these two worlds as represented by man. The psychic body is the reservoir of magnetic power in man. This reservoir has a definite centre of its own. This centre is manifested as sex. The great solar plexus may be called the sympathetic brain of the psychic body, fortified by the heart and lungs. Sensibility and diffused consciousness belong to the psychic body. It is the vehicle of desire, appetite, lust and passion. The psychic body has a memory and consciousness of its own, relatively independent of the brain and self-consciousness. It is the avenue for pure subjective impressions, as well as that for the subjective impressions made by objects to reach the sensorium¹⁹².

HEREDITARY INFLUENCES.

[The description of that miracle of miracles, the arrival of a living phenomenalized ego in the world, is most beautifully and poetically described (p. 132, *et seq*), and the author indulges in a scathing and powerful denunciation of the careless, heartless way in which children are now brought into the world, and the cruel, senseless, criminal manner in which they treated when they arrive. He quotes the saying of James Pierpoint Graves; "Human beings are not fit to be parents till they are morally of age."]

Education can never correct the defects of birth, nor can restraint or punishment prevent crime, or reform the criminal. Abominable pre-natal conditions have generally forestalled all these, and given to many lives a bias that nothing can change, a perversity that nothing can alter¹¹⁸. One of the very worst of these hereditary influences is the tendency to selfishness, which modern education takes care to foster and develop. Nothing so dwarfs man as selfishness; nothing so broadens and elevates man as sympathy²⁶. The thoroughly selfish person is like a blind horse in a bark-mill; his experience and his vision are hedged about by a narrow circle, and he wears continually the channels of self deeper at every round. This is not a mere matter of sentiment, nor is it merely a matter of religion, which so many now-a-days treat with scorn; it is a matter as directly determined by physiological law as the beating of the heart, or the development and function of the brain²⁰⁸. The race for riches and the lust for political power are fast trampling out the last vestiges of religious obligation¹⁷⁴. It must not be forgotten that what we call culture, may be as one-sided and selfish as any other acquirement of man; and that intellectual pride is no more altruistic than purse-pride²⁷⁸. Man, in fact, colors all he touches and creates an ideal world of his own which has elsewhere no existence, and bends every energy of his will to perpetuate the work of his imagination. Just in proportion as man stands ready to relinquish this selfish world of his imagination for the world of truth and reality, does he come into possession of his birth-right in the real world of being. That which everywhere stands in the way of this realization is man's ingrained selfishness, the habiliment of his personality derived from the animal world¹⁷⁰.

"Mine and thine" is an inheritance from the animal egotism⁷⁸. Its basis and excuse is the law of self-preservation; but self-preservation is only the law of nature from the stand-point of egoism. Nature everywhere sacrifices the individual for the preservation of the race; therefore altruism, or the sacrifice of self for the benefit of a larger aggregate, is a higher law of nature than self-preservation⁷. Nature has no favourites, and her rule is not the greatest good to the greatest number, but the greatest good to all²¹.

THE DIVINE HUMAN.

Beyond the animal plane man must be a co-worker with "the Creator;" he must prepare himself to receive the higher impress; he must cease inhumanity or his divinity will not approach him. The weary or the bewildered soul may take refuge in a

creed, and rest like a fossil imbedded in a rock, but only effort and aspiration will enable a man to attain to his inheritance⁷⁷.

Nature is full of paradoxes, not only because of our imperfect knowledge, but because every subject may be viewed from two sides, from the objective and from the subjective; or, from the side of self-interest, and from that of the universal interest⁷⁸. The latter is the side from which as higher beings than animals we view existence; and never till the will to live is subordinated to the will to do good, has the individual really begun to live at all in the higher or divine nature¹⁶⁶.

The human is essentially the humane, and while this human plane has its root in the plane of animal life, and derives its substance from a still lower plane, its human characteristics are only revealed as the animal attributes recede¹⁶³. The benevolent enterprises and humanitarian societies which are a marked feature of our age, are the result neither of Religion nor of Science, both of which are egoistic in their nature; they are the result of the growing spirit of altruism, of man's development from the animal, through the human, to the divine,—an education in the highest sense, that is taking place in spite of egotism⁷⁶.

That which raises man the most above the animals is the possession of will and imagination. Will is to the mind what vitality is to the body, namely, the sum of all its energy. Desire is the directing agency of mind and body, as appetite or hunger is the directing agency of the vital body. What we call motive, gives color to will, desire and appetite, as it relates all these to results and to other individuals¹⁶². Will is the sum of all individual energies, it is that by which man is enabled to focalize these energies on a given point. Will is not mere stubbornness or contrariness. Will wheels the faculties into line and subordinates all minor tendencies to one supreme purpose. It is therefore the polarization of the entire being. This form of concentration of the will is true magic⁷¹.

This exercise of the will prolongs life, overcomes disease, and triumphs even over death itself. But in order to exercise it a man must be at peace with nature and with himself, for he who exercises it must command his passions, appetites, faculties, infirmities, and must conquer even his environment, and apparent disabilities. The handmaid of such a will is imagination. To will thus, one must be able to conceive of that which is beyond the details of his experience, but not beyond his intuitions or the principles of his life. The individual thus endowed is a creator. The conceptions of his imagination, energized by his will, will prove more real and lasting than the things of sense and time. *Motive* determines whether the will so exercised is in the right or the left hand path⁷². Of the Imagination and Will it may be said that the former is the essence and the creator of all forms in nature, the latter, the motive and creative power; and that these powers are as potent on the subjective as on the objective planes²¹².

With the unfolding of the higher faculties of man he will discern a more beneficent purpose in nature; for just in proportion as he rises above self-interest and pride, he will truly comprehend the divine, and find that the spiritual world is here and now, if

he can but become conscious of it through his higher nature⁷. Divine-consciousness in man is illumination. This is the mystery of self-consciousness, and it can be no more comprehended in terms of sense and matter, than the senseless rock can comprehend the sympathies of man²⁸³. We can comprehend God only as we involve the divine idea, and evolve the divine life. The centre in us of these two groups of experiences is where God and Nature meet in self-consciousness²⁷². Just as all lower life climbs toward humanity, so humanity climbs toward divinity. In the Scriptures Christ is the embodiment of Altruism, as Satan is the embodiment of Egoism²⁹¹.

BELIEF AND KNOWLEDGE.

For most men traditional authority, determined by the accident of birth, is the sole criterion of truth⁵. There are two minorities in the world and one majority, the former are respectively those who cajole and thus lead the masses, and those who are rebels against their authority; while the majority are the cajoled and hood-winked masses themselves⁶. Whether through our own blindness or the false teaching of others, we continually measure what we call "success in life" by false standards²⁵⁸. But the fact is that at their best human ideas are but grotesque and distorted caricatures of divine ideas. They are imperfect, contradictory, and therefore unstable, like shadows cast by a flickering light upon an ever-varying surface that exists only by virtue of unceasing change¹⁶⁸. To a great extent this is inevitable, for not only are our minds but feeble instruments, but also the personal lens of colored glass through which each looks at the world may make truth appear to one red and to another blue¹². It is for this reason that denunciation not only never promotes the cause of truth, but it often confirms people in error²¹⁰. It is necessary to be patient, and to seek the causes of error; for the apprehension of knowledge consists quite as much in removing discrepancies, and irreconcilable paradoxes, as in the study of truths clearly demonstrated¹⁵.

Both belief and creed are the work of man, and while they are claimed as being derived from the sacred revelation, they are not a necessary part of it. Until man has learned to distinguish between revelation, and his own or other men's interpretations of revelation, he has not taken the first step in the way of understanding any religion, and least of all, his own²⁸¹. People frequently forget that which in any age is meant by the word *orthodox* has little reference to any book, or any tradition claimed to be divine; but refers to certain interpretations which men, weak and ignorant like ourselves, have from time to time put upon such records and traditions⁹. Whenever man has attempted to explain the symbols which so largely constitute the sacred records of all religions, without a full comprehension of the truth so symbolized, he has invariably made confusion more confounded⁹. Man has substituted his own ignorant and superstitious ideas for the true ones contained in the symbols, and thus have reversed the beneficent will of nature, and reduced divine ideals to grotesque and horrible caricatures²⁷².

The consequence has been that wherever religion built her altars, superstition lit her fires of persecution equally in the holy name of Deity, and so the most atrocious cruelties have been perpetrated in the name of God. Even to-day the conditions are unchanged²⁷⁸. For man has foolishly imagined that he could hedge divinity about and appropriate it all to himself, and thus our God has been invoiced with our other possessions. It is then we know least of God, when we make of him a chattel²⁷⁹. Our ingained selfishness is not satisfied with degrading man, it must also be little God²⁸⁰. Zeal for proselytes and religious propaganda are often but organized egotism, selfishness and conceit, masquerading in the holy name of religion. No wonder that crime, disease and insanity run riot and threaten to decimate the human race. In the name of the sacred altars of religion, corporations of selfish men gather titles and amass millions; while the poor go unhoused and the little children cry for bread²⁸¹.

THE BASIS OF MORALS.

It is an old doctrine of the Church that the repudiation of authority incurs grave responsibility. For centuries this doctrine kept the world docilely ignorant; but it is perceived now that to ignore or despise our present opportunities, either from motives of worldliness or other-worldliness, is equally subversive of the highest and best interests of man²⁷³. Blind superstition and ignorant credulity have had their day, so has materialistic science. A diviner science awaits him who places truth above all things, for all truth is given by inspiration, and all truth is divine¹⁰⁹.

The religious ideas of the earth's benighted millions are ingrained selfishness²⁷⁴. The central idea of most religions, that of rewards and punishments, is inseparable from self²⁷⁶. This doctrine of rewards and punishments is but a childish and superstitious view of the divine principle of justice, that motes to every one according to his thoughts, words and deeds²⁸¹. In presence of the light of truth the selfish motive recedes, and the individual does right because the truth is in him, not from fear of injury or hope of gain¹⁶⁸. There is a strictly physiological basis to every moral principle¹⁰². The disobedience of the higher law where man's higher powers are subordinated to the animal passions, inevitably tends to disease and death¹²⁶. Whereas, the harmonious operation of the life force in an organism in accordance with the true laws of natural morality is health²⁸¹. The dread of the arbitrary punishments of religious dogma is not health-giving, for fear produces a negative condition and invites disease¹⁴⁴. The effect is different, being stimulating instead of paralyzing, of the knowledge that it is physiologically true that the wages of sin is death⁹³.

The habitual indulgence of envy, hatred, avarice or lust, tends to the production of bodily disease; while pure and noble thoughts, and the exercise of love and kindness, promote life and health and insure happiness, even in a strictly physiological sense¹⁴⁴. We are all familiar with persons who habitually indulge in fits of anger, jealousy, enviousness: and these persons seem to be un-

aware of the fact that they are moulding their whole bodily structure to these vicious habits, so that in time it may refuse to express any other sentiment or emotion²⁷⁷. The ruling passion in America to-day is to avoid manual labor, to secure wealth without toil, to indulge sensuous appetites, and in every way to promote selfish interests and aims. Mental strain has thus increased manifold, and bodily disease has given place to mental alienation and to the wreck of reason²⁸⁵. The pursuit of wealth, or what is called "success in life," is the dominant idea, and it is well-known to medical men that following one specific form of thought becomes in time, a kind of "possession;" and this condition of possession differs from monomania only in degree, and it is often thus merely a question of time when real insanity will declare itself²⁷⁷.

Those who suffer in body or mind, as a result of their ignorance and selfishness, flock to the doctors to be "cured," but the real province of medicine in the cure of disease is very narrow. The true application of physiology and hygiene in the prevention of disease and in the restoration of health is very broad²⁸³. The simple fact, indeed, ought to be generally understood, that by far the larger part of simple functional disorders tend to spontaneous recovery²⁸². The dissensions of medical men, however, enable the quacks to reap a harvest; for with many noble exceptions, and in spite of the progress and liberality of the age, there is, nevertheless, more of bigotry, more of the spirit of intolerance and persecution in the so-called medical profession, of to-day than among almost any other classes of persons of equal intelligence²⁸⁹. But he is a laggard in learning and a blind student of human nature who believes that any system of drugging or any method of mental exaltation now known, is sufficient for the promotion and preservation of health. Health must flow down into man's physical life from the harmony of his intellectual and spiritual nature. Health must flow up into man's spiritual life from the harmony of his natural and physical existence³⁰².

THE WAY TO HEALTH.

The way to health lies through obedience to law, and the discernment of laws determining health lies in man's recognition of the fact that he is a complex being, a conscious spark of divinity embodied in matter, and that no part of his nature can be neglected or ignored without making the whole man sick²⁸⁰. Neither politics nor physic will cure the ills with which we are afflicted. More than half our diseases, counting criminals, and so-called unfortunates, are of mental origin. Vicious habits of thought, greed for place and for gold, selfishness in every devil's garb, crush out of the light of love, and disease all humanity²⁸². Mental states are thus both the cause and cure of many diseases, and mental conditions have a great deal to do in all diseases; which facts are now becoming acknowledged everywhere²⁸⁴.

This does not mean, however, that the diseases of men will disappear at the bidding of psychic quackery any more than that of physical quackery. Every part of our nature must be taken into account, but so-called Christian science, rich in assertion and poor in good results, seems bent on crowding the mind, all un-

prepared as it is, into the subjective realm, the very highway to insanity²⁵⁵. It is not difficult, indeed, to predict the outcome of the mind-cure and so-called Christian science craze. It has its good and its evil side, according, as its cultivators are sincere and intelligent or the reverse. It has already done some good, and a great deal of harm, and so will it, no doubt, continue to do to the end of the chapter, when some new craze will take its place²⁵⁶.

Mental and nervous diseases will recede, and insanity will lessen just in proportion to the broadening of our vision and the extension of our benevolence²⁵⁷. Crime after all is but another name for disease, and sickness and pain are but the disorder bred by ignorance of the just laws of the rightful heir to the throne of life. Whenever intelligent human beings will take as much pains to keep their minds clean as to keep their bodies clean; whenever these shall realize that even perfect health, noble powers, and splendid opportunities are but the beginning of real life on earth, then only will man have entered his birthright, and begin to involve the divinity that is above him²⁵⁸. For even if man obeys, as far as they are known, the laws governing the body, while he disregards the laws of mind, and is entirely ignorant of the laws of soul, or the higher self, he will still be at war with the very elements of his own nature, and cannot possibly thus be in harmony with his environment, or essential being, which is the real basis of health²⁵⁹.

Insanity is on the increase in all so-called civilized countries, and diseases are multiplying. But it is certain that the sanity of the human race is impossible in the face of physical degeneracy. Still more is the spiritual redemption of the human race impossible in the face of disease of body and mind. The physical, intellectual and spiritual elements in the life of man are inseparable²⁶⁰. For this reason man in all his different aspects and natures should be studied if the conditions of health are to be known; and it is, undoubtedly, man's most bounden duty, and his highest hopes demand, that he shall know himself, not the selfish-self alone that recedes and finally disappears as he journeys toward perfection, but also that higher-self that expands, illumines and inspires the ideal life²⁶¹.

The discoveries of physical science already impinge so closely on the borders of the unseen universe, as to reveal glimpses beyond the realm of the ordinary senses¹¹⁶. Unfortunately, however, those whose duty to themselves and to their neighbours it is to examine and study these evidences of unsuspected influences acting on us have not done so. Scientific men have made no headway in the study of spiritualism and kindred subjects, because they repeat meaningless stock phrases like "unconscious cerebration," and have put forth this thimble-rigging psychology as orthodox science, and done their best to taboo every one who dared to question their conclusions and investigate for himself²¹³. Nevertheless, it is a fact that there are thousands of individuals to-day who are conscious of experience more or less clear on the subjective plane of being. Many of these can enter this condition at will²⁹⁴.

This subjective world in which we live at the same time as in the physical one is the very counterpart of this objective world of

sense and time²⁰¹. But on the subjective plane our relations are determined by attractions and intrinsic conditions, and an individual full of all evil passion, inflamed by alcohol, will attract entities of like degree, and so on to the end of the list²¹⁰.

Creation exists as an equation between the non-living and the living, who are continually changing places, for there is no great gap between the objective and subjective worlds⁹⁷. We live in both worlds even now, and analogy warrants the idea that a change occurs at death very similar to that which takes place at birth. In the latter case the placenta on which the Ego depended for the conditions of life is cast off and dies, the tide of blood in the umbilical cord is cut off suddenly, and the fœtus becomes an infant, existing in new conditions of consciousness. At death the body is cast off and dies, the tide of air in the lungs is cut off, and the consciousness is transferred to a still higher plane¹⁸⁸.

[Whether the author will be pleased or otherwise with the liberty that has been taken with his book, and with the way his ideas have been presented herein, the *Theosophist* can only recommend the perusal of the book itself. Some of the best chapters, those in which the physical constitution of man is treated, and its connection with the psychical traced, have hardly been noticed, as they are explanatory rather than belonging to the main scheme of the work.]

R. H,

Correspondence.

HUMAN BROTHERHOOD.

TO THE EDITOR.

SIR,—I am inclined to take exception to the statements made in the first article in the *Theosophist* for June regarding the First Object of the "Theosophical Society." It is there stated, if I understand the writer's meaning correctly, that Universal Brotherhood is too vague an idea to influence the lives of men, or practically affect their actions; but, in my opinion, as well as in that of the circle of my acquaintance, with whom I have taken pains to discuss the point, the theory of the Brotherhood of Man, when adequately realized by the understanding, is capable of producing a complete revolution in our previous ideas of the import and value of life.

My own experience is not unlike that of the founder of the Hindu Theological High School, Mr. R. Sivasankara Pandiya. I too have made a study of comparative religions, and I have come to a similar conclusion: that there are very much the same great religious truths underlying them all. But in one respect my studies seem to me to have had a different result, as far as the tone of mind that they have produced is concerned. I fancy that in my youth I must have been a more fanatical believer in the Vedas, and a more rigorous supporter of orthodoxy in our religion than Mr. Pandiya ever could have been, but I don't think that I could now advocate one religion to the exclusion of all others, as he does,—except perhaps as a matter of policy, thus sacrificing what I believe to be the truth to the weakness of others, less enlightened (as it seems to me) than I am. There is one particular reason, moreover, why I could not now find it in my heart to abuse the Christian religion, as most of my countrymen and co-religionists do, and that is because no other religion that I have come across in my studies lays so much stress on the principle of Human Brotherhood. It is no doubt quite true that this principle is almost wholly ignored by Christians at the present day, but that is their fault, not that of the founder of their religion. The principle of Brotherhood is there, in the teachings of their Master and Man-god, if they choose to give it prominence. The attraction that the Theosophical Society now has for me consists entirely in the fact that it makes the idea of Universal Brotherhood its first object; for while I admire certain points in Christianity, I have not the remotest idea of becoming a Christian, and I repeat that so far from regarding that idea as vague and impractical, I think that there is probably no other idea or principle of such real, practical, even *physical* importance and power in the lives of men as that of Human Brotherhood.

A BENGALÉE.

THEOSOPHY AND SPIRITUALISM.

TO THE EDITOR OF THE THEOSOPHIST.

DEAR SIR,—In your February number there appears an article written by A. K., dealing with the question as to the meaning and bearing of Spiritualism and Theosophy. This writer thinks (oddly enough) that the name Spiritualism has no right, but Theosophy has the right, to claim the whole of spiritual enquiry as its domain. He defends his position by maintaining that no trace of the Vedanta philosophy can be found in spiritualism, I can only tell him he is quite wrong, and that it can be

found "*ad nauseam*" in the trance addresses of Mrs. Richmond and many other trance speakers and in the writings of H. P. Blavatsky, Col. Olcott, &c.

But the real question is what is the meaning of the word "Spiritualism." I and other Spiritualists say that its meaning is clear from the name, and that meaning is the science (or study) of spiritual things. Therefore to be outside of Spiritualism it is necessary to disbelieve in spirit and spiritual things altogether.

Geology is a word used to determine the study of the earth's strata. Now supposing a new geologic theory is started (according to A. K.), if it discovered new laws of origin and growth in these strata, the study these persons would be engaged in would not be termed geology but some other and newer name. These new discoverers might say: Where will you find our new or old truths in the geology of the past century? The answer is plain. Geology is the name for the study you are engaged in, whatever the results may be, or whatever the views and theories of the discoverers. To escape being geologists, you must cease to study the rocks and crust of the earth altogether.

The illustration of A. K. as to Scotland and the world is quite inappropriate, because the word Spiritualism and the word world are equally wide in meaning and cover on the one hand the totality of this planet and on the other the totality of spirit science. Whereas it is perfectly evident that neither Scotland nor Theosophy have such wide meaning.

A Theosophist might say that Spiritualism generally differs from Theosophy in this, that the latter has a system strictly defined in some things, and in outline in others, whereas Spiritualism, as defined, has no system whatever. That is so, and it is a necessity of the case. If you use the word "stone" or "wood" by itself, it will cover all stones and woods. If you define you necessarily limit.

Now the majority of Spiritualists in the world prefer to utilize all kinds of enquiry, including that of the Theosophic Spiritualists. They listen to the words of "M. A. Oxon," Mr. Sinnett, Colonel Olcott, Madame Blavatsky, Baron Reichenbach, the Brothers Theobald, Anna Kingsford, Mr. Maitland, Eliphas Levi, Swedenborg, Andrew Jackson Davis, &c. &c. and they examine the phenomena of trance and physical mediumship with perfect impartiality. Each of them comes to his own conclusions quite irrespective of any system or theory. They are glad to learn from all the observed facts in nature and from all the teachers—taking care to pin their faith to none of the latter.

They are satisfied that in the great scheme of eternal progress *every system and theory, however wise, must perish*; and that as the past was the embryo of the present, so in the present we can see the germs of that future development which will out-distance all our theories and systems, whether of material, moral or spiritual truth. In a word the Theosophic spiritualist recognizes the Divine in what is fixed and systematic, whereas his brethren the Freethinking Spiritualists see the Divine only in life and movement and diversity. Nothing in nature is exactly similar to anything else. The law of nature is eternal diversity, nay! a growing diversity. Every leaf, and every tree; every shore, and every grain of sand thereon, differs one from the other. Every physical human body differs from every other; and "as is the outer, so is the inner," we conclude with certainty that just for this reason every intellectual apprehension and every spiritual perception and intention of each individual concerning laws and principles must differ if they are to be true to the scheme of nature, material or spiritual, we discern around us. However in saying this, I am not defining Spiritualism, but only Freethinking

Spiritualism, which is such a large branch that some people (including I suppose A. K.) mistake it for the whole tree. I for my part believe strongly that all error has sprung from systematic teaching, and all salvation from the efforts of freethinking men who have rescued us from the tyranny of one system or another. Buddha and Christ taught, and their teaching led to the discarding of old systems, and the lesson for us is that acting in their spirit, which is the spirit of nature, we must ever be pressing on, away from old truths to new discoveries. There is no rest, no finality, no perfection, no absolute evil or good. Every thing is relative. We advance up the hill of progress, and with every step of ascent the picture presented to our eye in the valley beneath alters, nay more than this, the very perceptions we have and the things observed are altering too; and so far as we can tell, this change and growth is eternal. What we observe in nature is the external presentiment of the Divine. Therefore the Divine is to be seen best in change and progress. Stagnation and fixity are merely other words for decay.

Damnation means standing still in the past—Salvation means progress in “*Eternal life*” from the thoughts, theories, systems and creeds of the past to a brighter present and a still more sunlit future.

I am,

Yours faithfully,

R. DONALDSON,

Author of the Article signed “Vir” in HESTIA.

[A copy of the above letter has been sent to “A. K.”, from whom, however, no reply has been received in time for this Number. The letter in itself is an admirable exposition of the standpoint of the philosophic spiritualists whose ideas seem to differ but little from those of Theosophists, (as distinguished from Occultists). It will perhaps however astonish and amuse Madame Blavatsky and Col. Olcott to hear that they are “Theosophic Spiritualists.”—*Ed.*]

THE SORCEROUS SCIENCE.

“Christian science!—Science without Christianity; Christianity without science!”—PHILANGI DASA.

I am thankful for the timely article, in a late number of the *The Theosophist*, on the subject of that present epidemic delusion and mischief, the “Christian science.” I have many times taken up my pen to write something on the subject, but, in the hope that somebody else would do it, I have laid it down.

My first impression, some years ago, of this “science” was, that it is a mischief tending to sorcery; and though I have since carefully studied its literature, and conversed with its teachers, pupils, and patients, I have not read, nor heard, nor seen anything to cause me to abandon that impression, but very much to strengthen it.

My object now is not to discuss the theories and claims of this “science”—its “denying,” or, as I would put it, its *lying*, away disease;—I leave that to others; but to relate an event in connection with it, which came under my notice some time ago, and thereby, if possible, to teach a lesson.

I have a friend who is a “sensitive;” that is to say, who is able to describe the character of any person, no matter whether he has seen him or not, merely by contact with something that has been touched by him; and what is stranger still, by the mere mention of his name, or by the mere thought of him by somebody that has seen or communicated with him. He is also a bletonist* and somewhat of a prophet. I

* One who possesses the faculty of perceiving subterranean springs by sensation.

have many times put this “sixth sense” to severe tests, and have as a rule found it correct. He does not understand the *modus operandi* of it; nor does he think it worth his while to cultivate it; which, of course, is his own affair. He has for many years been a vegetarian of a rather strict type: has subsisted almost exclusively upon *uncooked*, or as he calls it, “sun-cooked” food,—grains, fruits, and vegetables,—being driven thereto by a stomach ruined by a swinish, omnivorous diet and alloëopathic dosing. He has also been a total abstainer from tobacco and alcohol, and has, I believe, in his day, been moderate in “love.” And it stands to reason that this abstemiousness has sharpened his natural sensitiveness or “gifts.”

Not long ago he fell in with the “Christian science,” learnt the “trick of the trade,” and became himself a “healer.” Among his fellow “healers” was a handsome and shrewd woman of middle age, past the allurements of “love,” but not past those of money and ambition; who took a great fancy to him because of “gifts;” which she was quick to perceive could be turned to account in the way of power and revenue. He introduced me to her, and on the spot, in my own mind, I pronounced her a shrewd, crafty, and creedy impostor and sorceress, and her pupils and patients, deluded women and weak-minded men. Later I learnt that I did not make a mistake.

Well, the mental Æsculapian determined to get control of my friend, and she felt quite confident that, with the help of “Christos,” this would be an easy matter, provided she could get him to eat, drink, “love,” and live according to the regular, civilized rules of the West—his ascetic habit being in her opinion the only obstacle in her way.

“And she went to him and remonstrated with him because of his foolish way of living?” No, good reader, no! you do not know the resources of the “Divine science?” She did better than that. She went to “hell” and got the “devil” to “chemicalize” him! Listen: For many years my friend had not had the slightest desire for animal flesh—the tiger in him being, through protracted starvation, nearly lifeless: too weak to claw and tear his insides. But one day, at a certain hour, as my friend was walking in the streets of S—F—, he felt himself seized by an unusual, unnatural pain in the stomach accompanied by a mad desire for animal flesh. For a while it seemed to him as if he would have to rush into the nearest butchery to get some of it for instantaneous devoration. But he stayed himself a minute to think what might be the cause of the foul desire; began to fight it; and ended by overcoming it. The pain and the desire passed away. The next day, at the same hour, as he was sitting in his house, they returned with increased fury; and with the same result. The third and the fourth day, likewise.

He began now to use his “sixth sense” to discover the cause of it, and this sense led him to think of the fair “metaphysician” with the all-healer “Christos” in her bosom. And he arose and went straight to her house, and found there, herself and a devoted disciple sitting and *thinking* about his stomach and about tiger-food; praying that the “devil” might visit that stomach with pangs and desire for such food. My friend told them openly that he knew what they were doing—and they admitted it! He also gave them to understand that as all future “treatments” of this kind would prove as barren in results to them as those of the past, it would be wise in them to withdraw their minds from his stomach, and in the orderly and divinely appointed, “scientific” fashion, centre them upon the pocket-books of their patients.

Thenceforth he suffered no more!

My friend is now eating his raw grain, fruits, and vegetables in peace; "treats" no more; and the two "healers" are going about our wide land bleeding and "blessing" the sick. Of them and of their like I could tell much more. But you, reader, be you ware of their "science" and its possibilities!

CAUTION: Please notice that I have not said that all "Christian scientists" are sharpers and sorcerers.

SANTA CRUZ, CAL., U. S. A.

F. T. S.

A SCOLDING.

TO THE EDITOR.

DEAR SIR,—In commenting on the article in the *Kayastha Gazette*, signed R. Prasad, on the Purdah system of secluding women, you say that "the most curious thing about this article...is the complete absence of the slightest sign of any perception whatever, on the part of the writer, that women themselves have the smallest right to be considered or consulted in any way whatever in regard to their own lives and happiness." Now had this been said by an ordinary Anglo-Indian writer, or even by one of our English educated native patriots, I would have had nothing to say; but a remark like this appearing in the columns of the *Theosophist*, a journal which is expected to look at every subject in all its bearings, causes pain to many of its well-wishers. Purdah system may be either good or bad or both. R. Prasad's arguments in defending the system may be either wise or silly, or may be one of those literally rhapsodies so commonly seen in the columns of the Indian newspapers, emanating from the pen of both the advocates and the declaimers of social, political and religious reforms; but you should have considered that the real "difference between the Eastern and the Western ways of viewing the rights and proper position of men as well as those of women," is that while in the West the majority of persons think that the social and the moral laws should, like the political, be subservient to the lives and the happiness of the persons concerned, 99 per cent. in the East, specially the Hindus in India, have no perception that not only women but even men have the smallest right to be considered and consulted in any way whatever in regard to their own lives and happiness. The Eastern views may be either right or wrong, or both the East and the West might have gone into extremes, from which it would be wise to retreat, but there is certainly nothing curious in R. Prasad's absence of the slightest "perception that women themselves have the slightest right to be considered or consulted in any way whatever in regard to their own lives and happiness," when there are millions of R. Prasads who never question the authority of moral or social codes even when their own lives and happiness are concerned.

I write this in a friendly spirit, and with the view of respectfully inviting your attention to the fact that it is very difficult for a foreigner to correctly understand the social peculiarities of the country, however closely he may mix with the people. In case of a new comer, the difficulty is enhanced by the chance of his selecting a standpoint from the line of observations of his native comrades, and more so if they are found to tally with his preconceived ideas, I am myself on the side of social reforms; but I do not like most of the arguments advanced by our reformers, and I regret very much that the Editor of the *Theosophist* should be dragged into an arena when there are so many heart-breaking matters which neither party do fully comprehend. There is no great harm in opening the columns of the journal for

controversies of this nature, but the Editor should be most circumspect in his language, and should not allow himself to be guided by one party or another without looking into the bottom of the arguments of both the parties. I would even go so far as to suggest that the wise policy which led the Theosophical Society to eschew politics should also be followed in dealing with social matters. There is indeed nothing in the world which is outside the pale of Theosophy, and Sociology cannot therefore escape from the scrutiny of the Theosophists, but the advocacy of a particular form of social conventionality or the attack on an established custom, lead to a result as serious as a similar line of action in political matters. No one should know better than the Editor of the *Theosophist* that customs vary with time, place and persons, and that a peculiar custom run down by one generation is hailed with enthusiasm by another, and that if by chance the particular custom lasts for more than a decade or two, it is clung to with a persistency equal to religious fervour. By showing preference to one form of social conventionality to another, however foolish and absurd the latter may be, the *Theosophist* may be suspected to be a partizan to the Social Code it advocates. There may not be harm in pointing out that brutality to a wife is against the principles of Aryan doctrine, or that drinking is a vice that stands in the way of moral progress, or that the Purdah system is opposed to the custom of the ancient Hindus; but if you give even these subjects a rough handling, you may snape a chord at a place most unsuspected and give rise to a tension detrimental to the interest of the Society. As a preacher of the occult science, you should bear in mind that one accustomed to dark cannot bear a sudden exposure to light, and that the subject of reform should be approached with a sympathetic spirit and not in the way as is done by the ordinary newspaper writers. Again, the Editor of the *Theosophist* should bear in mind that like religious rites, social rites, however foolish and absurd they may look at the outset, have deeper significance in them than ordinary persons can see. The exclusiveness of the Hindus in taking their meal, the peculiar position in which they sleep, the apparently unmeaning ceremonies performed by the female at the time of wedding, and a host of other things which were formerly thought foolish not only by Europeans, but also by natives themselves, have been all explained by the light of occult science, and one cannot be too cautious in either advocating or deprecating a system until he has an opportunity to examine it thoroughly. I write these lines as a sincere well-wisher of the *Theosophist*. You may either publish this letter or treat it as a private communication. It is simply because I fear that your treating the social subjects in the accidental way, taking only one side of the question, has already caused some irritation in certain quarters, and that the Theosophical Society is suspected of bias to certain parties, that I respectfully call your attention to this subject. The social points you took up in your Supplement for June may be quite harmless in the eyes of one accustomed to the Western mode of thinking, but they may be misconstrued by those who are quite Oriental in their ideas.

Yours faithfully,

K. C. M.

[We publish the above letter with pleasure, and only wish every one, Hindu or not, would stick up as manfully for his opinions. It is to be regretted that in reality K. C. M. has not said anything in defence of the Purdah system, but has confined himself almost entirely to advising and lecturing the Editor of the *Theosophist*. There are some points in his letter that will be dealt with in the next issue, when it is to be hoped that K. C. M. will see that neither the *Theosophist* nor its present acting

Editor wishes to tread needlessly on tender corns. In the meantime we wish to say that the *Theosophist* is something more than a mirror to reflect very opinion. It is true then it should show no *andue* partialities or prejudices, but its duty is firmly to put forward what it considers the truth; and if it advocated what it considered error in order to keep well with a section of its readers, K. C. M. would be the first to cry "shame"! It is, however, simply worldly prudence to advance that truth in such a form as will obtain most ready acceptance, and the penalty of not doing so is, that it gets scolded, and possibly a few of the most tender-skinned and addle-pated of its readers are scandalized. If, however, K. C. M. is ignorant of the fact that it does people a great deal of good to be a little shocked occasionally he has much to learn. It is the electrical treatment which most effectually stirs up the blood when its currents are sluggish, and which best arouses the patient who has fallen into lethargy; the shock makes the patient wince sometimes as if he were struck with a whip, but it would be a very silly person indeed that would confound the two things together, or mistake the motives with which they are applied, and this is what K. C. M. seems to do when he says that he did not expect such treatment from the *Theosophist*.

As to the *Theosophist* or its Editor being dragged into an undignified arena and trying to deal with matters it does not understand, we would reply that it is precisely because it understands the matters in dispute far better than either of the disputants in this country understand them, that it says anything at all on the subject. If it based its arguments that women ought not to be treated like playthings and slaves upon texts from the Vedas, or upon the ancient social customs of the Hindus, the *Theosophist* might be accused of descending into the arena and treating of matters it did not understand. It does no such thing however; it takes the broad principles of right and wrong, which are the same in all times and places, and it applies them to the Purdah system, just as it would apply them to the custom of Infanticide or Suttee, once prevalent in India, and hotly defended too, and what it says is just as true for China or for Patagonia or for England or America as for India, and was as true 5,000 years ago as now, and will be just as true 5,000 years hence. Those who maintain that the *Theosophist* should be silent about the subjection of woman,—which offends against every principle of Theosophy,—could with equal reason argue that it should say nothing unkind about any iniquity or abomination. But the only reason they could adduce for such a strange opinion of its duty to its readers, and to the cause it upholds, is that it is *prudent* for it to say nothing,—an appeal to selfishness and cowardice which would go much further with other publications than with us. If K. C. M., and those who uphold the Purdah, come honestly forward and put their defence of that system, (or, what comes to the same thing, their offence at its abuse) upon the ground of inexpediency in India at the present moment, well and good. That is a totally different matter which requires a totally different set of arguments, running in a very much smaller circle. But when the Purdah is defended on general principles, as the best kind of treatment that man can give woman, the *Theosophist* must be pardoned if it gently insinuates that large as India may be, it is not the whole of the world, and that if things that are true and just on general principles are *not* expedient for India, it is because India is an exception to the general rule, and that being the case, it is clearly the duty of those who uphold the Purdah, to show cause why institutions which are untrue and unjust should be defended in this country any

more than anywhere else. To say that the social customs of the people are not compatible with justice and truth, is surely an argument for altering those customs—not for silencing either the voice of truth or of the *Theosophist*.

The fact is, that whatever be the best thing for India, the question of woman's position is one which affects the whole world, and is at the present moment agitating all countries. It is a ridiculous blunder to suppose that the difference is between the West and the East. The battle between those who champion woman's independence and those who advocate her subjection is being fought out everywhere. In America the woman's rights party are stronger far than in England, in England they are stronger than in India; but everywhere theirs is the growing side. Now, suppose a liberal American went to England and found that conservative Englishmen were declaring that the best thing for America would be to abolish the universities for women and confine female education to cooking and house-work, would he not be justified in replying—1st, that the Englishman was wrong as regards American women; 2nd, that the same arguments for woman's emancipation applied to Englishwomen as to Americans, because it was a question of sex and not one involving nationality. And suppose the Englishman replied, "You are exceeding unkind not to respect my fine old ancestral prejudices!" Would not the American be justified in laughing in his face? What R. Prasad said about woman applied just as much to English and American wives, mothers and daughters, as to Hindu ones, and his argument was founded upon the supposed giddiness, silliness, lascivious propensities and utter untrustworthiness of woman as *women*. He made no attempt to confine his degrading opinion of the sex to Hindu women. He insulted every woman of every nation by what he said, and still more by what he insinuated. Therefore the *Theosophist* maintains that it had a perfect right to take up the cudgels in defence of woman's natural good sense and virtuous instincts, which are outraged by the Purdah, if it considered the matter within its province,—and of *that* it is the best judge itself.

It is plain that K. C. M. does not perceive that the *Theosophist* occupies far higher ground than that taken by either Anglo-Indian papers or Anglicised Hindus; otherwise it would have never entered his head that in advocating simple justice for one half of the human race, it was "showing preference to one form of social conventionality to another." The *Theosophist* does not condemn the Purdah as a social custom, but as a sin against human nature. It may be perfect as a social custom, because eminently in accord with other Hindu social customs, and still be a sin against human nature. It is easy to imagine a race of people who kept their women chained up continually to a ring in the floor, and who could justify this treatment *completely* on the grounds of expediency and custom, by proving logically that *owing to their other social customs*, mischief would ensue if the women were unchained. If K. C. M. went to that country and expressed an opinion unfavourable to the chaining up of women, what would he say were he gravely told that he should not "deprecate the system until he had an opportunity to examine it *thoroughly*," and that he ought to display no partiality to one set of social customs over another, for each was suited to those who followed them? And what is the difference between chaining a woman to the ring in the floor with a material chain, and fastening her down with a chain composed of iron custom; whose every link is a prejudice or an injustice!

If it be true that Hindu women are naturally unfit to be unchained, then in God's name let the Hindus keep their Purdah. Then the

arguments that apply to women in other parts of the world, and to women of other races, do not apply to them, for they must be differently constituted beings, without the moral sense or intellectual power possessed by their more favoured sisters. The only thing is that before the *Theosophist* would accept that view it would have to be proved; and not only is no attempt made to prove it, but the evidence seems to be all the other way. The Hindu woman, in womanly virtue and in intellect, seems *naturally* the equal of any woman in the world. And, if so, is it not a *little bit* insulting to her, and through her to woman in general, to treat her as if she were a irreclaimable libertine and a hopeless goose?

Our correspondent does not seem to be aware how general the feeling is among the enlightened Hindus themselves, that the Purdah is an eminently un-Aryan institution and ought to be done away with. Had we foreseen the utility of clipping out of the papers for some months past the various articles and letters on the subject, we could have presented a long string of outcries against the system and curses on it. Here are a few quite recent examples:—

From the *Kayastha Gazette*:—

SIR,—I noticed, with great pleasure, in the *Kayastha Gazette* of the 1st May, a letter from one of your correspondents about the *pardah* system. It is a burning question of the day among the educated natives, and it would, therefore, be a good thing if it be discussed in all its pros and cons in the columns of your valuable paper.

For want of experience my opinion on this point is rather immature, and hence I am not in a position to declare it publicly with confidence; but with a view to raise a discussion on this question I express my opinion, however worthless it may be.

It is an admitted fact that education is essential for both men and women. It is not simply the reading of a few standard works that is required but on the contrary education includes within its range observation, experience and experiment, and in fact the cultivation and development of all faculties. Now, it is very difficult to understand how all these faculties can be developed in one who is confined within the four walls of an enclosure. To me, therefore, education and the *pardah* system appear to be two contradictory terms, which cannot at one and the same time be true.

To say that only book-reading, which is only a means to an end, is all that is suited to the inferior faculties of our ladies, is a gross injustice, as women are not less intelligent than men. There is no reason to shew that our woman's education should be limited, and that they should be deprived of all the blessings which experience and observation have bestowed upon the other half of the world.

2ndly.—The *pardah* system has told a great deal upon the health of our women, and has consequently been the cause of many a premature death.

As stated above, my object in writing this short note is simply to learn what is good and what is bad in the system, so that we may take up the good and reject the evil.

QUETTA,
BELUCHISTAN 13-5-89.

CHUTTAN LAL.

From the *Indian Union*, June 15:—

The *Calcutta Chronicle*, under the heading *A diverted (sic) picture*, thus writes:—“One Mr. Sivaram, an inhabitant of Lahore, who went to England with his wife some time ago, proudly announces that his wife Mrs. Sivaram was presented to Her Majesty in the Drawing Room on the 3rd May. For our part we did not find in the event any cause of which Mr. Sivaram should be proud: on the contrary, any Hindu, unless not thoroughly denationalized, ought to be ashamed of it. European society has reduced womanhood to the condition of play-things to be handled and enjoyed by the other sex, while to the Asiatic, she is an emblem of everything holy and pure. The Indian is a *kulangar*, a traitor to the country, who would insist upon making a European woman out of a Hindu lady.” The above passage is really remarkable for both taste and diction, as well as for its perversion of facts. The writer betrays both prejudice and the grossest ignorance in

every line he writes. If there is one thing to which European ladies do not submit to, it is certainly to be made play-things of by the opposite sex. If the writer had brought an accusation against them diametrically opposite to this, he would have been nearer the truth, and to this those of our readers who have moved in society in England would be ready to testify. Indeed, they are more likely to be struck by the freedom enjoyed by European women, and the authority they exercise in the household. Both Mr. and Mrs. Sivaram deserve the highest praise; the former for showing practically the respect he has for his wife, and the confidence he reposes in her, and the latter for divesting herself of the prejudices of her early training, and asserting the right of a woman to accompany her husband and natural protector. Woman may be “to the Asiatic the emblem of everything holy and pure,” but, while Indian women are shut up, the outer world may be pardoned for thinking that their owners have really a very different opinion of them. We can only wish that there were more Indians like Mr. and Mrs. Sivaram, and we should not wait long for the regeneration of India. To call such an Indian a traitor to his country is simply ridiculous. That he is ahead of the times we admit. India is not yet prepared for that social revolution, for which some of her best, and truly *patriotic* men are working, which will raise the status of women. It is in India that they are *playthings*, not in countries where they are educated and permitted the exercise of their abilities.

From the *Tribune*, June 12:—

SIR,—A short time ago I read a letter in the *Civil and Military Gazette*, headed “The Kayastha and the Purdah.” It was published, I believe, in its issue of the 17th May. The letter is very interesting, but I am sorry very few of those for whom it was really intended could have read it, because it appeared in a journal which is not within easy reach of most of the natives. I would therefore suggest you to reprint it in your paper for the information of your constituents. Mr. R. L.'s efforts for the removal of Purdah are laudable, and his appeal is deserving of some response from the educated public of India.

Since Purdah is so very detrimental to our aims and aspirations in the battle of life and retards the progress of all reform, we should make desperate and continuous attempts to break through it. The sooner we get rid of it the better. It has done us immense harm, and has so enfeebled our woman both in body and mind that they tremble at their own shadow.

I would suggest Mr. R. L. to organise a Standing Committee or Club to condemn this tyrannical custom openly. On his appearance on the stage of action, from among the spectators sympathizers may spring up. I trust some of the native ladies who have advanced ideas, theoretically and practically, will take lively interest in this matter of so much importance, and will most willingly come forward to take bold steps towards reformation in this direction, which has so long been neglected.

Srimati Rama Bai of world-wide renown has distinguished herself by opening a Home for her widow sisters. I earnestly beseech Srinati Hardevi of equal renown to commence her operations in the direction of destroying the Purdah. What she has already done is deserving of praise, but we expect from her still more. She has thrown her Purdah off, but it is not enough. She should, for bettering the condition of her country and of her miserable sisters rotting behind the Purdah, take some pains to show in vivid colors the baneful effects of the pernicious custom introduced among us since the advent of the Mahomedans; and induce her other advanced sisters to co-operate with her in liberating the women of India from the galling influence of confinement in the recesses of a Zenana.

Yours &c.,
Z.

From the *Hindu*, June 4:—(a quotation.)

The world is changing as it has never changed before. Proof of this will ere long be seen in the new era that must shortly commence of moral revolutions. During this present wonderful age of progress that progress has been almost entirely materialistic. The world's need now is for spiritual, moral, and social advance. Such an advance will soon be witnessed, it may be, in those very lands where for ages idolatry, slavery, superstition, polygamy, and infanticide have crushed, not only the souls, but the bodies and intellects of human beings of many of the finest races. The emancipation of the women of India is the key to the resurrection of that country from the deadly sleep of ages. So long as Indian women are contented their slavery must continue; but the day of that acquiescence seems nearly over. A native Indian lady has recently addressed to a *Calcutta* paper a stirring protest against the cruel system of Zenana seclusion. This is how she sends forth the wail of indignation:—“This horrible custom of *pardah* has been enforced upon us through the jealous cruelty of our men, and is a proof of igno-

rance. Our men are apparently not as yet civilized to such an extent as to be able to repose implicit faith in the fidelity of their women. Though we are by nature extremely averse to this system of seclusion, yet it has been so blindly and cruelly enforced upon us by many who have either no idea or conscience to realise the horrible outrage they commit on nature, that we cannot help it, but succumb to this cruel treatment in the best way we can. We are too weak to rebel against the injunctions of the stronger sex, no matter how ignominious they may be. Yet when we think of some of our sisters' struggles for freedom, we cannot help but regard the world as a picture of hell. Our men enjoy all the freedom of the bird, but love to keep their women in seclusion as tortured slaves of custom. It is idle to think that our Indian women are content with their treatment; they have resigned themselves to their fate. Our rights have been utterly ignored, while our men have not forgotten to prefer preposterous claims on us, so as to render us powerless to plead on our behalf. We are the weaker sex, and instead of being helped and respected on this account, we are ill-treated, tortured, and repudiated, as though we were enemies of the human race."

With regard to the *Theosophist*:—If the natives of India do not know by this time that it is their friend, it is a hopeless case with them, for then indeed they must be suspicious beyond redemption. But they do know it, and they also know perfectly well that while the mouth of a false friend is full of honied flattery, a true friend gently and lovingly points out their faults to them in order that they may mend their ways.—*Ed.*]

POLYANDRY.

CAPTAIN BANON writes to the Editor to repudiate the insinuation, which he thinks was contained in Professor Chakravarti's letter in the May *Theosophist*, to the effect that he (Captain Banon) advocates polyandry. This imputation he denies most emphatically, and he is surprised that the Professor, or any one else, could for an instant suspect him of such an enormity. The Editor, however, does not think that any reader really viewed Captain Banon's playful remarks about Theosophical Nairs and Thairs as an advocacy of polyandry.

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THE THEOSOPHIST.

VOL. X. No. 119.—AUGUST 1889.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

LE PHARE DE L'INCONNU.

(Continued from page 586.)

III.

DO our benevolent critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by that Theosophy at which they smile? The progress already due to our literature is evident, and, thanks to the untiring labours of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the law, if not the religion of the future. The party of reaction, captivated by the *dolce farniente* of conservatism, feel all this, hence come the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristotle, has fallen far away from its primitive standard. The ancient philosophers, those sublime ignoramuses as regards modern civilization, when they criticised a system or a work, did so with impartiality, and with the sole object of amending and improving that with which they found fault. First they studied the subject, and then they analysed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not.

Our judges of to-day are far below the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of "pure reason;" and the critic ends by tearing to pieces with his teeth everything he

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