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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XXVII.

THERE was much building to do in 1886 and the sound of the hammer and trowel was heard almost throughout the year. Besides the rebuilding of H. P. B.'s bedroom upstairs, which M. Coulomb had made as rain-proof as a sieve, and the conversion of her first large bedroom into a library for Western literature, we had the work of building the Oriental library to push on with great dispatch, so as to have it ready for opening during the Convention. To avoid the encroachment of pillars on our limited floor-space, we had ordered steel girders out from England, and when they were fixed in place, suffered a spasm of anxiety on finding that the weight of the brick terrace caused a deflection of $\frac{1}{8}$ in. The span of 27 ft. was a long one and, in our inexperience, we feared that the terrace might come down by the run some day and perhaps kill somebody or, what was almost worse, crush the priceless portraits of the Masters into ruin. I think either of us would have consented to death rather than that. But the girders sank to their bearings at last and the work was hurried on as fast as we could push it. By the end of September, seeing that the library would certainly be ready in time, a circular was sent around inviting learned men to contribute poems in Sanskrit, Pali and Zend for the occasion, and asking our colleagues throughout India and Ceylon to arrange for the priests of their several ancient religions to come and take part in the opening ceremonies, which I meant to be of a character to show the eclectic attitude of the Society towards the various religions of the world. In the literary department there was plenty to do, the editing of the *Theosophist* being supplemented with the preparation of a handy monograph on *Psychometry and Thought Transference*, cataloguing the Western library books, pre-

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

paring a new edition of the *Buddhist Catechism*, and other things. Besides these there were lectures to give.

We were all rejoiced by the arrival, on the 3rd October, on a visit, of Prince Harisinhji and his family for, as my readers know, he has always been beloved at headquarters for his sweet character and loyal friendliness. He has worn as well as any man who has joined us from the beginning. Among Indian princes he is the best as man and friend whom I have met, and if all were like him, religion would be on a far better footing in India than it is in these degenerate days. He stopped with us four weeks, occupying the Riverside bungalow and having his meals prepared by his own servants.

Just before the Prince left Adyar, his sweet wife, the worthy type of the noble Rajpoot race, gave us a considerable sum of money in her son's name, for the erection of a stone gateway of ancient design. Circumstances of one kind and another baffled all our attempts to carry out the idea, until quite recently, when we brought from a ruined temple in Southern India the ponderous sculptured pillars and cross-beam which are being erected on the entrance avenue in our grounds. The Princess, her son and elder daughter having died meanwhile, their three names are being cut in the cross-beam and the structure will for ages stand as a tribute of affection to their memory.

The Overland mail brought me, about this time, a most cordial letter from a Christian bishop, blessing our Society for what it was doing to stem the tide of skepticism and strengthen the religious spirit; he wished to become a member and asked permission and directions for forming a T. S. Branch! Fancy that: a Bishop, and his letter stamped with the Episcopal seal. That was something brand new in our experience, for the clergy had for the most part been denouncing us in the pulpit and classifying us as sons of Belial. True, he was black, a full blooded negro, as his photograph too plainly showed, yet a Bishop, all the same; orthodox, consecrated in the Episcopal, or American section of the Anglican Church. His diocese was Haïti. What good results might have followed for our cause it is hard to say, if the Island had not been upset shortly afterward by one of those political revolutions which are so common in Haïti and the South American states.

In November I had by the same mail letters from Dr. Elliott Cones and Mr. Richard Harte, of New York, announcing the collapse of the Society in the United States; the former attributing it to my refusing to play the autocrat, or let him do so, and the latter to Cones' having tried to 'boss' everybody! My Diary note on them is that "Perhaps both are wrong and the T. S. is *not* collapsed over there," the reasonableness of which events have proved.

A flying visit was made between the 19th and 22nd November to Cuddapah, where I lectured and formed the Cuddapah T. S.

By the first week of December, Sanskrit poems for the Library opening had been received from Benares, Bengal, Bombay and Madras

pandits, and Sanskrit and Pali verses from the most learned Buddhist priests of Ceylon. About the same time I received from H. P. B., for reading and revision by T. Subba Row and myself, the MS. of Vol. I. of the "Secret Doctrine;" but in his then captious mood the former refused to do more than read it, saying that it was so full of mistakes that if he touched it he should have to rewrite it altogether! This was mere pique, but did good, for when I reported his remark to H. P. B. she was greatly distressed, and set to work and went over the MS. most carefully, correcting many errors due to slipshod literary methods, and with the help of European friends, making the book what it is now. It must be said of her that she was always most eager to have mistakes pointed out to her and most ready to correct them. Especially was that the case with such of her writings as were not dictated to her, psychically, by the unseen Helpers who presided over the production of her two great books, "Isis" and the "Secret Doctrine," which will be her perpetual monument, a wonder to coming generations.*

The last touches to the Library were being given up to the 22nd December, the lovely carved screen which has been the admiration of all visitors, was set in place on the 19th, the Picture Room marble floor laid on the same and following day, that of the Library on the 22nd, and then the work was done. The first Delegates arrived on the 21st, and on the same evening I wrote my address for the opening Library ceremony. By every train more Delegates came from Bengal, the North-Western and Central Provinces, Bombay, Madras and Ceylon, until the buildings were full to overflowing. As usual, I wrote my Annual Report on the evening of the 26th, and on the 27th at the fixed time the Convention organised and disposed of its work. This year's session was made memorable by a course of four lectures on the Bhagavad Gîtâ, by T. Subba Row, which charmed his hearers and, in book form, are now among the most precious treasures of our Theosophical literature. They were a foretaste of the intellectual character which has been stamped upon our Adyar annual meetings by the discourses of Mrs. Besant. On the afternoon of the 27th the Buddhist priest, Medankara, of Ceylon, lectured in Pali and—a fact which proves the close connexion between Pali and Sanskrit—his remarks were interpreted to us in English by the late Adyar Library Pandit

* I think she would have felt deeply mortified if she had lived to read the scathing and complete exposure of Keely's fraudulent demonstrations of his "Inter-Etheric Force," in her own Magazine, the *Theosophical Review*, for May, (1899) after what she had written about it in the "Secret Doctrine" (i, 558-566, First Ed.). She knew nothing personally about Keely, taking her impressions and facts at second hand from a friend at Philadelphia—a shareholder in Keely's original company, and from Mrs. Bloomfield Moore, his enthusiastic disciple and backer; but she did know a great deal about the etheric and other forces and their potentialities and had often proved, experimentally, her ability to handle them; so without stopping to test Keely's theories or verify Mrs. Moore's alleged facts, she flew off at a tangent into a most instructive essay on cosmic forces, and by her unguarded half-endorsement of the now-proven charlatan, exposed one more large joint in her armor to the shafts of her sneering enemies. But what does it matter, after all? She was just H.P.B., and strode along with us, a giantess in various aspects if a *Gobemouche* when accepting unchallenged the statements of those who had won her confidence.

Bhashyacharya, who did not know Pali, but understood the speaker perfectly from his own deep knowledge of Sanskrit. A word must be said about this Medaunkara. He was of the Ramanya Nikaya, a young man, truly holy in his life and aims to a degree that I have never seen equalled among the bhikkus of Ceylon. A part of each year it was his custom to retire into the forest and spend the time in meditation, subsisting on berries and such other food as came in his way. Almost alone among the monks, he believed in the existence of our Masters and his strongest yearning was to go to Tibet in search of them. He would have started in that very year had I not dissuaded him and used all my personal influence with him. He reluctantly went back to Ceylon, but so far from abandoning his project, sent me several urgent requests that I would let him go to the Himalayas and help him on. But alas! it was not his karma like Damodar's to seek and find the Teacher, for death soon caught him away from our sight, perhaps that he might soon reincarnate in a body better adapted to the accomplishment of his heart's wish.

The Library opening on the 28th was a complete success. Brahmin, Buddhist and Parsi priests and a Muslim maulvi participated. The scene was most impressive to a thoughtful mind.

However tinged with sectarian inclinations some of my colleagues may have been, and are, even my ill-wishers must do me the justice to say that I have stubbornly opposed all attempts to put forth *ex cathedra* teachings. In fact, it has been my passion to uphold the platform of tolerance on which H. P. B. and I laid the foundations of the Society in the beginning, and grasped the chance which the opening of the Adyar Library offered to put that idea before the world in a way that could not be misunderstood. Such a thing had never been seen in India as the religious teachers of the antipathetic sects of the East uniting in a ceremony like this; but, for that matter, India had never, before the uprising of the Theosophical Society, seen men of all the castes and Indian sects meeting together to celebrate the anniversaries of a religious-scientific body of foreign inception. We have been "making history" in a very real sense ever since we had that momentous drawing-room meeting in New York when the idea of our Society was first broached by myself and supported by H. P. B., Judge and others. As these chapters will in due time be collected in book form and serve as a contribution to the history of our movement, it is well for us to recall the incidents of the official opening of the Adyar Library on the 28th December 1886.

As stated, priests of Advaita and Visishtadvaita Hinduism, of Southern Buddhism, of Zoroastrianism, and of Islam were in attendance, and as they were called, stepped on the speaker's platform, and with ceremonies appropriate to their several religions, invoked blessings and prosperity on the enterprise. The crowded audience of Asiatics and Europeans showed the deepest interest in the proceedings. Each group of priests after finishing their part of the programme left the

platform and gave place to the next; we, laymen, sitting there and watching the events whose like had never been seen or even dreamt of in India before. It was one of the happiest days of my life. A Pandit from Mysore invoked the favor of Ganapati, the god of occult research, and of Sarasvati, the Indian Pallas-Athene; or Minerva, patroness of learning, some boys from one of our Sanskrit schools chanted benedictory verses in the classical language of the Vedas; two Parsi Mobeds offered a prayer to Ahura Mazda and lit the fire of sandalwood in a silver brazier; the saintly Medankara and a colleague intoned the *Jayamangalam* in Pali, and a Muslim Maulvi from Hyderabad, with strong, clear voice recited a prayer from Koran. Then followed my official discourse, which the following extracts are made from the report of the *Madras Mail*:

"We are met together, Ladies and Gentlemen, upon an occasion that is likely to possess an historical interest in the world of modern culture. The foundation of a Library of such a character as this is among the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great libraries of Western cities, with their millions of volumes, for they are, rather, huge storehouses of books; nor the collections of Oriental literature at the India Office, and in the Royal and National Museums of Europe; nor even the famed Sarasvati Mahal, of Tanjore: all these have a character different from our Adyar Library, and do not compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society; a means of helping to effect the object for which the Society was founded, and which is clearly stated in its constitution. Of the three declared aims of our Society, the first is:—

"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour."

The second.—"To promote the study of Aryan and other Eastern literatures, religions and sciences."

The first is the indispensable antecedent to the second, as the latter is the logical consequence of the former. It would be impracticable to bring about any friendly co-operation by the learned of the several ancient faiths and races, for the study of comparative religion and archaic philosophy and science, without first getting them to consent to work in mutual kindness: and, on the other hand, the establishment of this fraternal spirit would naturally stimulate research into the records of the past, to discover, if possible, the basis of religious thought and human aspiration. Strife comes of mutual misunderstanding and prejudice, as unity results from the discovery of basic truth. Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. We want, not so much number of books, as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning, but of the kind that is of most practical use to the world. We do not desire to crowd our shelves with tons of profitless casuistical speculations, but to gather together the best religious, moral and philosophical teachings of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. Some Aryaphiles are thoroughly convinced that the forefathers had rummaged

through the whole domain of human thought, had formulated all philosophical problems, sounded all depths and scaled all heights of human nature, and discovered most, if not all, hidden properties of plants and minerals and laws of vitality : we wish to know how much of this is true. There are some so ignorant of the facts as to affirm their disbelief in the learning of the ancients and the value of the contents of the old books. To them, the dawn of human wisdom is just breaking, and in the Western sky. Two centuries ago—as Flammarion tells us—the Jesuits, Schillers and Bayers, proposed to have the stars and constellations re-christened with Christian instead of Pagan names; the Sun was to be called *Christ*; the Moon, *Mary Virgin*; Saturn, *Adam*; Jupiter, *Moses*; etc., etc.: the orbs would have shone none the less brightly and sectarianism would have been gratified! In something of the same spirit, some of our improved Aryans seem disposed to obliterate the good old orbs of knowledge and set up new ones—putting out Vyasa, Mann, Sankara, Kapila and Patanjali, the Aryan luminaries, and lighting up Comte, Hæckel, Huxley, Spencer and Mill. It would not be so reprehensible if they would be content to see all great and shining lights

“.....admitted to that equal sky,”

We are all for progress and reform, no doubt, but it is yet to be proved that it is a good plan to throw away a valuable patrimony to clutch at a foreign legacy. For my part, I cannot help thinking that if our clever graduates knew as much about Sanskrit, Zend and Pali literature as they do of English, the Rishis would have more, and modern biologists less, reverence. Upon that impression, at any rate, this Adyar Library is being founded.

With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc., known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law [of human development, based upon experimental research. I confess that I am one of such, and that I am more and more persuaded that the outcome of modern biological research will be the verification of the Secret or Esoteric Philosophy. This firm conviction has made me so anxious to begin, as soon as possible, while we are in health and strength, the gathering together of the present Library, and it shall not be my fault if it does not achieve its object within the lifetime of the majority of the present audience. If the ancient books are as valuable as some allege, the sooner we prove it the better; if they are not, we cannot discover the fact too speedily. That intellectual marvel of our times, Sir William Jones, had a better opinion of the merit of Sanskrit literature than our improved Aryans, it would appear. “I can venture to affirm,” says he, in his Discourse before the Asiatic Society, delivered at Calcutta, February 20th, 1794—“I can venture to affirm, without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the Vedas, and even in the works of the Sufis. The *most subtle spirit*,” which he suspected to

pervade natural bodies, and lying concealed in them, to cause attraction and repulsion; the emission, reflection, and refraction of light; electricity, calcification, sensation, and muscular motion; is described by the Hindus as a *fifth element*, endued with those very powers; and the Vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the Sun, thence called Aditya, or the Attractor." Of Sri Shankara's commentary upon the Vedanta, he says that 'it is not possible to speak with too much applause of so excellent a work; and I am confident in asserting that, until an accurate translation of it shall appear in some European language, the general history of philosophy must remain incomplete': and he further affirms that 'one correct version of any celebrated Hindu book would be of greater value than all the dissertations or essays that could be composed on the same subject.'

An entire Upanishad is devoted to a description of the internal parts of the body, an enumeration of the nerves, veins and arteries; a description of the heart, spleen and liver, and of pre-natal development of the embryo. If you will consult the most recent medical authorities, you will find the very remarkable fact,—one recently brought to my notice by a medical member of our Society—that the course of the *sushumna*, or spinal tube, which, according to the Aryan books, connects the various *chakras*, or psychic evolutionary centres in the human body, can be traced from the brain to the *os coccyx*: in fact, my friend has kindly shown me a section of it under a strong lens. Who knows, then, what strange biological and psychical discoveries may be waiting to crown the intelligent researches of the modern anatomist and physiologist who is not above consulting the Aryan text books? "There are not in any language (save the ancient Hebrew," says Sir William Jones, "more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian, and Sanskrit." But the theme is inexhaustible, and I must resist the temptation to collate the many accessible testimonies of some of the greatest scholars of our own time to the richness, value, and interest of the ancient books of Asia. In Europe and America these profound students and thinkers are working patiently, in sympathetic collaboration with colleagues, Asiatic and European, in India, Ceylon, Burma, Japan, China, Egypt, Assyria and other Eastern countries.

You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots who, like some modern pandits, mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian subdivision of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to reestablish the dignity of the true pandit, mobed, bhikshu and maulvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist, as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres. Our means are small, but sincere motive and patient industry may offset that in time, and we trust to deserve public confidence. As an example of one branch of the work we have mapped out for ourselves, I beg to ask your present acceptance of copies of a catechetical synthesis of that branch of Hindu religious philosophy known as the Dvaita Doctrine of Sri Madhwacharya. The compiler, our

learned and respected townsman M. R. Ry. P. Sreenivas Row, intends to follow this up with similar works upon the other two great religions schools of the Vishishthadwaita and Adwaita, founded respectively by Sri Balamnuja Acharya and Sir Sankaracharya. The *Buddhist Catechism*—of copies of which, in the name of Mrs. Ilangakoon, a worthy Buddhist lady of Ceylon. I also ask your acceptance—will be succeeded, as my time shall permit, by catechisms of the Zoroastrian and Mohomedan faiths, written from the standing-points of followers of those religions respectively.

On behalf of the subscribers to the Library Fund, and of the General Council of the Theosophical Society, I invoke upon this undertaking the blessing of all Divine powers and of all other lovers of truth, I dedicate it to the service of mankind, and I now declare it founded, and duly opened."

The reader will see in this inauguration discourse the ground-work laid for that Oriental Institute which it is our hope to bring into existence at Adyar in the fulness of time. The work is, in point of fact, already half done. We have (a) in the headquarters property buildings and grounds that leave but little to be desired; (b) five dwelling houses in the Indian style for the free use of Library pandits; (c) a large bathing tank for castemen; (d) large permanent out-door brick dining-floors for use at any time; (e) large wells of pure, sweet water; (f) two libraries of Oriental and Western books, with shelf room for 10,000 more; (g) a superb meeting and lecture hall and commodious class rooms; (h) bedrooms for European staff officers; (i) a tidal river under the house windows which cools the air, the blue sea a half-mile off in full sight, from which fresh breezes blow towards us daily, and groves of cocoanut palm, mango, banyan and coniferous trees to give shady walks and retreats to those who incline towards meditation; (j) towards the £20,000 capital, without which it would be childish for me to float the scheme, we have Rs. 25,000 of Permanent Fund, invested; the possible proceeds of the White Bequest, which within the next few years may (so thinks the Executor, Mr. Barnes) give us some £8,000, but which cannot now be counted as an asset; and the capital, stock and income of the *Theosophist* and other belongings which have been bequeathed to the Society. Little as these may seem at first sight yet no one can deny that the prospects of the Adyar Oriental Institute are infinitely better than they were on that opening day in 1886, when the Library's carved doors were swung open for the first time and my inaugural address was delivered before that mixed audience of people of many races and various creeds. Any day, some enlightened and philanthropic friend may send me what is lacking to start the Institute on a sound financial footing: in fact, I am sure of it.

Most of the Delegates stayed over for T. Subbarow's fourth and last lecture on the Gitâ, on the morning of the 30th, which was a masterpiece of literary and oratorical ability, after which the crowd melted away and when the year 1886 closed, the house was restored to its normal quiet. Thus ended the eleventh annual chapter of the Society's history.

H. S. OLCOTT.

THOUGHT, ITS ORIGIN AND POWER IN MAN.

IN the early days of the T. S., word was spread abroad to the effect that a Master had said, that of all the great truths then being given to the world as Theosophy, the two basic truths, Reincarnation and Karma, were those most needed by people of the western world. Acting on this statement from so high an authority, student after student came before the world as teacher, writer, lecturer on these two truths, each one giving them from his or her own point of view; so stamping their work with a certain originality that has kept it ever fresh and full of interest to the public. And the result of this effort to keep the teaching as much as possible on the lines indicated by the master has been that, in their broad outlines they have been accepted by a large number of the thinking public. But then the student found that, if he would be a faithful steward of the good things committed to his charge, if he would wisely distribute to those who have little time for study, he must put side by side with Reincarnation and Karma, that other great truth, the Power of Thought; for without this we can never understand why it is that the ego returns clothed in a certain form rather than any other form; why it should come to one family, nation, or country, rather than some other. Karma, broadly outlined, shows us that man cannot escape the reaping of seed sown by him; but without some knowledge of the creative power exercised by each one of us, we cannot know how that seed was sown, nor how to avoid the mistakes of the past, and set going nobler causes to produce nobler effects in the future. And this is what we want to know, this is the knowledge that takes the sting out of life, for it takes away the bitter sense of injustice, and also shows us the wrong-doer as but the agent under the great karmic law, the law we have ourselves involved by our past thoughts. And see what a help this acceptance of the broad general rule—that we are the centres from which flow our own troubles—may be to us in the building of character that is the great object of our existence here; see how we may lay this thought like a cool hand upon the fevered emotional nature, when it is roused to irritability, anger, malice, envy or any other passion that sets up vibrations that hinder our progress. Working with this knowledge, using it as our guide to help our feet on the narrow, difficult path that leads to where the Master stands, we shall accomplish more of our journey in one birth, than without it we have been able to do in many incarnations; for when we work consciously, intelligently, with evolution, our efforts are crowned with fourfold success. This is why knowledge must go hand in hand with devotion—*either* will accomplish much, but *both* are necessary to accomplish the whole.

Then what is thought, and how did it originate in man? We have

been told that "thought is the result of vital activity working in a particular form of matter."

We want to know ourselves, we want to be as the conquering general who leaves behind him no walled towers with hidden-foes to hamper him in his rear, as he presses on with all speed on his path of conquest. Then we must try to get a glimpse of the process by which matter has been specially prepared to play its great part, and see what is meant by "vital activity," that something which, in conjunction with this particular form of matter, produces thought, the mighty building force of the universe.

In order to watch this process from the beginning we must transport ourselves, by means of this very power of thought we are considering, back to the time when, as yet, there was no Solar System. There we see space filled with matter, but matter of a kind of which we know nothing, for it is the original mother-substance, out of which all that is comes into existence. Where our Solar System is now, there was then only this substance.

The Logos, the great Being at the head of our Solar System, whose duty it was to build this Solar System, emanated from Himself a force, an energy, sometimes spoken of as the first life-wave—in other words He willed that the building should now begin. From Him this will or energy went forth as vital sparks, each spark becoming a centre of intense activity in this original substance, setting up vibrations that attracted to itself the matter required for the particular work it was then doing. These atoms aggregating together form molecules, or matter of a denser sort. Here we have one result of vital activity—or spirit, *Atmâ*, call it which you like—working upon matter. It has drawn this matter as a sheath about itself, by means of which it is in touch with all the matter of that plane; but there is no thought there as yet, no reasoning among those aggregated atoms as to the why and wherefore of this change in their life. But the process of preparation of matter for the highest use to which matter can be put, as far as our knowledge goes, began here. As I have to refer so often to the atom and its aggregation as molecules, and its still denser aggregation as cells, perhaps it will help to keep a picture in your minds of the gradual evolution of matter up to the point we wish to reach—when it is ready to respond to the force poured into it by the First Logos—if at this stage of our journey we stop for a moment to consider what an atom is, as explained to us from a theosophical point of view; as it is the progress of the atomic atom we have to follow, as it passes downwards and outwards a brilliant Ray of Light, the Eternal Pilgrim, the Monad, that will not rest until it has attained the perfect consciousness of the Logos. Imagine, then, a ring: all within that ring is energy, force irresistible, irrepressible; outside and forming the ring, is matter of the plane into which this living force, or vital activity has penetrated.

We have seen this process as it was enacted on the highest plane,

Again and again that process is repeated with ever varying groups of atoms, forming denser aggregations, as the result of each outward step, until at last the seventh and last step has been taken: seven regions, each of different kinds of matter, have been formed, and we have this Light of the Logos, this vital activity imprisoned in the mineral, the outermost limit of manifestation allowed itself by the Logos. But, though imprisoned, not inactive, or evolution would stop here; and by and by we see the imprisoned life creeping upwards into the vegetable world, and we have the lichen appearing on the rock-life, manifested as the vegetable monad in its lowest form.

We are told that before the building of the Solar System began, its whole form was clearly outlined in the Mind of the Logos—how far manifestation should go; at what point vital activity, that messenger sent out to carry into execution the plan conceived by Him in whom the Solar System lives and moves and has its being, should return upon its own steps; and this point is the mineral kingdom. From centre to outermost limits it had flowed as a mighty wave, and there meeting a barrier as impassable as the high mountain chain is to the stream flowing at its base, that barrier being the will of the Logos, it turned, and in turning, its action is changed. Hitherto it has been enfolding itself in matter; now it is unfolding, showing power after power latent till now.

We have seen vital activity in its outward steps building seven great divisions of matter, or distinct regions, each region being so distinct from the others because of the different arrangement in it of the atoms—their many groupings into substances such as ether, gas, liquids, and solids. The great planes have many sub-divisions formed in like manner, and each sub-division has its own special consciousness, for consciousness is the result of vital activity working upon matter, not yet self-consciousness—for that we want our specially prepared matter.

One thing let us take note of in this descent through the seven planes—at each step unity becomes less marked, separateness more and more decided; for the work of differentiation is going on, and will not stop until individuality has been attained. Form has to be brought to perfection, and this is reached in the animal-man kingdom. This subject of the building of form is full of the deepest interest, for in its study we are introduced to a race of beings evolving on our earth and its related planes, and yet not of our humanity. These nature-spirits, elves, undines, salamanders, gnomes—for they are our old friends of fairy days returned to us once more—are actively engaged carrying out the will of the Logos. Much of the beauty and sportiveness of Nature is due to their delicate fancies. In the mineral world they are at work; in the vegetable and animal kingdom also; and man himself is not superior to their help. It is not one of the least of the gifts of Theosophy that it has restored to us as absolute truths so many of the graceful, poetical fancies that made the charm of child-life to so

many of us—a charm ruthlessly stolen from a younger generation by uncompromising materialism. When an experimenter watches the formation of an alum or sugar crystal, or crystal of any kind, he cannot see the dainty elves so patiently at work, unless he happens to be clairvoyant; but they are there, carrying out in the building every line suggested by the imperial imagination of the Logos; for every line followed by the particles forming the crystal,—and they can never be forced into any other position—was long ago settled by the great Builder of our Solar System. The centre of every group of particles forming the crystals is that energy we saw as the atom at the beginning, and all through the building of form it is the attracting, binding force, while the nature-spirits bring the particles together, and form combinations. This beautiful work goes on up through the vegetable kingdom where we see such exquisite play of fancy, such delicate sportiveness in the never ending variety of that kingdom.

If, when some gracious hand lifts a corner of the veil hitherto shrouding Nature's workings, he feels the wonder and beauty revealed to us to be almost too much for our senses, dulled by their long sleep, what will it be when, our senses brightened and cleared by the keener watch we are keeping to-day, awakened as we are from our heavy sleep, we shall pierce the veil for ourselves, and see with our own eyes the glories now seen only with the help of others? There is danger we are told, in the too rapid development of certain senses; senses that admit us into regions full of new and exciting adventures, in the novelty of which we might easily lose our way, and find it very hard to recover the right path again. There is danger too I fear, for some of us, in the luxury of a revel in Nature's workshop, for there is danger of forgetting why we are there, of forgetting that we too are there for work. We are there to-day in imagination in order that we might the better understand how matter becomes more and more plastic, more and more capable of expressing the purpose of the Logos—in other words how matter is gradually prepared to be the vehicle of thought.

On the downward cycle matter becomes more stable, but less impressionable; so that when we reach the mineral kingdom there is no gleam of sensibility as far as consciousness of pleasure or pain is concerned; but there is a sense of exhaustion of vital energy by work, and the power of regaining elasticity by repose. But even in this kingdom there is something to show the preparatory working of vital activity, for we see the cohesive power which all manner of masses possess. Then passing out of the mineral into the vegetable kingdom we see this vital germ, the Monad, expressing itself with considerably more freedom; for it has shaken off the dense coat imprisoning it so closely that it is said "God sleeps in the mineral." The astral, sensation body of the plant is developing so that we can see sensation in all the members of this kingdom. It is said that the consciousness of plants is such as to give them a diffused sense of comfort in warm sunshine and soft summer rain, and also a dim sense of discomfort when gathered and thrown aside to

wither. And here let me say, though it is not part of my subject, there is a wide field of work here for those who have charge of children, in drawing out their sympathies for plant life, showing them how they may help it to evolve, and giving them the delightful assurance—so dear to the heart of the child—that they are fellow-workers with real fairies so long as they help to build, not destroy.

And now, untold ages having been occupied in bringing the Monad thus far, having assimilated every possible experience in the lower kingdoms, it takes another step, and rises up into the animal kingdom. In this kingdom consciousness becomes more specialised, for matter is more responsive to the vital spark ensouling it, and the result is the instincts to be found in animals. I have spoken of the work of nature-spirits in the lower kingdoms—here too they are at work. The ingenious variations, of which we heard so much when Darwin first opened our eyes to the wonders around us, those ingenious devices by which insects are protected from birds of prey, smaller birds from their powerful enemies, and so on; all these changes are the actual work of the nature-spirits under the guidance of the ever-watchful guardians of the animal kingdom. And in this working in matter, these interesting little creatures are making it more and more ductile, more impressionable, and so hastening the time when the great object of the Universe shall be accomplished. Looking at them in this way they become an important part of our special study for to-day.

Then comes the time when some personalities in this kingdom have become too separate, too individualised to remain any longer in this kingdom. The body of sensation has been growing, it has been developing the germs of the next body, the mind body—for each principle or body develops always the germ of the next—then in some of the highest animals this germ has grown so far, the informing Monad has climbed too high to return any more to the animal kingdom; and so it moves on, impelled by the necessity for finding self-consciousness, into the animal-man kingdom; and there at last, after all these ages of preparation, matter is ready for its great office; all that could be done on this side has been done and then what has to follow? Hitherto only two aspects of the Logos,—the Ego, the Self of our system,—have been active. Now the third aspect must come into manifestation, and we have it as a great life-wave pouring out from the first Logos; a wave unlike those that have preceded it, in that it cannot descend of itself below a certain high plane. It is attracted by the uprising, advanced monads of the animal-man kingdom, till at last the aspiring wave from below meets the descending wave from above and in their conjunction we have the working of vital activity upon matter specially prepared; the result being the birth of the individual, the human being capable of thinking, reasoning upon all that is around him. The re-incarnating, continuous individual appears now for the first time. A new body, or principle, has been formed, very small at this stage, but growing more or less rapidly according as the individual works with or

against evolution. In the earnest truth-seeking person we are told it becomes too beautiful, too exquisite in colouring, too marvellous for description in any language with which we are acquainted. Can we doubt this or wonder that it should be so, after following the intricate, seemingly endless journey of the atom from its beginning as a vital spark from the Logos, to this the accomplishment of the object of the existence of the universe—the birth of a new humanity. Connected with this causal body there is a point of deep interest which it will not be out of place to mention here. Often the question is asked, can a person ever learn to remember his past lives? If so, what must he do to attain that power? You cannot remember your past incarnations until you have learned how to carry your consciousness up through all the planes, represented in Man by his various bodies, till you reach the high mental plane in which this body is at work. When you hear of a person being able to function on the astral plane, it simply means that such an one has learned how to start vibrations in his astral body that will correspond with the matter of the astral plane—for the time being he is of that matter, and not of the physical. He then must learn to vivify the link connecting that body with the mind body, and carry on the same process there of setting up vibrations that shall make him at home on the lower Devachanic plane, and from this, rousing the higher consciousness of the causal body, and setting it in tune with the higher planes of Devachan, the home of the Higher Ego, the past will then be spread out before him as an unbroken picture. In knowing how to reach such power as this lies the secret of the power of thought. Keep your mind with sufficient persistency on any point you desire to attain to, and you will attain. But you will not do this with any spiritual enlightenment you wish to bring about, until you have learned the first steps leading to the Path—self-control and purification of the body. It is there thought must work first. Let the mind, whenever it is free from its work in the world, dwell upon the ideal aimed at. Let that ideal be the highest—then purify, ever purify, every thought and action to bring it into harmony with the ideal.

The soul's work is not a hazy dream, it is a great practical reality. Everything it attains it must work for; it does not reach the top of the tree at one bound, but must climb step by step, by the same methods as those adopted by all the Great Ones who have reached the top; and all agree in telling us, who lag behind, that purification of the body by every means in our power is a first step; and this is greatly helped by letting the thought dwell continually on the picture of the perfect purity of the perfect body. Occultism is the unfolding of the higher mind—a gradual unfolding that goes on side by side with the purification of the body and lower mind; and then when this is accomplished, the pure particles of the brain that have been attracted by pure thought to take the place of the coarser particles, building it up before this determined effort was made, will suddenly give response to the

messages from the Higher Self, the pictures supplied by that self will be mirrored there, not as a passing flash only, but as a lasting reality.

It is necessary that those whose thoughts are turning in this direction should realise for themselves how mighty thought is—mighty not only for good, but for evil also. No one who is capable of nursing a thought of evil can make progress on the true path. It will not do to *seem* amiable, generous, forgiving—the *ability* to be other than this must be destroyed once for all, before the much counted power to read our past can be ours.

And now, having followed the Mound on its downward journey into matter; followed it also on its return journey to where the reason for all this long preparation of matter is discovered—the making it ready to respond to vibrations from the Eternal—a retrospective glance over our own history should arouse in us a resolve to allow no difficulty, however great, to stand in the way of a complete comprehension of its meaning, in all its marvellous beauty. Having gone thus far it is natural to ask—what next? What, as far as our work in the Solar System is concerned, is to be the end?

The aim and object of the existence of a Solar System is, we are told, the bringing of individuals, evolving in that system, up to the level of the Great Being whose will it was that brought all things into manifestation in that system. Some will reach this point, others will fail to attain; just as on this our Planetary chain not all will reach the Divine level, nor on the Lunar chain did all reach the human level. But no failure is final; new opportunities are given all the way up; and the weary, tired Pilgrim may cast away this burden, so long bound upon his shoulders by ignorance—fear of the possibility of ever becoming a hopeless outcast.

It was to this end the Logos sacrificed Himself in the limitations of matter; to this end the Great Ones, our Masters, now limit themselves in the bonds of physical bodies; and to this end we must sacrifice everything that holds us back as we strive to work the will of the Logos. Remembering how mighty thought is, and that it was by controlling it that the Great Ones attained, we too shall attain, step by step—attain as they have done.

Mrs. E. RICHMOND.

MANIFOLD MAN.

SOME years ago I was lying ill in bed suffering painfully from a fifth attack of pneumonia. During the severe exacerbations incident to the disorder, there were curious phantasies apparent to my attention. For days it seemed to me that there were several other persons in the bed, participating in the suffering and at the same time aggravating it by being there. If they could only be got rid of, methought I would be in less pain, and probably quit of it altogether. There they remained hour by hour, day by day. It was very tedious. Would they ever go? After awhile they did somehow disappear, but the expected relief did not come directly as a result. I found it only an exchange of one form of disagreeable sense and hallucination for another.

These phenomena led me to inquisitorial speculation upon their cause and character. It would not do to be content with any flippant, superficial explanation, as that it was a mere vagary that had its sole origin from the fever. I must be permitted to doubt the power of a fever to generate even a phantasy. It is not a producing cause; it may destroy, but it cannot create. It can only be a displayer of something that really exists. We may call the manifestation abnormal, if we are so disposed, but it is none the less real.

It remains, then, to push investigation further. The subjective character of the manifestations ought to be accounted for. The fever brought them into view, but whence did they come? In some way, we must conclude that they were from the mind and personality of the single sufferer. They were not mere phantoms external to his individual being, but actual facts and qualities projected from him into appearance of objective reality. The several sufferers there with me, participating in my pain and distressing uneasiness, were portions of myself thus apparently individualised into distinct personalities. The fever which was violently disturbing my body had caused them to appear as separate forms, each of which might be contemplated by itself. I did not think to count them, but there seemed to be six or more. So I am unable to tell or even to suggest what specific quality or characteristic each of them may have personified. They were all in a manner myself though thus seemingly apart and distinct from me, and with that conclusion I must be content.

Other writers have treated of this sense of complex personality, and endeavoured to explain it after different ways. Oliver Wendell Holmes tells of an unconscious action of the brain, and a distinct correspondence between every process of thought or feeling and some corporeal phenomenon. Emanuel Kant carries the idea still further, and propounds that the soul is acted upon by the immaterial natures of the spiritual world, and receives impressions from them. Professor Tyndall

is also philosophic in his deductions. "It was found," says he, "that the mind of man has the power of penetrating far beyond the boundaries of his full senses; that the things which are seen in the material world would depend for their action upon the things unseen;—in short, that besides the phenomena which address the senses, there are laws, principles and processes which do not address the senses at all, but which need be and can be spiritually discerned."

These assumptions do not quite solve the matter which had been set forth, but they afford help of a valuable character. I do believe in the presence and influence of spiritual essences in my own thinking, and that these influences even extend to illumination and seeming intuition. Everything flows into us, as Goethe declares, so far as we are not it ourselves. I can go as far as Holmes suggests, and acknowledge that other spirits, those of ancestors in particular, and of persons who are in rapport with us, have a place of abode in our personality, and qualify our action, even sometimes inspiring it. I am not alone in or with my body; every one is with me whose nature, disposition, or proclivity I share. The universe is an ocean of minds, and my interior essence may permeate it in every part, as a drop of alcohol will diffuse itself over an immense body of water. For the body does not contain the soul, but is itself surrounded as well as permeated and enlivened by it.

Yet this hardly explains the problem which has been suggested. It relates to what is relatively external. Our investigation pertains directly to what is subjective, to manifestations so completely personal as to be "bone of our bone and flesh of our flesh." The apparent personifications which I have mentioned were so completely in and of me that I was fully conscious, hallucination though it be, that each of them felt every pain that I suffered. I can explain it only on this assumption. Each one of us is a complex personality in which a variety of living entities are grouped and allied together, as parts of a single whole. As my body is a one composed of a plurality of members, muscles, bones, membranes, and nerve-structures, all depending on one another in this totality, so my selfhood is constituted, in an analogous manner, of qualities, characteristics, impulses, passions, tastes and other peculiarities.

We may therefore follow the suggestion and explore into the recesses of our selfhood to ascertain somewhat of the qualities and characteristics that make it up as an entirety. The proper study of mankind is man; and the right way to pursue this study is for each of us to know himself. Metaphysical speculation is not a study of what is beyond nature, but rather of what is superior in nature,—the mind or spirit animating it.

Having always been, even in infancy, of a speculative turn, I was early led to contemplate my personality as a twofold affair, composed of the body and living principle. As a child I naturally cognised the body as the main thing, and early teaching inculcated that I *possessed* a

soul that would outlive it. I was told that according as I was good or bad this soul of mine would enjoy heaven or suffer hell on separation from the body; but somehow the concept was impressed on my mind that it was a something distinct from me, and not that it was my actual self,—that I had to learn afterwards.

Yet in this period of imperfect knowing, there came forth many spontaneous thoughts that would not harmonise with the cruder notions. I could sit and contemplate my limbs as things distinct from myself. When, by some accident, a leg or arm was temporarily benumbed, I noticed that it was apparently dead, and though I was myself alive and in full possession of my faculties, no impulse of my will would move that paralysed structure. It was certain that I was the selfhood and my body something else. The self willed, reasoned and impelled to action; and the corporeal structure, however closely allied to it, was no more than its instrument. In plainer terms, I am soul, and my body is only my shadow, my objective manifestation. It is permissible, therefore, to deduce, without further evidence or argument, that this soul, this ego, myself, has a being essentially distinct from the body, and hence is really superior to it, and accordingly, older.

Following this exploration into the subjective nature, I perceive that in the soul there are varieties of faculty and function that can be distinguished from one another. Thus I love, desire, feel, and enjoy, and experience the reverse of these in one department of my being, while I think, observe and reason, in another. So, then, designating these two departments after the fashion of our time, we term the one, SOUL, and the other, *understanding*, or reasoning faculty. It should be remarked, however, that these are so intimately close to the corporeal structure and functions, that it is not altogether clear from what has been here set forth, that both soul and mind are not participant with it, and co-ordinate. By an instinctive consciousness I associate the thinking faculties with my head, and the affectional, sensitive and appetitive qualities with the ganglial regions of the body. If I should push the investigation no further, I would be ready to say that life and existence itself could be no more than a sensuous illusion, and therefore that death, ending it all, was the only thing genuine and real. Animals seem to possess all the traits which have been referred to, in a less or greater degree, and from this analogy I can be little more than they.

Not so. My thought is not circumscribed by their limitations. This reasoning faculty which I am able to perceive and contemplate in myself is really itself twofold, and perhaps manifold. It certainly is a receptacle of something else than the facts that have been observed, lessons that have been learned, and the various deductions and conclusions. It is far more than a storehouse or encyclopedia of former thoughts and observations that may be classified, labelled and put away as in pigeon-holes. There is a faculty of apperception transcending all this sort of thing. This is the faculty that renders us conscious of our selfhood, of our moral and reflective nature, and of all that is in us, of us, and about

us. We are not hurrying too fast with the argument, when we summarise the description of this faculty by the words imputed to Elihu in the Book of Job: "Certainly there is a spirit with human beings; and the inspiration of the Almighty maketh them intelligent." Superior to the soul and understanding, and at once surrounding and permeating them is this inspiration or influx; and it makes us intelligent because it is itself of the Absolute Intelligence. Our minds are made luminant by the apperception thus communicated. We have the earth at our feet and God at our head.

The Apostle Paul defines man as an entirety made up of "spirit and soul and body." The Grecian philosophers somewhat differ in terminology, representing him as composed of body, soul and the mind or superior intelligence. "With the mind (*noos*) I myself serve the law of God," the apostle writes, philosophically.

The late Angus Dallas of Toronto made a diagram of the human head to illustrate its threefold function. The lower part, embracing the base of the brain with what phrenologists call the perceptive region, he termed the *æsthetic*, as denoting the department of sensuous perception. The mass of brain above this, including the forehead, and sides, and parts behind, requisite to complete the arch, he demonstrated the *geometric*. In common parlance this would be considered the scientific region; the part of the cerebral organism employed in accumulating varied knowledge, but often ignoring and excluding anything better and higher. The third or *epistenetic* region is the topmost part of the head. Here phrenologists place the nobler and diviner faculties; veneration, benevolence, hope, wonder, conscientiousness. The division is certainly plausible and ingenious, and seems to be philosophic.*

The concept of the double, or astral body, is universal. The Egyptian sages taught that there was a corporeal structure, and an ethereal body which was a copy of it, and yet distinct from the soul. The soul after death went to the gods, but the double remained on the earth, and was nourished from the ethereal principle in the offerings made to it by friends. It was declared that food after this principle had been thus consumed, had no nourishing quality. The *manes* of the dead, that we read of in Roman literature, was a similar personification, and its rites are well described by Virgil in the fifth book of the *Æneid*.

But the Egyptian diviners held that man was really a complex personality. There was the *khaf* or body; also the *ba* or soul, the *khu*, or reasoning faculty, *ka* or eidolon, the *khakit* or shade, the *ren* or name, the *ab* or heart, and the *salu* or corporeal framework. Of this last, divested of the entrails, the mummies were made. All these parts were supposed to sustain an intimate vital relation to one another; and it was believed that there could be no perfect life ultimately, except these were again joined. The eidolon or double, the *ka* being of divine origin,

* Plato in the "Timaios," assigns the mind, the *noetic* and immortal part of the soul, to the summit of the head; while the mortal part is noted in the body,—the better portion above, and the other below the diaphragm.

survived the body, and hence was subject to innumerable vicissitudes. It needed the funeral offerings to relieve hunger and sufferings. If the *sahu* or mummy chanced to be destroyed, this astral form would unite itself with some image or simulacrum of the deceased person. In this way phallicism was integral in the Egyptian rites; and the serpent as representing the soul and intelligence was borne aloft at festivals, and worn on the sacerdotal tiara.

These notions undoubtedly came from older peoples, Bunsen conjectured that Egypt derived her learning from the country of the Euphrates and Lamartine declared his full conviction that that country received it from India. We may expect accordingly to find there the whole dogma of component principles, in the human form. The Sāṅkhya philosophy is accordingly thus explicit. We are told of the body, the *ātma* or soul, the *buddhi* or intelligent principle, the consciousness, the understanding, the senses, the *manas* or path nature, etc. The whole theory is there. We conceive of these principles as separate entities and describe them as such. Yet, to borrow the words of Pope for the purpose:

"All are but parts of one stupendous whole."

This theme should be elaborated more thoroughly. The perfection of Deity is unity; that of humanity is differentiation. The plurality of faculty is our distinction and our glory. The savage is more unitary and simple in development: the enlightened man is many in one. He has his "members that are on the earth," and his spiritual endowments that are of heaven.

To return, then, to my point of starting, I have been led to apprehend that the untoward bedfellows that worried me so much, were so many qualities and attributes of myself, that the excitement of fever had brought into view as distinct personalities; that they were not mere phantoms, erected by hallucination, is evident from the fact that I seemed to feel them suffer when and what I suffered. They were distinct only in appearance. Doubtless if I did but know, they were these different qualities of soul that we acknowledge as abstract facts, brought to consciousness as living things; for, as Mejnour declared to Glyndon "every thought is a soul." What we call "qualities" and "principles," are animate entities, to be appreciated known and cognised as such.

"The intelligible forms of ancient poets,
The fair humanities of old Religion,
The power, the beauty, and the majesty,
That had their haunts in dale, or piny mountains,
Or forest, by slow stream or pebbly spring,
Or chasms, or watery depths—all these have vanished:
They live no longer in the faith of reason."

Still old instinct confesses them; and the much that is set down as myth, as phantasy, as superstitious dream, we shall find, when we come to understand it right, to be true.

Hence let no one despise the beliefs of his brother or set at naught what others have reverently believed. We all have much before us that is to be learned.

—
ALEXANDER WILDER.

WALKING ON FIRE, AND NOT BEING BURNED.

DURING recent months this subject, as a manifestation of power over the element of fire, has been frequently referred to in the *Theosophist*, and has also been dealt with to some extent in the pages of the *Theosophical Review*. The references made to the subject hitherto, in both magazines, have been strictly of the narrative character, recording the facts more or less minutely, of the outward manifestations observed, while no attention has yet been given to explain the rationale of the whole proceedings. That there is an explanation available, and that some of our Indian friends can furnish it, there is little doubt; and if in their wisdom they should see fit to give the explanation needed, there is also little doubt that such explanation or information would be made welcome by many. It is from the East that the people of the West look for the information which will bring such wonderful performances within the sphere of phenomena explainable according to the known laws of nature.

This wonderful power, by which the usual effects of fire in an active state are prevented or modified, is not a new thing to humanity, from the earliest times of which we have any records, traces of this knowledge are obtainable. In the "Mahâbhârata" reference is made to this power, and in the scriptures used by the peoples of the West there are many references which show that the knowledge and power to produce such results have long been in the possession of peoples in districts, where their successors now regard such phenomena as supernatural, not merely superhuman. The ceremonies of passing through the fire to Moloch, the calling down of fire from heaven to consume the offerings laid on the Altar, and the successful exploration of the fiery furnace into which the three Hebrew children were cast for refusing to bow down and worship the great golden idol set up by the King Nebuchadnezzar, are no doubt all instances of the display of the same class of powers now exercised by some in India, Mauritius, &c., over the element of fire. And, tracing the places where these powers were exhibited within the sphere of recorded history, this form of occult knowledge must have at one time been a living force among the inhabitants of a considerable portion of the old world.

While information has been given respecting the "Fire Treading Festival" in India and elsewhere, it may not be amiss to give some particulars of the same class of phenomena as known and practised in this quarter of the world. Until quite recently there was no general knowledge that such a power existed among any of the inhabitants of the islands in the Pacific. But it is now well known that there are families in Fiji and in some of the Society Islands, who possess this wonderful power. So far as Fiji is concerned, it is only quite recently

that any knowledge has been obtained that there were people there possessed of the power of walking on fire without sustaining any harm from doing so. This knowledge has only leaked out since the death of Sir John Thurston, who was for many years the governor of this British Colony. Since his death it has been ascertained that years ago the late Sir John had become aware of this fact, but instead of letting the knowledge become general, he took effective measures to suppress all knowledge of it; and after being satisfied of the truth of the power this special tribe possessed, prevented the tribe making any display of such power. As this knowledge and power were confined to the members of one family who lived on the island of Bega, the smothering of all knowledge of this power was not so difficult when it is remembered that Sir John was the governor of "a Crown Colony of the severest type." Being thus restricted by a power they were unable to successfully oppose, the family complied with the requirements of the governor, and the other natives who were aware of the fact had to keep silence to save themselves from the pains and penalties that would have been imposed. Thus through a course of years, and the restrictions upon European traffic to that island, any chance of the knowledge of this power existing was effectually prevented from spreading, and the personal attendants of Sir John, who may have possessed a knowledge of the state of affairs, remained silent according to his expressed wish, and the knowledge that was disclosed after his death came as a surprise to many.

What object Sir John had in acting in this matter as he did is unknown, for nowhere has any tangible reason been assigned for his action. This conduct is all the more strange when it is remembered that originally Sir John was a sailor, and for many years before the Fiji Islands became a British Colony, he lived such a life there as was then possible: and he was not one whom those who knew him would be inclined to think at all squeamish about witnessing any display of animal skill or faculty possessed by the natives of the islands where he had lived so long. Whether he acted as he did on behalf of the natives, as a means of saving them from the temptations of strong drink and other vices which might be induced by crowds of sensation loving globe-trotters gawking at certain periods at the places where these phenomena could be witnessed; or whether he acted as he did under the direction of the church, will perhaps never now be known. But whatever the motive which prompted his action, he caused his order to be carried out to the letter, tending to the suppression of all knowledge of the gift exercisable by at least one family of the inhabitants of the island of Bega (pronounced as if spelled M'Benga).

The island of Bega is situated about 25 miles in a South-west direction from Suva, the capital of the Colony. It is small, like many of the Fiji islands, and contains a very limited population. As already stated, the occult power, so far as at present known, is confined to the members of one family, and as their members are said to be decreasing, it is probable the secret will die with them unless they add some who are now

strangers to the cult. Unlike the fire-pits in India and Mauritius, those used in Fiji are circular in form, about 25 feet in diameter, with sloping sides so as to give a bottom diameter of about 12 feet, and all from 5 to 6 feet in depth. The bottom is covered with large rounded water-worn stones, and the wood is piled into this depression and burned until the stones are from a red to a white heat. When the wood has been consumed, and the pit filled with glowing embers, the portions of unburned logs are removed to the sides by green and strong creepers fastened to the end of long green poles. When this work is finished, the oven or pit is ready for the fire-treading festival. On each occasion when an exhibition was made, the party of fire-treaders consisted of fourteen, who emerged from the dense undergrowth of the forest adjoining the pit. This prevented an opportunity of witnessing the ceremony, if any, immediately prior to their entering into the fire, and none of the accounts I have seen make any reference to the indulgence of a "silent prayer," which appears to be observed in India before entering the fire-pit. The party walked in, one after the other, and walked deliberately round the bottom of the pit.

During last winter, Drs. Hocken and Colquhoun of Dunedin, among others, visited the fire-walking family at Fiji. Having previously heard something of the character of the phenomena performed, they went provided with a high range thermometer for the purpose of testing the actual heat experienced. The thermometer they took with them was capable of registering up to 400° Fabr., but it is to be regretted that they had not made better arrangements to test the actual heat. No doubt secretly believing, if not wishing, the whole affair of walking on fire to be a sham and a humbug, though they provided themselves with a moderately good thermometer, not anticipating to have to deal with such a heat, they appear to have neglected to make proper arrangements for using their thermometer for accurately measuring the heat. In consequence, they passed the thermometer over the edge of the pit, at the end of a long pole, suspended in its case. They soon saw that the hot air arising from the glowing stones and embers beneath was causing the solder to run out of the seams of the tin case, and before the instrument was capable of registering the actual heat existing, it had to be withdrawn. However, Dr. Hocken was frank enough to admit that the heat, about six feet above the stones where the thermometer was suspended, would have exceeded the range of their instrument. A heat, then, of at least twice that of boiling water, should be regarded as a fairly good test of the heat-resisting powers of the Fiji Fire-treaders' naked bodies. These doctors had a stop-watch with them, and the time occupied in walking round the twelve feet circle of glowing stones and embers at the bottom of the pit was found to be 17 seconds.

After the walking on the hot stones was accomplished, a large quantity of green leaves, among them a quantity of ivy leaves, were thrown into the pit, and the fire treaders again entered the pit, walked over the burning leaves, and then sat down upon them while the leaves all round them were burning and crackling with the intense heat. On

retiring from the pit a second time, a vast quantity of food of various kinds was thrown on to the hot stones, covered up in the usual way, and in due time a big feast was cooked and made ready for the natives who had assembled.

Drs. Hocken and Colquhoun took a further precaution to prove the genuineness of the test to which the fire-walkers submitted. Before going into the pit they carefully examined the skin of the votaries, especially the soles of their feet, to see if any substance had been applied to prevent the heat taking action upon them. The skin was found to be in every instance clean and as soft and pliable as could be desired, and the soles of their feet were in the usual condition of those who go bare-footed. On coming out of the fire on both occasions they were again examined, but the closest inspection failed to detect the slightest indication of trickery or physical preparation to meet such an order, and they are satisfied that the tests were genuine ones, but how the natives were enabled to breathe the heated air by which they were surrounded, uninjured, they are not prepared to express an opinion upon.

At Raiatea, one of the islands in the Society group, in the possession of France, the natives also perform the fire-walking feat in somewhat the same way as is done at Fiji. The fire-pit is circular, and not a little ceremony is gone through in preparing the pit for walking in. In these ceremonies the dracœna tree (*Cordyline Australia*) is made use of, but for what purpose, no information was given by the natives. The exhibitions given last winter at Fiji and Raiatea were practically free from accidents, one man at Raiatea only having got slightly burned. As to how this occurred no information was given, as all were walking on the embers under similar conditions. As to whether he was a neophyte, and had not full confidence in the efficacy of the mantrams or incantations and ceremonies used to overcome the power of the fire, no information could be learned. However, at Raiatea, Bega in Fiji, in India, and in the Mauritius, one circumstance is common to all. After the wood used for heating the pit has been reduced to a mass of glowing embers, the practice in every instance appears to be to remove any knot of wood not wholly consumed, to the sides or out of the pit so as not to come in contact with the bodies of the fire-treaders. There must be a reason for this action. To an outsider the only difference between a glowing wood cinder and a piece of wood partly cinder and partly burning—that is, flaming—is that flame arises from the one and nothing but intense heat without flame in the other. Is it the flame that is thus avoided, and apparently so much dreaded by the fire-walkers? If so, then as flame is upon the physical plane and the correspondence of spirit upon the higher plane, there must be an occult connection between the two which it would be desirable that some of our Indian friends should explain.

The legend among the natives of Bega, as to the beginning of the Fire-Treading Festival there, was ascertained by Mr. J. W. Lindt who in company with Sir John Thurston, witnessed the fire-treading

ceremony in 1892, is to the following effect: In the long long ago when a meeting was held in the large Bure (or meeting house) called Nakasma in the Sawau District in the island of Bega, each party present had to make, or promise to make, a gift to the story teller for the evening. A chief named Tui Nkualita promised to present an eel he had seen sometime before, looking out of his hole at Namoliwai. Next day Tui Nkualita went to Namoliwai to dig out the eel. He dug long, but found the hole was very deep. At last he came upon a piece of masi (native cloth) which had been used to swathe a child, at which Tui was very much surprised. However, he persevered, and at last his fingers touched a man's head when he put his arm into the hole. Further digging enabled him to catch the man in the hole by the throat, who was there and then pulled out. The man thus rescued objected to be a sacrifice to the story teller, told Tui that he was a chief of great power, and offered to be of service to Tui in several ways provided he would not carry out his intention to make him a gift or sacrifice to the story teller. The offer were rejected by Tui, but when the stranger offered to make Tui practically fireproof this found a soft spot in his nature. The stranger, to prove the genuineness of his promise, prepared an oven, heated it up to Tui's satisfaction, went into it, and invited Tui Nkualita to follow his example. For awhile he hesitated, fearing treachery, but at length was encouraged to make the venture. Taking his place beside the stranger, whose name was Tai Namoliwai, Tui Nkualita found the glowing oven delightfully cool, promised to spare the life of the stranger, and urged, that instead of remaining in the oven four days they should walk through it, which they did. For sparing his life, Tai Namoliwai, the stranger, promised to Tai Nkualita in the following words: "Your descendants shall go all over Fiji and to Tonga, and our promises shall be with them, and they shall have the power of treading on fire and going into the ovens." This promise has been confirmed, and sometime afterward when a great feast was being cooked at Nalovo, Tui Nkualita displayed his power by walking unscathed over the glowing oven, by which display his power was established, and his descendants have been the fire-walkers ever since.

Such in brief is the legendary story of the first manifestation of this power in Fiji; but there does not appear to be any record of its having been exercised either in Tonga or any of the Navigator group of Islands, in New Zealand, in Rorotonga or any of the Cook group of Islands. The two places in this quarter of the globe where the power is known to be used is in the Island of Bega in the Fiji group, and in Raiatea in the Society group, near Tahiti.

W. WILL.

SOME OCCULT TRUTHS.

ALL truth is of perennial interest to man, and will be of such interest to him as long as our globe is inhabited by humanity. From time immemorial the highest intellects had set before them the almost insoluble problems of man's mission on this Earth, his periodic appearance and disappearance; and the mysterious future which awaits him on the other side of the grave. It seems to us not a little strange that countless ages have passed since these problems were taken in hand: they were solved in those golden days when Sri Vasistha imparted them to his immortal *Sishya*, Rama: they were solved by the Lord of Renunciation, the Buddha, on the plains of Vināraśi and the banks of the holy Gunga: they were solved too by the prophet of Nazareth on the sacred soil of Jerusalem. Solved as these problems were by these Flowers of Humanity, they yet remain unsolved for us, who have succeeded them centuries after. In the heart of our hearts we venerate these beacons of Truth, but we mourn internally and gnash our teeth when we find ourselves shamefully slow and unresponsive to receive their Light.

From how many thousands of pulpits both in Europe and America, do Christian preachers exhort their audiences to love their neighbours, to do good for evil, to turn the left cheek to him who smites one on the right. For full nineteen hundred years these peaceful words have been dinned in the ears of Christian humanity, and is it any wonder if we painfully ask ourselves the question why these exhortations, these messages of good-will and love, fail to bring peace to the believers of the creed for whose spiritual behoof they were first uttered?

No prophet and no initiate of the world has laid greater emphasis on the cultivation of moral and mental purity than Zoroaster. His whole ethical code, and the sum total of his whole teaching is crystallized in three words; *Humata, Hukhta, Hurarshata*, good thoughts, good words, good deeds. What would we not give to come across that Zoroastrian who is mentally and morally pure? The preachers of faith cry themselves hoarse with maxims which were once living faiths of the people; but now, alas! their hearts refuse to follow what their tongues give out. According to Shakespeare:—

“Their words fly above, their thoughts remain below;
Words without thoughts, can ne'er to Heaven go.”

In all seriousness turn we now to find out why precepts fall abortive; but I do not mean to say that they are abortive now, and were not so at the time when they were uttered first, for had humanity remained in one uninterrupted march of progress, there could not possibly have remained the necessity for the sages to have uttered them. To him who has studied the secret working of

his own heart and head prior to arriving at any harsh decision about the shortcomings of his brothers; to him who has realized the medley of good and evil in all parts of the world, and for the matter of that, wherever there is a human being, and has known that in no part of the globe a certain section of humanity bears moral superiority over every other section, the origin of the repeated failures of precepts to take an effectual hold of the mind will appear to proceed from two causes. In the first place, they from whose mouths these divine words come out are not their proper vehicles, which is the same thing as saying that they have not realized their truth in their every day life. Hence precept without practice is flower without fragrance. In the second place, the abortiveness of precepts is to be traced in the very constitution of man amidst his fleeting associations which do not permit him to take a just and rational view of the real and the unreal. We often hear, in our ordinary intercourse with the world, of people being called good or bad. Now what is the standard of goodness or badness? When we say that such and such a man is bad, we mean exactly this and nothing more: that he has developed within him less of the good, the godly, the real, the permanent phase of evolution; and conversely, the definition of a man being good means that he has got within himself less of the evil, the ungodly, the unreal, the impermanent phase of evolution. Within the permanent phase of evolution is covered the possibility of advance, of being one with nature, of giving to humanity a lift upward: in the impermanent phase is involved the retardation of nature's progress. The good man helps nature to go onwards; the bad man tries to throw her backwards. We ourselves being but links in the vast chain of nature, advancing or retarding her progress is tantamount to advancing or retarding our own progress. Thus the good man and the bad man is so to his own individual weal or woe. No man however abandoned in morals or sunk in the mire of vice can be called absolutely bad, for he has the divine *Átmic* spark still dimly glimmering within him, in consequence of which there is some virtue lingering yet. Similarly, no man as long as he does not know how to go out of the body can be absolutely good, for he is still encased in the meshes of matter which can never contain the free essence of God. Thus good and evil, if we ponder over the matter carefully, will be understood as the *Átmic* and non-*Átmic* side of nature: the one tending towards the divine spirit; the other towards the ever-changing matter. The *Átmic* or spiritual side ever endeavours to be at peace with all; it aims at union: but the non-*Átmic* side is always for segregation, isolation and is the cause of discord and disharmony.

Having so far seen the *Átmic* and non-*Átmic* sides of nature it is proper to wait here to learn what are the distinguishing characteristics of each. On the *Átmic* or spiritual side, nature is one indivisible perfection coupled with immutability in all the kingdoms of life; mineral, vegetable, animal and human. Owing to *Átma's* unchangeability its omnipresence is felt in all manifestations; nay, we will go a step further

and say, that no manifestation could have been a possibility without the immanence of A'tma therein. All things in the Kosmos are subject to time and space, but A'tma being both intra-cosmic and extra-cosmic rises far above them. Hence, it may be rationally inferred that A'tma is above limitations, and as such does not and cannot be fully comprehended by us who necessarily function on the physical plane under so many restrictions arising from insufficient cognizance of the higher spheres of life. Should any one here be inclined to be sceptical about the pervasion of A'tma in the Kosmos, we will ask him a question. What is the energy, the force, or something which keeps up the ever-changing panorama of forms before us? The world teems with millions of forms, organic and inorganic, which are the vehicles of A'tma, the one indivisible life. It would not be rational to suppose that these myriads of changing forms had not in them the essence of something which was in Itself unchangeable. It is these very changes which guarantee to us the unchangeability of A'tma. For the sake of argument, we will grant that A'tma itself changes with the changes around it, then the natural inference is that changes will cease to change, progress will stop; the cosmos will stagnate and annihilation will be the result. Without A'tma being posited as the invariable factor in cosmic life, the stupendous evolution which nature has assumed for herself will be quite meaningless and without a purpose. It is of this immutable A'tma that the sage Yagnavalkya has said that, as all waters find their centre in the sea; all touch, in the skin; all tastes, in the tongue; all smells, in the nose; all colours, in the eye; all sounds, in the ear; all precepts, in the mind; all knowledge, in the heart; all actions, in the hands; all movements, in the feet; and all the Vedas, in the speech,—so all things find their centre and reality in A'tma.

As entire freedom from change is the distinguishing feature of A'tma, so mutation or change is the property of matter, or the non-A'tmic side of nature. There is nothing that exists which is not subject to change, and change means liability to accord with the laws which obtain in the regions of time and space, and hence to what we commonly call birth and death. Matter, by itself, has not the potency to assume varied forms suited to its own peculiarities and climatic conditions. It is only when it is impregnated by spirit that it assumes what is called in Sastras, an *upadhi*. The atoms that build a form in the mineral kingdom may in course of time be utilized by the vegetable, animal and human kingdoms, and similarly the atoms of these three kingdoms may, in the wise economy of nature, again revert to the mineral kingdom. Thus in the grand drama of life which is being enacted before our eyes every hour and almost every minute, the words "waste" or "abuse" are unknown to nature. A form decays, and at once the laws of nature set themselves to work to evolve hundreds of others in the place of *that one* destroyed. It is like a bale of cotton brought into a spinning mill. At one time the cotton in the bale was one huge mass; the spindles, the looms, the

big engine and the fly-wheel are operated upon it, and after a while, in the place of the lump of cotton we get the same cotton again in the shape of napkins, towels, socks, night-caps and a hundred other articles, according to the demand and consumption of the market. Suppose there is a tree, when the time for its dissolution arrives, the several constituents, solid, liquid and gaseous, which went to form the Upadhi we call a tree, are restored to the elements or the *Panchmahabhutas* which had given them to that tree as a sort of a temporary loan from out of their inexhaustible treasure. It is rendering unto Cæsar the things that are Cæsar's—"when a man's body dies, by desertion of the higher principles which have rendered it a living reality, the Jiva or Prana, no longer a unity itself, is nevertheless inherent still in the particles of the body as this decomposes, attaching itself to other organisms to which that very process of decomposition gives rise. Bring the body into the earth and its Jiva will attach itself to the vegetation which springs above, or the lower animal forms which evolve from its substance. Burn the body and the indestructible Jiva flies back none the less instantaneously to the body of the planet itself from which it was originally borrowed, entering into some new combination as its affinities may determine."

Turn your eyes wherever you like, Nature as a whole, as she manifests herself to us, is a synthesis of form and life. Form *plus* life is equivalent to birth and growth; form *minus* life means death and dissolution. It must not be forgotten that form without life is as much an impossibility as life without form. You may as well think of fire without heat, as heat without fire: both form and life are essential to the being of each other, but it must be primarily understood that life without form is coeval with Eternity, without the possibility of evolution, but form without life is positive collapse, stagnation and decay. Thus in the grand museum of Nature we have one unending interplay of forms and life; matter in myriad shapes with the certain substratum of spirit. It was of this Eternal Life that Emerson said:—

"The heart in thee is the heart of all; not a valve, not a wall, not an intersection is there in Nature, but one blood rolls uninterruptedly in endless circulation through all men, as the water of the globe is one sea, and truly seen its tide is one."

Had the One Life chosen to remain intact without alliance with form, there could have been no nature, and no manifestation. Then, all progress in the sense in which we are taught to understand it, would have been out of the question. We all know that each one of us has come to his present "human form divine" after milleniums of slow advance. Within the solid rocks of this earth have we pulsed our latent incipient life, we have flourished for countless ages in tiny cresses and in luxuriant foliages of the oak and the cedar; we then swept onward, our life thrilling in the microscopic bacillus and the huge mammoth; and then, to cap all, with our irrepressible ardour for advancement we have

bloomed forth in our present noble and upright form. From what deepest depths of evolution have we come to this stage. And we have not reached the goal: there are before us still grander and statelier heights to ascend: we have not yet cast our gaze towards them: our weak eyesight is unable to bear their splendour, but they do exist all the same. Well then, what are we to gather from our present position? In our arduous pilgrimage we have waded through millions of forms; we assumed a certain form at a certain stage, and when we found it not suited to our progress; our inmost life discarded it and wore another conducive to its further development. When a certain form is discarded, the inference is that the inner life has found it inadequate for its use, and a demand for one more suitable for its increasing capacities is made. With our limited knowledge and in the absence of a just appreciation of truth, when life throws away a form we commit the error of saying that the life is dead instead of saying that the form is no longer required: that it has grown useless for its higher functions. This, in common parlance, is death. To the occultist, death brings no fear, for he knows that with death comes forth a new life into existence, and through the portals of death march ever onward and onward the vast army of nature's progress. In the cosmos, there is nothing like death. What appears to die, simply takes itself from the physical activities prior to re-entrance in a new garb. Nothing dies in the true sense of the word, but simply changes for a fresh start in the slow pilgrimage of life. If there were no death, and no change, everything would have been at a standstill: the mineral would not have become the vegetable; the vegetable, the animal; the animal, the man; the man, the angel; and the angel, God. It has been said that Mahádeva always dwells in the cremation ground; and his chief delight consists in breaking forms. He always revels in destruction. But notwithstanding the grim duty that devolves upon him he is called Shankara, the giver of bliss and eternal happiness. If Shankara did not destroy forms or upádhis, how would the true life or A'tma evolve in cosmos? If he did not give us good in the seeming evil, how would we advance? The duty which Shankara performs, if rightly estimated, is more valuable than that of the other personages of the Trinity who do the work of creation and preservation. But Brahma and Vishnu do not impart that bliss which Shankara does, because when he destroys a form he raises up the divine life, impregnating it to a loftier height. Thus Shankara is the real Bliss-giver, inasmuch as through him we hasten on our march and see the goal of life looming in front of us. In Shankara we find the Truth, in Shankara is our safety, and in Shankara is our salvation.

JEHANJIE SORABJI.

(To be concluded.)

THE BOOTH-MAHOMET HEAVEN.

ON his way home from Australia, General Booth was given by his Salvationists an enthusiastic reception at Colombo, and made various addresses, public and private, which were duly reported in the papers. From the *Ceylon Standard* of May 25th, we take that portion of his public address on the 24th, which relates to the heaven which he has depicted to himself and the delights that are in store for good Salvationists after they have shouted their last "War-cry" and waved their last "Blood-and-Fire" Banner. General Booth is a great philanthropist and good man, as nobody can deny, but his conceptions of the future life seem to be as childishy materialistic and sensuous as anything which has come to us through the emotional spirit-medium when descending upon his "Summerland." One is at once struck with the close resemblance between his picture of sensuous delights in heaven and those which have captivated the minds of so many millions of Muslims and made them rush exultingly to certain death and welcome the clashing sword-blades as the shining bridge which leads to Paradise. If we place extracts from General Booth's speech and from the Koran side by side in parallel columns the remarkable similarity will become apparent; thus:

EXTRACTS FROM GENERAL BOOTH'S SPEECH.

Delivered at Colombo, May 24th, 1899.

"My friends, I believe in a heaven beyond the sky. I don't know where it is. It is a good place. They love one another up there. Everybody gets plenty to eat and drink.

"I am a toetotaler down here. But I think I shall have some splendid champagne and wine, whatever they call it, up there. There will be rivers of it....

"Nobody goes to bed hungry, all the children will get us much as they can cram into them.

QUOTATIONS FROM THE KORAN.

"But the godfearing shall be placed amid shades and fountains, and fruits whatsoever they shall desire. "Eat and drink, with health, as the meed of your toils. "Thus recompense we the good. (Sura 77, v. 40).

"Therein shall be a gushing fountain. Therein shall be raised couches and goblets ready placed. (Sura 88, v. 12).

"Choice sealed wine shall be given them to quaff. (Sura 83, v. 25).

"But a wine-cup tempered at the camphor fountain the just shall quaff. (Sura 76, v. 25).

"These are they who shall be brought nigh to God. In gardens of delight,.....on inwrought couches reclining on them face to face, ever-blooming youths go round about to them with goblets and ewers and a cup of flowing wine.....and with such fruits as shall please them best, and with flesh of such birds, as they shall long for: (Sura 56, v. 12 to 20).

"They don't care what clothes you wear here or whether you wear none at all... They have the richest robes up yonder. They will have some of the loveliest fashions. They say you know that the Britishers get all their fashions from Paris and that the Frenchmen get theirs from the devil. If that is so, it accounts for their ugliness. In the heavenly city, everybody will be dressed beautifully.

"God.....hath rewarded their constancy with Paradise and silken robes...and vessels of silver and gold shall be borne round among them, flagons whose measure themselves shall mete.... Their clothing, green silk robes and rich brocade; with silver bracelets shall they be adorned.This shall be your recompense. (Sura 76).

"But the pious shall be in a secure place amid gardens and fountains clothed in silk and richest robes. (Sura 44).

If this is the best that the General can offer to thoughtful Buddhists in exchange for the moral stimulus and ennobling concept of human evolution under the guidance of karma leading to the sublime ideal of Nirvana, the follower of the Buddha who should exchange his religion for that of the Salvation Army would be guilty of supreme folly. Truly the emotionalism of the Army's propoganda appeals only to the most ignorant and least thoughtful among the followers of the ancient Oriental faiths.

WHAT CAN I DO FOR THE T. S. ?

THIS first pre-supposes that there is a willing heart asking the question "What can I do for the T. S. ?" and the answer comes,— "As one prepares himself for service so will he be used." This answer is to each individual, it is not limited by poverty or riches, any one who is willing can enter the service and according to the preparation so will be the measure of usefulness: if only a little is made only a little can be used. That stands to reason and common sense, therefore use all means of obtaining knowledge, that you may be the better able to feed the hungry, for there are many who are empty and void, conscious of something lacking, they know not what, till Theosophy comes along, and then they recognize that this supplies their needs. Knowledge is given to you not for the self alone, but that you may pass it on to such as are needing it. We should aspire to become learned that we may have the more to pass on, and the more perfect we become in that knowledge the more we shall be able to utilize it.

Then the question is sometimes asked, "How am I to prepare myself?" First of all by gaining a rough outline of the subject, as comprehensive as you can make it. Secondly, by studying it according to the special quality or trend of your own nature, *i.e.*, you naturally take more readily to certain aspects of the system—it may be ethical, scientific or philosophical—from that special aspect in which you delight you can learn a great deal more and talk about it with greater freedom. Working by analogy along your own lines you are enabled to gather in

a great deal which at first sight appeared outside of them. All convergent lines tend to a given centre: they may appear very different at their starting points but they all tend to the One Divine Wisdom. Out of the abundance of the heart the mouth speaketh; wise or foolish, the man seeks to pass it on. It must have been an occultist of the olden time that first gave utterance to this saying. It is not intellectuality, mere brain knowledge, that causes the mouth to speak; the heart is usually moved by love, therefore it gives freely; the head wants to know how much it is to be paid—for its reasons—and keeps silence till the price is settled, whatever it may be, not necessarily current coin of the realm. Therefore when one has prepared himself for service, out of the abundance of his heart he speaketh, for some one has come along who has need of that which he has to give. Who has brought these two together? Chance did you say? Yes, that same chance that brings a universe into being. Yes, the same chance that brings forth every manifestation of life and leads on to the unfoldment of every latent power contained therein. In the domain of law there is no such thing as chance or blind force or the meeting of fortuitous atoms, but everything takes place under the guidance of mighty intelligences, architects and builders visible and invisible. The visible are mankind. Man has done much by cultivation and selection to improve and develop the beauty of flowers and the size and qualities of fruits and vegetables and he has also done good work in the animal kingdom in improving the domestic animals. So that when the man begins to prepare himself for service he is seen and the watcher brings some one along who is in need. What happens? The one who is preparing himself finds that he has not half enough ready for the other hungry soul and he sets to work to learn and understand more, that he may have more food to supply him with, the next time he comes along.

What is the result to the giver? He gave all that he had; he opened his mouth and it was filled, for he gathered in much more than he had before. In the very act of giving he increased his store. Speaking from the heart, unknowingly, he opened up communication with the universal consciousness, and his eyes were opened.

There is another method by which you can help the T. S. Buy books and lend them; try and find the trend of thought of the one you wish to help, so that you may arouse his interest. It is not wise to lend books indiscriminately, for some books will not supply his need; in that case you may actually repel instead of helping on. You may reach some through their curiosity—others through the poetical side of their nature; some others may be reached through scientific ideas and aspects; any way try and do your best to interest them. It means some considerable trouble you may say. Of course it does. If a thing is worth doing it is worth doing well, and if you want a thing done well do it yourself, and when the book is returned try and ascertain how the reader has liked it; get him to state the difficulties as to the questions discussed, and try to explain them according to your light, and if

you are not certain, you can say, you *think* so and so. If you are at all *anxious* to be a light-bearer the light will flow through you. Some people say, "Lend books! Oh dear, no; they cost too much money. I take care of mine. You won't find *me* lending them." There is no compulsion, my friend, but I can tell you you are robbing yourself of a great satisfaction—the satisfaction of knowing that the loan of that book brought this and that one into the T. S. They forget that it is written, "Freely give for freely ye have received;" and again, "Naked you came into the world and naked you go out for you can take nothing with you." It is by the lending of books that the greatest impetus to the work has been given. Most of my co-workers were aroused first of all by books, lent long before any branch of the T. S. was formed in the district. Another thing book lending has done, it has led to the arousing of public opinion. Some "Theosophical Siftings" were lent to a *good* young man. He took them to the Y. M. C. A. for their opinion, and then we found out we had woke up the opposition, for here was a good old missionary who had spent many years trying to convert the Buddhists, and instantly we were denounced as devil dancers and other sweet things of like nature, and what was the result? Our fighting nature was aroused and we overhauled our armoury, discovered our weak points and learnt that there was such a thing as Theosophy, and it became a real living power, and that which sought to crush us became our foundation.

Another thing is, the power of silent thought. Follow up your outward and visible work with silent thought. You have sowed the seed, water it with blessed thoughts.

There is purity of thought which leads to purity of word and on to purity of action. Our thoughts are wonderful factors in aiding or hindering evolution and we as Theosophists cannot be too careful of their purity, for our thoughts ought to be much more powerful than thoughts of the majority of those around us. Now I don't wish you to suppose there is any Egoism in this assertion; it is simply an outcome of law. Knowledge is power and the knowledge of nature and of nature's laws that lies within the reach of most members of the T. S., if they will but apply it, will tend to make their thoughts very powerful for good or for evil. This is why purity of life is made such a *sine qua non* for all of those who are at all desirous of treading the path. Such should be free from evil and guile of all kind, for without this purity one cannot make much progress; its absence becomes a barrier to the good of the individual. Cast out and repudiate all impure thoughts and send forth good thoughts to take their place whenever they slip in or on the field of consciousness. Watch and guard very carefully every avenue whereby they can enter and soil the soul. Purity of soul is one of the best defences any one can possibly possess. It acts continually as a check to all astral glamour and deception. Do not attempt to fight a rogue with his own tools. Keep to your own purity; you will need no other defence; he knows nothing about that

and it foils him. The same thing applies to other planes of being beyond the physical where the temptations are finer, where things having the appearance of good contain the germs of evil. So, whatever you do, seek to purify your thoughts, for you are at present not beyond the reach of impurities which continually tend to mar the soul's lustre and cause distortion in all its reflections. It is a mirror that needs to be kept continually polished so that no impurity may be allowed to settle thereon and mar its usefulness.

C. W. SANDERS.

ASOKA-SANDRACOTTUS.

INTRODUCTION.

SOME Orientalists, from Sir William Jones in the last century to Professor Max Müller at the present time, have assumed that the Sandracottus who defeated Seleucus Nicator in about 310 B.C., was the same Chandragupta who, according to the Buddhistic and Jaina chronicles, founded the Maurya dynasty in 163 A.B. and 155 A.V. (380 and 372 B.C.). But since this assumption involves a difficulty of about 66 years, they have—I should say rather arbitrarily—reduced the date of the Buddha's *Parinirvāna* (death) from 543 to 477 B.C. But other Orientalists do not agree with them;—each arriving at results, varying with all others. Thus Professor Westergaard says 368; Professor Kern 380; Rhys Davids, 412; A. F. Carter 483, B.C. See Tabular Statement given below:—

Events.	Traditional dates, B.C.		Dates according to				
	Buddhistic.	Jaina.	Max Müller.	Westergaard.	Kern.	Senart.	B. Davids
Buddha's death ...	— 543	„	— 477 —	— 370	370 or 380	—	412
Mahavira ...	—	527	—	—	—	—	—
Nanda	} — 463	467	—	—	—	—	—
Kalasoka							
Vaisali Council ...	— 443	„	— 377 —	—	—	—	—
Chandragupta ...	— 380	372	— 315 —	— 320 —	322	— 325	—
Asoka ...	— 325	„	— 250 —	— 268 —	— 270	— 273	—
Samprati ...	288 or 202	292	—	—	—	—	—

And so a sea of confusion has been created after rejecting the simple and traditional era of Sākya Singha. I was therefore bewildered and

met with a great deal of difficulty in arranging and reconciling the historical facts that I gathered while writing my final report on the late excavations on the sites of the Ancient Pataliputra.

This difficulty induced me to study on my own lines and to find out who was really the Sandracottus of the Greeks. First I checked the Buddhistic chronology of Burmah with that of Ceylon, and the dynastic with that of the patriarchs; and then again I compared these with the Jaina dates of the three kings, Nanda, Chandragupta, and Samprati, and the Jaina patriarchs. In this way I found a remarkable agreement between all of them. Taking for granted the year 543 B.C. as the starting date of the *Parinirvāna*, I noted 214 A.B. (Anno Buddhæ) from the Southern (Ceylonese), and 234 from the Northern (Tibetan) source (Rockhill's "Life of Buddha," p. 133), as the year when Bindusār died and Asoka usurped the throne of Pataliputra. Since the difference of 20 years is explained away by noting the fact that the Northern Buddhists calculate from Buddha's *Nirvana* and not *Parinirvāna*, which occurred 20 or rather 21 years afterwards, I came to know that there is no actual difference between the Northern and the Southern dates as regards the death of the Buddha.

THE DATE OF THE BUDDHA.

But before I discuss in detail the period of Asoka the Great, the date of Gautama Buddha himself needs to be looked at afresh. Bishop Bigandet, in his *Life of the saint*, from the Burmese source ("Legend of Gaudama," Vol. II., pp. 71—73), records the following dates of Sākya Singha, in an era,—which was commenced by Anjanga, king of Dewaha, on Sunday, New Moon, in the month of Tabaong (March), when 8,640 years, known as Kaudza (Vol. I., p. 13, Vol. I., p. 13), expired :—

(1) Conception on the full moon of July—August,—Uttarathon in 67, Anjana Era. (Mouth Aisala = Ashāra. Uttarathon, — S. Hardy). —(15th Sukla Paksha, Pushya constellation; "Lalita Vistāra.") = 30th night of the month of Uttarashara, which is the 15th day of the 5th Chinese month, according to the Mahasthavira school. The other schools fix it on 23rd day of the month, which is the 8th of the 5th Chinese month. (Beal's "Western World," Vol. II., p. 15, and *Life*, p. 95.)

(2) Birth,—in 68 (48—Tibetan). Friday, Withaka, waxing moon of May (Tuesday, full moon, Wesak, Nakat Wisa. S. Hardy) 8th day of the 2nd half of Vaisākha, which corresponds with the 8th day of the 3rd month (Chinese). The Schaviras say 15th of the 2nd half of the same month, corresponding with the 15th of the 3rd month with the Chinese. (Beal's "Records of the Western World," Vol. II., p. 24.)

(3) Great Renunciation, in 97 A.E., Monday, full moon of July, Uttarathon :—(full moon, Aisala, Uttarāsala. S. Hardy. Pushya constellation; "Lalita Vistāra)."

(4) Attainment of Buddhahood, 103 A.E., Wednesday, full moon of Katsou (Withaka).

(5) Nirvana—(127 A.E. = 563 B.C., "Five Years of Theosophy)."

(6) Parinirvana (death), 148 A.E., Tuesday, full moon of Katsou = Parinirvāna according to general tradition occurred on 15th of the 2nd half of Vaisakha = 15th of 3rd month with us. But the Sarvāstivādins say, the 8th of the 2nd half of Kartika = 8th of the 9th month with us. Different schools calculate variously from the date of Buddha; some say 1,200 years and more; others 1,300 and more; others, 1,500 and more; others more than 900 but less than 1,000 years have passed. (Beal's "Western World," Vol. II. p. 33.)

The Sinhalese chronicles add, that the Buddha died in the year and day when Vijaya, exiled by his father, Raja Singhavahu (who was miraculously connected with the Kings of Banga and Kalinga), from Lala, a small kingdom on the Gandaki river, landed in Ceylon. (Max Müller "Sanskrit Literature," p. 268.) Calculating from the reigns of his successors, we find, that the landing took place, 382 years before Dushtagamini, who began to reign in 161 B.C., that is, in 543 A.B.

From the Tibetan source, Ksoma Korosi compiled in his Chronological Tables, fourteen dates from 2422 to 546 or 544 B.C., "Tibetan Grammar," pp. 199—201, of which the anterior dates evidently refer to the past Buddhas, according to the view of Professor Daucker, the author of the "History of Antiquity." Of these dates, two, namely, 576 and 546 B.C., which should be corrected to 564 and 543, appear to belong to Gautama's Nirvana and Parinirvāna.

The Tibetans say that Tathāgata attained Parinirvāna, that is to say, absolute Nirvana, or physically died, in 2565 of the Kaliyuga, according to Souramana. The Lamas also record a prophecy by Buddha, that 1000 years after his Nirvana (not death,) his religion would reach the north, "A thousand years after his death, (Nirvana ?) his doctrines would reach the northern countries." Lassen "Indian Antiquities," ii., p. 58, Max Müller's "Sanskrit Literature," p. 264, which the Chinese evidently misread and misapplied to their own country. Since Buddhism first appeared in China in 62 A.D., they at once concluded that their Fo (Buddha) must have died in the ninth or tenth century before, which is quite wrong. Fa Hian, while in Ceylon, heard that the Buddha died 1497 years before, which is not correct. The Chinese copyist must have made a gross mistake by substituting what he heard in China itself. (Legge's "Fa Hian," p. 105.) Though this great error was subsequently corrected in some of the temple records, it was perpetuated by a great many others, especially in those books accessible to the public. For the North should be understood to mean Tibet only, (and not China),—where Arhat Kāsyapa of the Maurya family, leaving Pancha—Kukkutarama, near Pātaliputra—in 683 of the Chinese (Tzina) era (439 A.D.) which is said to have commenced in 296 A.B., reached and built the first Buddhistic monastery on the great lake of Bod-yul

seven years after. ("Five Years of Theosophy.") Rockbill in his "Life of the Buddha," records that about that time, five monks, most probably of Kasyapa's party from Magadha, presented and explained some relics to King Lhathohori at Ambu. Now 1000 years before 436 A.D., when the prophecy was presumably recorded from the memory of the actual numbers of years elapsed, is 564 B.C., which is the exact year when Sâkyâ Singha attained Nirvana, not Parinirvâna (death), which latter event happened 21 years after, that is, 543 B.C.

In compiling a catalogue of Buddhistic scriptures in 664 A.D., a contemporary of Hiouen Tsiang, whose name is not given, recorded a tradition, handed down from teacher to pupil, that Upali worshipped the manuscripts of the Vinaya and added a dot every year. This practice was continued by his successors, till it was brought to and translated in Canton by Saugha-bhadra in the year *yun-min* period, the cycle Kogo, that is, 490 A.D., when the dots numbered 975. Calculating the old dots in 543 A.D., the expired years were found to be 1028; and in 597, the number of years expired since the Nirvana was 1082. On this, the Chinese writer expresses surprise that he is so near Buddha's death, which the Chinese authors generally hold as occurring in about 1060 B.C. Relying on these dots, Professor Max Müller, in *Indian Antiquary* for May 1884, tries to strengthen his theory of 477 B.C., though the total number takes us up to 485 B.C. But these dots rather confirm my point of 543 B.C. as the true date; for some years must have expired without the annual worship and the addition of the dots. The probability is more on the side of omission and not extra addition of dots, when we take into consideration accidents and chances of forgetfulness, that modify all human actions. This shows on what a weak stick the Professor leans for support.

The chronicles, preserved in Siam, where Buddhism was introduced in 529 B.C., according to Finlayson, *Oriental Magazine* for 1825, give the commencement of the Nirvana era in 544 B.C., just as is affirmed by the Burmese, and the Rajguru of Assam, who adds that the Buddha died in the 18th (18th) year of Ajatasatru's reign and 196 (162) years before Chandragupta. The Peguan and the Chinese also give a date 638 B.C. quoted by Klaproth, which is wrong by about 15 years, as the year of the birth of the Buddha. See "Prinsep's Antiquities," Vol II., p. 165.

It is a well-known fact that Mahavira, the 24th Tirthankara of the Jains, was a contemporary of the Buddha. The date of Mahavira's death is proved to be 527 B.C., by the independent records of the Svetamvaras and the Digamvaras, by the list and dates of the Sthaviras and the five historical dates of Nanda, Chandragupta, Samprati, Vikramaditya, and Salivahana. Nanda began to reign in 60 A.V.; Chandragupta in 155; Samprati in 235; while Vikramaditya, who established the Samvat era in 57 B.C., commences his reign in 470 A.V. Rajavali-Kathe records that Salivahana by his knowledge of astro-

nomy, instituted his own era at Ujjaini, from the year Rudirodzari, in 605 A. V. (= 78 A. D.). The date of Gandama's attainment of Buddhahood must therefore be anterior to the year 527 B. C. The Buddha visited Nalanda, when Niganthanatha (Gautiputra), losing his rich disciple Upali, retired to Pava, where he died. S. Hardy's "Manual of Buddhism," p. 266-271.

In Burmah and Ceylon, the Parinirvâna era is still in currency, especially in ecclesiastical documents. In 623 A. B., that is, 79 A. D. (Sâka era), the Prome epoch was established by King Samandri. Then the present vulgar era used throughout Ava, was established by Pappachan-ra-han in the religious year of 1183. Of this vulgar era, 1183 years had expired when Ava was rebuilt. Bishop Bigandet, in his "Life of Gandama," mentions two historical eras, in relation to the religions one. One lasted 1,362 years, of which the last year corresponded with 1156 A. D. and the other was broken into two smaller eras, succeeding each other, of which the latter exists to-day. The first, which, like the Sâka era, began in 79 A. D. lasted 562 years.* In the Burmese chronological list, given in Prinsep's "Useful Tables," Vol. II., p. 291-3, the sacred era of the Buddha's Parinirvâna is shown as commencing from 543 B. C., which date is sustained by other calculations. Therein is mentioned a son of Bindusara (187 A. B.), Twattaram, becoming king of Prome in 171 (? 191) A. B., who appears to keep a trustworthy position in the dynastic list of kings, in relation to those of Magadha.

From the Anno Buddhæ, now current in Ceylon, Burmah, and Siam, we find that

A. B.	A. D.	
623	= 79	= 1 Prome epoch.
1183	= 639	= 561 do
<hr/>		= 1 Vulgar epoch.
2143	= 1600	= 262 Burmese and Assamese Vulgar era.
<hr/>		= 1657 Samvat.
<hr/>		= 4701 Kaliyuga.

1898 A. D. corresponds with 2441 A. B.; which shows that the Buddhists of the Southern School calculated the Parinirvâna-era from B. C. 543. The Tibetans possess certain dates, as 564 B. C., for the Nirvana, and 543 for the Parinirvâna, which were erroneously quoted by Kooma Korosi as 576 and 546, and which strengthen the initial date of the sacred era of the southern sect. Besides, two dates in Kaliyuga, as, 2544 and 2565, according to *Souramana* (solar calculation), for the two events abovementioned, have been found in the Tibetan scriptures. Now since a solar year (*Souramana*) consists of 365 days, 15 gha. 31 vi. and a *Barhaspatya-mana* (Jupiter's), which appears to have been current in Magadha, the difference of six years is easily explained away by the excess of the solar year of 4 days, 4 gha. 32 vip.; that is to say, Buddha attained Nirvana in 2550, and Parinirvâna, in 2571, *Barhaspatya*, or

ordinary Kaliyuga, which two figures, in the Christian Era, are easily converted to 564 and 543 B.C. thus :—

<p>Nirvana. 3,102 B. C. <hr style="width: 50%; margin: 0 auto;"/>2,544</p> <p style="text-align: center;">558 <hr style="width: 50%; margin: 0 auto;"/>564</p> <p style="text-align: center;">6 years, therefore 2,544 <i>Soura</i> = 2,550 <i>Barhas-</i> <i>patya</i>.</p>		<p>Parinirvāna. 3,102 B.C. <hr style="width: 50%; margin: 0 auto;"/>2,565</p> <p style="text-align: center;">537 <hr style="width: 50%; margin: 0 auto;"/>543</p> <p style="text-align: center;">6 years difference 2,565 Solar years = 2,571 <i>Barhaspatya</i>.</p>
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General Cunningham adjusted the Parinirvāna era to 477 B.C., from what appears to be an erroneous calculation of the Gaya Inscription, which records "Bhagavate Parinirvrite Samvat 1819, (? 1813) Kartikebadhi, Budhi," that is, "in the year 1819 of the emancipation of Bhagavata, on Wednesday, the first day of the waxing moon of Kartik." Archaeological Report, Vol. I., pp. 1-3.

In applying the mean year as implied in the inscription, by which he found it to be the 17th September 1342, he forgot, as pointed out by Pundit T. Subba Rao of Madras in "Five Years of Theosophy," that it was the *Barhaspatya mana* (Jupiter's measure), which was used in Magadha by the Pali writers of old. There were three methods of astronomical calculations, known as *Souramana*, *Chandramana*, and *Barhaspatya-mana*, literally the measures or scale by the sun, moon, and Jupiter (Vrihaspati). The days of the solar and Vrihaspati's years are given above, the lunar being 360 days only.

Now 1819 years, according to the Jupiter's scale, are equivalent to 1798 nearly, according to the *Souramana*, which figure, added to 2565, the Parinirvāna date, yield 4363 or, more correctly, 4362 Kaliyuga, when the inscription was written. Calculating, according to *Surya-siddhanta*, a well-known treatise on Hindu astronomy, the number of days from the beginning of Kaliyuga to the midnight on the 15th of the waning moon of Aswina in that Soura year, the total number of days is found to be 1,593,072. Dividing this number by 7, the number of days in the week, we get the remainder as 5. As Kaliyuga commenced with Friday, 18th February, 3102 B.C., the 5th day from Friday was Tuesday, on the 15th Sukla of Aswina. The next day was therefore Wednesday, that fell on the first of Krishnapaksha, Badi—vulgarly, the black fortnight—when the month of Kartika commenced. The error into which General Cunningham fell, and which has clogged the Buddhistic chronology throughout the learned world, is now removed; and the traditional chronology is vindicated by the two Kaliyuga dates from the Tibetan source and by the Gaya inscription, the Jaina chronicles having shown the way to find the Buddha's age before 527 B.C., when Mahavira died.

Here I may remark that in the Introduction to his *Corpus Inscriptionem*, the General altered the figures of 1819 to 1813, a difference of six years. But still he did not check his former calculation by which he tried to prove by the day of Wednesday, that 477 B.C. must be the date of the Buddha's death. In the *Indian Antiquary* for December 1881, Pandit Bhagwan Lal Indraji, in publishing and translating the Gaya inscription of 1813, Parinirvāna era, infers that, since the inscription was engraved on stone in 1182 A.D., Buddha's date must be 632 B.C., which nearly confirms the Began and Burmese tradition of 638 B.C.

There is a date given in "Karanda-Vyūha" Books of the East, Vol. X., p. 36, footnote, and p. 96, as Buddha's prophecy of some event 300 years after his death. The event being not known, we cannot check it. But the date of Upagupta's initiation in 100 A.B. proves Buddha's Parinirvāna to have occurred in 543 B.C. *Asoka Vadana* says that Buddha prophesied that "700 years after my Nirvana, Upagupta Bhikshu will be born," or initiated. (*Mama nirvrtim arabhya sata-varseagata upagupto name bhikshur utpatsyati.*)

P. C. MUKHERJI.

RECURRENCE.*

THERE appears to be a law in nature, the chief expression of which is to be found in rhythm, in regularity. On every hand we see and feel it. There is a duality in nature; that is, not a duality of principle, but a duality of expression, a relativity. We know that everything has its opposite, that there must be balance or equilibrium; that one implies many, that unity implies diversity; that the abstract implies the concrete; the subjective, the objective. We find pairs of opposites, here and there, then and now, above and below, heat and cold, good and evil, &c.; for every positive aspect you have a negative, being but different ways of looking at the same thing, a demonstration that everything is relative, a proof of the impermanence of the visible side of nature.

There are many instances in which we have this duality expressing itself recurrently; in some cases the duality expanding as, in the case of the seasons of the year, we have the recurrent periods of activity and repose expanding into periods of birth, growth, decay and death, known as spring, summer, autumn and winter; again in the case of the moon, its appearance is marked by four definite periods or phases, but the appearance itself is followed by its disappearance.

This regularity in the movements of the moon has its effect on our own lives, in the recurring weeks and months, just as the movement of our globe has its effect in the recurring years.

We find also there is a regularity in the movements of the planets,

* (Read before the Auckland Branch of the Theosophical Society).

and in some cases even of comets. There is some analogy between recurrence, as in these examples, and in revolution, the revolving globes coming always into the same positions again, as there is a connection between the shape of the globes and their motions in space. So many things are circular and revolve in circles.

Further,—we have the ebb and flow of the tide as an example of appearance and disappearance, the inspiration and expiration of the breath, the re-appearing leaves and plants in spring—nature is full of such examples. The theory of re-incarnation is based on this natural principle of re-appearance, the rest of sleep and the activity of the waking hours being a representation on a small scale of the changes of life and death.

It is therefore reasonable to expect that a law that holds good on the material plane, will be found to be in existence on other planes, the mental plane for instance; and that the thoughts and ideas, the devices and inventions of mankind should have a tendency to recur and repeat themselves; and the following examples will show that such is the case, that indeed "there is nothing new under the sun," and that many of our modern ideas are but old ones re-appearing in accordance with this natural law.

Take the case of electricity and magnetism. Six centuries B.C., Thales is said to have discovered the electric properties of amber, and it is from the Greek name of amber, *elektron*, that our word electricity is derived. But it is supposed that it is only in modern days that the uses of electricity have been discovered—and certainly many wonderful things have been found out with regard to this force, though the nature of it is perhaps not yet understood. For all that, research shows that the properties and uses of electricity were understood long ago; in fact, that they were known far back in pre-historic times, and that the knowledge has recurred from time to time. They were known for instance in the mysteries,* in the earliest mysteries recorded in history, those of Samothrace. We are told by ancient writers that these mysteries originated centuries and probably thousands of years before the historical period, so that the knowledge and use of electricity in the present day is simply a recurrence. To go more into particulars, it is said that at a period far anterior to the siege of Troy † the learned priests of the sanctuaries were thoroughly acquainted with the polarity of electricity, that they used lightning conductors, that they could instantly communicate from one end of the country to the other; and it is also said that one of the Cleopatras sent news by a wire to all the cities from Heliopolis to Elephantine on the Upper Nile. ‡

Gunpowder, a European invention, is now known to have been in use in China centuries before our era; § and it is said to have been

* "Isis Unveiled," p. 234, quoting Ennemoser and Schweigger.

† Isis, I., p. 235.

‡ Isis, I. 127, quoting Raudolp's "Pre-Adamite Man," p. 48.

§ Isis, I., p. 241.

known to Moses,* who used it on several occasions to coerce the rebellious children of Israel, notably in the case of Korah, Dathan and Abiram, who were swallowed up by the earth opening underneath them.

The art of printing is another modern discovery. Yet there are Chinese books printed from movable wooden types and some of these are known to be of the greatest antiquity; and it is said † that the types were perfected and old ones abandoned contemporaneously with the earliest records of Buddhistic lamaism in Tibet. They must therefore have existed in China before the Christian era. So that again we have the recurrence of an old invention.

Again many of our modern discoveries are found to have been known in Egypt. Speaking of harps found in a tomb at Thebes, Bruce remarks:

“They overturn all accounts hitherto given of the earliest state of music and musical instruments in the East, and are altogether in their form, ornaments and compass, an incontestable proof that geometry, drawing, mechanics and music were at their greatest perfection when these were made, and that the period from which we date the invention of these arts was only the beginning of the era of their restoration.” ‡

Thus the manufacture of all kinds of glass was carried on in Egypt,§ and glass was also made in China.|| And many of our modern surgical discoveries are found to have been known in ancient Egypt. The discovery of the circulation of the blood was anticipated,** as Plato was well aware that “blood was a fluid in constant motion.”

Professor Draper says,†† “The convex lens found at Nimroud shows that the ancients were not unacquainted with magnifying instruments,” and there are many proofs that they were well acquainted with optics, and possessed magnifying glasses, microscopes, and also telescopes. Pliny says that Nero had a ring with a small glass in it through which he watched the performance of the gladiators at a distance,‡‡ and we also read that a great mirror was placed in the light-house of the Alexandrian port, for the purpose of discovering vessels at a distance at sea.§§

“In the Museum of Alexandria there was a machine invented by Hero, the mathematician, a little more than 100 B.C. It revolved by the agency of steam, and was of the form that we should now call a reaction engine.”||| So that the modern discovery is once more an example of recurring ideas.

* Donnelly's “Atlantis.”

† *Isis*, I., p. 513.

‡ *Isis*, I., p. 544.

§ *Isis*, p. 543.

|| *Isis*, p. 537.

** Jowett's “Dialogues of Plato” quoted in *Isis*, I., p. 237.

†† “Conflict between Science and Religion,” p. 14; *Isis* I., p. 240.

‡‡ *Isis*, I., p. 240.

§§ *Isis*, I., p. 528.

||| “Conflict between Science and Religion,” p. 311; *Isis* I., p. 241.

Stevens, in his work on the East asserts that he found railroads in Upper Egypt whose grooves were coated with iron.*

The Egyptians had even circumnavigated the globe.†

The modern theory of Evolution is another example of the recurrence of an old idea. About 600 B.C., Anaximander wrote a philosophical treatise,‡ its main thesis being the determination of a primal substance or principle into forms which give way to other forms. His theory was that the earth was fluid, and through the co-operation of heat and moisture organic life originated, passing successively into higher and higher forms. All land animals were primarily marine organisations, becoming modified, and gradually assuming their present characters as the conditions of their environment changed. As the earth began to dry, the forms gave place, among those inhabiting the dry portion of its surface, to members more adapted to life under the new conditions. The development from pre-existent forms applied no less to man than to other animals. The writer from whom I am quoting says, "There is little doubt that Anaximander was a speculative genius of the first order. He constructed a coherent system containing one of the most remarkable anticipations of the great cosmological truth of modern times which history can offer. The wonderful guess of Anaximander on the subject of Evolution must ever maintain his name as memorable in the annals of human thought. His forecast has slept for two thousand years. It first began to awaken at the end of the last century, and when in the fulness of time it burst into that richness of life which has so profoundly influenced the thought of our age, it was no longer on the shores of the Ægean, but in the little village of Down in Kent." This is a very fine example of modern inability to perceive a missing link; as an understanding of evolution is to be perceived in Plato's works, not perhaps in detail, but still it is there, with many other anticipations of modern theories.§ In all probability Anaximander's theory is not a "wonderful guess," and in any case it shows that Darwin's is merely a recurring idea, like so many others.

But this theory of evolution goes farther back than Anaximander. It was known to the builders of the Pyramids, these being perhaps symbols of the working of evolutionary law.|| Taking the apex as the first differentiation from primal substance, we find it gradually spreading and widening until it reaches the greatest differentiation, represented by the base, from which you must start again upon the other phase of evolution, the return of all things once more into primal substance. It would seem that Anaximander understood the working of natural law better than Darwin, for he stated in his thesis that all things returned again to primal substance or principle; but where does Darwin lead us to?

* Isis, I., p. 528.

† Isis, I., p. 542.

‡ Bar's "History of Philosophy," Bohn's Library.

§ Isis, I., p. 236.

|| Isis, I., p. 154.

Again, this law was known among the Chaldeans; it is to be found in allegory and legend, and it is symbolised on the walls of certain temples in India.*

There is more than the theory of Evolution to be found in Plato's works, if analysed carefully. The "Timæus" alone,† it is stated, will be found to contain the germs of every new discovery. This is a sweeping assertion, but it is said that the Platonic philosophy embraced the evolution of worlds and species, the correlation of forces and energy, the transmutation of material form, the indestructibility of matter, all modern theories. Plato knew of the law of gravitation, and probably understood the real nature of it better than our scientists do.

Professor Jowett speaking of "the physical philosophy of the ancients as a whole," gives them the following credit:—

1. That the nebular theory was the received belief of the early Physicians. (Therefore the modern discovery is but a re-discovery.)

2. The development of animals from amphibians, and man from animals.‡

3. That even by Philolans and the early Pythagoreans the earth was held to be a body like the other stars revolving in space. In this connection it is said that the temple of Vesta was built in a round form, to represent the figure of the Earth, for by Vesta they meant the Earth, and "the Earth they suppose to be not without motion, nor situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable, nor principal parts of the great machine." § It appears therefore that the Pythagoreans anticipated Copernicus and Galileo, and they again but asserted an astronomical doctrine that prevailed in India at the remotest antiquity.

4. The ancients "thought that there was a sex in plants as well as in animals."

5. "The annihilation of matter was denied by them and held to be a transformation only." ||

Yet the discoveries of the indestructibility of matter, and force correlation are counted as achievements of this century. The latter was said by a President of the British Association to be the most important discovery of the present century. Yet apparently it was only a re-discovery. Its origin is lost in prehistoric times. It can be discovered in the Vedas,** and it can be found in the philosophy of a man of the eighth century A.D., in the works of Erigena. These can hardly all be coincidences.

* Isis, I., p. 154.

† Isis, I., p. 236.

‡ Anaximenes.

§ Isis, I., p. 169, quoting Langhorne's Plutarch: "Diogenes of Halicarnassus."

|| Isis, I., p. 238, quoting from Jowett: Introduction to the "Timæus," vol. II., p. 508.

** Isis, I., p. 242, examples.

In connection with the modern theories regarding force correlations, is "another principle, which states that known natural process is exactly reversible, and that if we transform mechanical energy into heat for instance, we can never pass back and obtain from the heat produced precisely the same amount of mechanical energy with which we commenced. Whatever attempt is made to transform and re-transform energy by an imperfect process, and no known process is perfect, part of the energy is necessarily transformed into heat, and is dissipated so as to be incapable of further useful transformation. It therefore follows that as energy is in a constant state of transformation, there is a constant state of degradation of energy going on, a process by which energy constantly approaches the unavailable form of universally diffused heat; and this will go on until the whole of the energy of the universe has taken that final form." * This "constant state of transformation" is almost exactly similar to the ideas of another ancient philosopher. Heraclites † had for his cardinal doctrine, "all things flow," an aphorism for the great principle of "becoming," of the identity in contradiction of all things. Every thing is and is not at the same time, it exists only in transition, our modern "constant state of transformation." Again Heraclites affirmed that the ultimate essence of the real was "fire." From fire all things come, and into fire they must return. This sounds rather similar to "universally diffused heat," and that again might resemble, or be analogous to Anaximander's "primal substance or principle," into which all things return. The modern theory is again an example of recurrence.

Demokritus and others wrote on the nature of atoms many years B.C. The Hindu philosophical system, the Vaiseshika, of Kanada, contains a definite cosmology of atomic character, the resemblance of which to the Greek atomism, and even to modern science, is very striking. † The atomic theory ‡ came to the front once more in the beginning of the 17th century, being strenuously maintained by Gassendi, a French philosopher and mathematician, and from his writing Descartes formulated theories, and by them Newton was influenced. Then the atomic theory of chemical action was formulated by Dalton in 1808, and from that all the present day ideas have sprung. Dalton supposed that the atoms of bodies are spherical, and the very latest investigations show that the ultimate physical atom is spherical and in a state of constant revolution. § So that we have recurrence and revolution on every hand.

It is very interesting to notice in the Bible, a recognition of this idea of recurrence. We find in Ecclesiastes, || "One generation passeth away and another cometh." "The wind goeth towards the South, and turneth about unto the North; it whirleth about continually and the

* Blackie's Modern Cyclopædia, vol. III., p. 381.

† Bax's "History of Philosophy."

‡ Blackie's Cyclopædia, vol. I., p. 292.

§ Mrs. Besant in *Lucifer*, vol. XVII., p. 211.

|| Ecc., I., 4, 6, 7, 9, 10, 11.

wind returneth again according to his circuits." "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again."

We see here a foreshadowing again of several modern scientific theories—and so we have to consider Ecclesiastes justified in saying, "The thing that hath been, it is that which shall be, and that which is done, is that which shall be done, and there is no new thing under the sun. Is there anything of which it may be said, 'See this is new?' it hath been already of old time, which was before us. There is no remembrance of former things."*

So very many of our modern discoveries and scientific ideas are recurrences, as they were known to the ancient Greeks, and others, and with them again they were recurrences, as they were apparently known to the Egyptians and to the Hindus.

The theory of Re-incarnation, itself an example of recurrence, is another, and a very apt illustration of this tendency of ideas to recur. Once more we have to look to the East for the source of this theory;† "the great historical religions of the East included the teaching of Re-incarnation as a fundamental tenet. In India, and in Egypt it was at the root of Ethics." "The philosophical gnostics and the Neo-Platonists" in the early centuries of this era "held it is as an integral part of their doctrine." It dropped out of the European mind, the popular mind, during the Dark Ages; not wholly, as we find it advocated even then; every now and then it was brought forward by individual thinkers, Erigina, Giordano Bruno, Paracelsus, &c., and during the last hundred years—as in the case of physical evolution—it has from time to time flashed through the minds of some of the great thinkers of the West, Leibnitz, Kant, Hegel, Fichte, Schelling, Schopenhauer, and through them the idea became somewhat familiar to the more thoughtful students of the mysteries of life and evolution.

And lately it is interesting to note that it is gaining ground and is no longer regarded by educated people as absurd, and is gradually assuming the position of a possible hypothesis, to be considered on its merits, on its power of explaining puzzling and apparently unrelated phenomena.

We know that within historic times nations have grown, and in course of time have perished. We are told of ancient continents containing numerous races, with all the arts and appliances of an advanced civilization †: the continents have gone and fresh ones have taken their places, with fresh peoples, with recurring ideas and arts and sciences, varying perhaps in detail and in application, but with the same underlying principles. As it is with races and forms of civilization, so it is with single ideas and inventions: so it is with systems of thought. Systems

* Mrs. Besant's *Mannual*, "Re-incarnation," pp. 7 to 8, *et seq.* and quoting E. D. Walker, pp. 65, 66.

† Donnelly's "Atlantis"; "Secret Doctrine," &c., &c.

of thought are formulated, they have their day and go, and after a time the ideas on which they are founded re-appear and once more have their day. The ancient philosophers of Greece originated systems founded on the teachings of Egypt and of India. Pythagoras taught between 500 and 400 B.C., and we know there was a Neo-Pythagorean movement in the first Century B.C. Better known is the great Neo-Platonic movement some centuries later, "which," quoting again from the writer I have already quoted regarding Anaximander and Darwin, "claimed to be the reconciler not only of philosophical systems, but of the diverse religious cults of the ancient world. It took all philosophies and all religions under its wing. The transformation of philosophy into Theosophy, (the word Theosophy having originated with the Neo-Platonists) is the key-note of the Neo-Platonic movement. This remarkable and unique religio-philosophic movement, by leaving its impress on its great rival and antagonist, Christianity, has indirectly influenced the speculative thought of the ages that have succeeded." This great movement decayed with the decay of the Roman Empire; the establishment of an ignorant theology coincident with the overthrow of civilisation by barbarians left no room for the existence of philosophy combined with religion and combined with science. I quote again, "Night fast closed down upon the ancient world, and Europe sank into the ignorance of the Middle Ages. It is not without a sense of sadness that one can look back at this corpse-like world."

To-day after an interval of more than a thousand years, with the revival of civilization and freedom of thought giving a sense of day having followed night and life having succeeded to death, we find the great theosophic movement once more active; again taking all philosophies and all religions (including Christianity) under its wing. Again we have this revival of Eastern thought, Neo-Pythagorean, Neo-Platonic, Neo-Christian, Buddhistic, Hindu, all combined and synthesised in the new-old teachings of Theosophy; a revival of ancient thought in a form suited to the requirements of the times, with an organization suited to modern ideas. Bringing forward once more old ideas, universal evolution, for instance reincarnation, an expression of this recurrence applied to man; it is a recurrent system, a synthesis of all systems, and marks a forward move in the evolution of the race, that evolution in which recurrence and reincarnation are necessary steps.

F. DAVIDSON.

Theosophy in all Lands.

EUROPE.

LONDON, May 26th, 1899.

The *Chronicle* of the Month has the pleasant duty of recording Mrs. Besant's safe return to England. A considerable number of London members afforded her the usual hearty welcome when the heavily freighted boat-train discharged its crowd of eastern travellers at Charing Cross on the 6th of May. We have no tropical wealth of flowers here to bedeck our welcome travellers, but happy, eager faces and hearty handshakes express a no less cordial greeting although maybe a less picturesque one than our eastern brothers give.

The travellers came just in time to join in the White Lotus Day celebration which took place at the Blavatsky Lodge, on Monday, the 8th instant, and was more fully attended than has been the case on any previous occasion. The platform was almost hidden by fragrant floral decorations and from amid white flowers and green foliage, the portrait of "H. P. B." looked out over a crowded roomful of theosophists assembled to pay a slight formal tribute to the memory of the tireless worker to whose unflinching zeal the boon of priceless knowledge is owed. The number of those present who personally knew "H. P. B." might almost be counted on the fingers, but her work lives after her, and the heartfelt tribute of gratitude eloquently voiced by Mrs. Besant, might be trusted to awaken response in the shape of renewed determination to build the best memorial of her work in individual devotion to the same great cause for which she gave her life and energy. The ceremony which took place a few hours earlier at Adyar, was not forgotten by the speaker, and kindly thought of greeting went forth to H. P. B.'s co-worker and the gathering at her old home on the other side of the world.

The lectures of the month have comprised one on the Planetary Chain, by Mr. Leadbeater, who dealt at great length with a most complicated subject, greatly to the enjoyment of students, and it must be added, much to the mystification of some visitors who had no previous knowledge of theosophical teachings; one on the Riddle of Pythagoras by Miss Pope whose treatment of the same subject at another Lodge has previously been alluded to in these pages; one by Mr. Mead in continuation of his studies of the *Hermes* fragments which will in due course be embodied with much more wealth of detail than it is possible to even suggest in these notes, in the pages of the *Theosophical Review*; and lastly, one by Mr. Keightley who spoke on "Life and Form" dealing with reality (life) as distinct from illusion (form). Mr. Keightley was a welcome visitor after so long an absence. Many of the topics dealt with by Mr. Leadbeater were of extreme interest but it would be impossible to give any kind of digest of so big a subject within the limits of this letter. Most useful to students were the parts of the lecture which helped to clear up one or two of those discrepancies which have been frequently commented upon, between the statements in parts of the "Secret Doctrine" and those of "Esoteric Buddhism." Some of these diffi-

culties appear to have been due to a loose application of terminology in Mme. Blavatsky's work and are therefore capable of being cleared up by the earnest student; others appear to partake of the nature of veritable contradictions, where it can occasionally be seen that the "Secret Doctrine" itself is not in harmony. One of these points is the misunderstanding about the separate and distinct globes of a chain, wherein the earlier teaching of "Esoteric Buddhism" is confirmed by that of the "Ancient Wisdom." Another had reference to the order of man's appearance in the different rounds on the 4th globe, our earth, a matter which Mr. Leadbeater recently discussed in "Theosophy and Darwinism," while a third difficulty was cleared up by the statement that the whole of the globes of our chain appear to have made a definite descent in materiality during the progress of the Manvantara; thus bringing Globes A and G from the arupa to the rupa levels of the mental plane, Globes B and F from the rupa level of the same plane to the astral condition, and Globes C and E (i.e., Mars and Mercury) from the astral to the physical plane. This is the modification referred to in the "Ancient Wisdom," as occurring at certain stages of evolution and being a departure from the typical arrangement illustrated by the diagram on page 417 of that work, and accounts for the fact that our chain of globes has, at this stage of its evolution, three physical planets instead of one.

An interesting lecture was given by Mr. Sinnett, at the West London Lodge, on "Astronomy, Physical and Occult." The room was crowded to its utmost capacity by an appreciative audience which followed Mr. Sinnett's lucid explanations, made clearer by a large number of diagrams, with great attention. The recent investigations, or, more correctly, observations on the planet Mars were dealt with and the lecturer threw out the suggestion that a very slight difference in the shape of the planet from that of the earth would probably account for the possibilities which the Martians seem to possess of controlling the flow of water in the stupendous system of canals to which astronomical and occult research alike testify.

The programme of work which lies before our chief worker is enormously heavy. Mrs. Besant commences next Sunday a course of six lectures in the Queen's Hall on the "Ascent of Man," and on the following Friday inaugurates another series of six on the Mahābhārata. The profits derived from this second series are to be devoted to the Central Hindu College, Benares. In addition to this public work a number of "At Homes" and many students' meetings are being arranged for. This week Mrs. Besant is in Paris helping the work of the new centre of energy which is being formed there. Her tireless efforts should inspire every member with renewed devotion and spur to fresh effort.

The Northern Federation assembles to-morrow under the presidency of Mr. C. W. Leadbeater, who will also visit Edinburgh while he is in the North.

The Peace Congress has begun its deliberations—that its members may be helped and guided by the wise unseen ones to such ends as may prove for the true progress of humanity will be the wish of every Theosophist.

The subject of spiritual or mental healing is one which has obtained strong hold of the thoughts of people both here and, still more strongly, in the farther West—and much of a crude and even harmful nature has been published by enthusiastic adherents, it is therefore all the more pleasurable to recommend the really sane and useful little book by Horatio Dresser,

which has just been published at 2/6, under the title "Methods and Problems of Spiritual Healing." It inculcates lessons of self-control and teaches evolutionary philosophy, which is well in harmony with theosophical beliefs.

A. B. C.

NOTES FROM CHICAGO.

May 17th, 1899.—The Van Buren Street Theosophical Office and Hall—Headquarters of the American Section—are showing a daily accelerated activity, and spontaneous gathering of helpful members, all looking toward the forthcoming Annual American Convention to begin Saturday, May 20th. An extra aid of the best sort, *viz.*, the absolute interest in Theosophical principles, and how to live up to them, has been, the visitation for the past three or four weeks from Miss Marie Walsh, and Mrs. Julia Scott. Miss Walsh is an Englishwoman, many years on the Pacific Coast. Mrs. Scott is from Denver, a wealthy city in the heart of the Rocky Mountains. Both are able teachers and practised organisers.

From the presence of these two visitors, the Chicago Branches have been receiving impulse and vitality. Miss Walsh has given discourses, both special and serial, on some topics out of the commoner lines of Theosophic Society study, with chart illustrations, zodiacal, etc. She has also introduced the novelty of training a Theosophical class of children. She has Kindergarten assistants. The children are to take part in the Convention.

Mrs. Scott has been hindered by illness, but is now in harness and, in semi-conversational classes, the two are working finely in unison, both answering questions and corroborating each other.

The White Lotus Service was held on Sunday, May 7th. It consisted of addresses, music and readings. The readings, from "The Light of Asia" and from Sir Edwin Arnold's translation in poetry of the "Bhagavad Gītā," were given clearly and impressively by ladies who have specially studied the art of intelligible, enjoyable reading and recital.

Mr. George E. Wright, the many years' President of the Chicago Branch, made an impressive introductory address. Miss Walsh of San Francisco spoke, with her invariably ingenious and fluent extemporization; and one who had known Mme. Blavatsky, spoke of personal reminiscences, and showed some books, magnetised by her autograph; and exhibited a little bronze figure, the Creeping Krishna, that served in the room of Madame Blavatsky at Adyar as a weight for the curtain string in her window; and finally, crimson seeds from the red-berry trees under which Mme. Blavatsky had often walked, and of which berries Japanese priests had made memorial rosaries. Whoever wanted, would be allowed after the Service, to take one berry, or two,— "to conjure by." Many wanted.

Everybody appeared to feel that the annual affectionate memorial service for our invisible friend, Mme. Blavatsky, ought to be a festival, not a funeral.

ANNA BALLARD.

AMERICA.

The Thirteenth Annual Convention of the American Section T. S. was held in Chicago on 21st May 1899.

From the General Secretary's Report we learn "that the number of Branch members is now 1,104; of members at large, 144; total, 1,248. The number last year was 1,035.*

The financial affairs are in a very satisfactory condition.

We would call special attention to the following remarks on Branch work or culture, in Mr. Fullerton's Report, as the ideas must be of general use:—

"In my report to Convention last year I pointed out that decline in the number of Branches and in Branch membership was inevitable unless Branches were taught something of Branch life, of the conduct of meetings, of methods of study, and of the evolvment of individual participation; and that meetings could neither be edifying to members nor alluring to outsiders unless through proper management and through the intelligent treatment of varied Theosophical topics. Most new Branches are formed of persons just joining the Society, having very slight acquaintance with Theosophy, and none at all as to the way in which Branches are carried on. Often they have no capable leader, and rarely is zeal so diffused as to lead each member to any systematic reading or thought. The almost certain result is that all are at sea, meetings become desultory talks void of interest or teaching power, the original enthusiasm soon subsides, the Branch languishes, possibly expires. Very little good is done to the Society by the influx of large numbers: it is only as these are interested and strengthened and trained and developed that they become worthy Theosophists and *stable* Theosophists. And this can be ensured only as the process of development is made clear to them, and as they are encouraged to pursue it. In other words, new Branches need an impetus to start them strongly and a guidance to direct them rightly, and this must come at first and after intervals.

All this, true as it obviously is and much as it has been affirmed by experience, has been for long time in my own mind, and there was peculiar satisfaction in finding so cogent a presentation of it in the "Watch Tower" of the February *Theosophical Review*. Here are three sentences from that article. 'The whole conception of Theosophy is not only that it is a life which must be lived, but that it is a science which must be studied. And to study a science requires the assistance of some older student to guide our stumbling footsteps. When, therefore, we read that so many Branches have been founded or that so many hundred members have joined our ranks, we at once ask who is going to help them in their preliminary studies.'

Now it is exactly this help which has been the distinctive feature of our Propaganda work during the most active part of the year just past. There has been the visitation of new points, there has been the formation of new Branches, but the dominant effort has been to teach both new and old, to instruct, train, stimulate, aid, guide, Branches and individuals into sure paths and healthful methods. Our workers have visited fewer centres but have stayed longer at each; they have done less of public lecturing and more of private exposition; they have assisted at Branch meetings, shown what they should be, and how conducted, have met individuals and their wants, have, in general, tilled the field which had been already

* Since this Report was printed the following has been received from Mr. Fullerton: "On May 11th, a charter was issued to the Holyoke T. S., Holyoke, Mass., with 11 charter members. The President is Mrs. Orpha Bell, and the Secretary is Mr. John H. Bell, 10, Cottage Ave. Holyoke, Mass. There are now 67 Branches in the American Section.

sown. Miss Walsh on the Pacific Coast, Dr. Barnett and Mrs. Scott in the Central States, Mrs. Davis in the East, have all—without agreement or otherwise than spontaneously, so far as I know—adopted this as their distinct policy, and from every place where conditions allowed its execution there came to the central office evidences of its value and helpfulness and fruit. Members gained new ideas of what richness there is in Theosophy, problems were answered, and difficulties cleared away, systematic teaching supplemented private reading, vigor and resolution took a leap. The letters from the Branches visited are full of gratitude.

I do not mean that no aggressive work has been done, nor that all such was due to the Propaganda Fund. Mr. Titus formed 3 Branches, Dr. Burnett 4, Mr. Storch 1, Mr. Brinsmaid 1, Mrs. Dayton 1. Two of those workers were independent of the Fund, and the south-west tour of Dr. Burnett and Mrs. Scott was a munificent gift, costing the Section nothing. The entry into fresh fields is an essential part of the scheme. But when we look over the whole activity of the year we see that its prominent, its distinctive, characteristic is the internal culture of Branches, and this to an extent never before attempted.

Now this, in my judgment, is to prove our wise policy hereafter. If we can provide means whereby our Branches shall from time to time be given just such visitations, not a hurried call between trains, as it were, but a leisurely stay of length enough to bring into activity all the force each Branch contains and ensure that the activity shall last, we shall be doing more to strengthen the Section than by any other means. And the visitors themselves will be evermore efficient, for their resources grow rich through fresh experience and use. If every F. T. S. responds to the call of the National Committee for a pledge of systematic gifts, this may be done.

The wise action of last Convention in concentrating in Chicago our too scattered machinery seems to have been fully vindicated. The strong local Committees thus made possible have provided *Outlines of Study* and other helps, have extended a system of correspondence and a system of distributing literature, and can ensure that each new opening for Theosophy shall be utilized."

Referring to another matter, Mr. Fullerton quotes from Col. Olcott's letter on the subject thus :

"In bringing this matter before your Convention, I wish you to convey to them the assurances of my deep interest, affection, and confidence. They have acted loyally to their duty in exceptionally trying circumstances, and must reap the joyous results of this Karma in many rebirths. We have to congratulate each other on the cumulative growth of the Society and the spread of its influence upon contemporary thought throughout the world. Happy we who have had the courage to 'stand and wait.'"

In noticing certain signs of the times, the General Secretary says :

The reaction from the scientific materialism before so rampant; a widespread interest among men of letters in research into the origin and signification of sacred books, rites, and usages; an extensive overturning of creeds and traditions as hindrances to real religion, these phenomena imply an awakening of religious sentiment, and hence some force causing the awakening. A Theosophist of course discerns more. He notes that all fresh scientific discovery and all doctrinal changes point to an approach towards Theosophical truth, and that the awakening force comes from sources back of the Theosophical movement. He even goes so far as to say with H. P. B., that the formation of the Theosophical Society was a distinct step in the programme of designed influences.

At the close of his report Mr. Fullerton puts the following query :

Why should any Theosophist be faint hearted? He has reason, history, and prophecy to brace him. He needs, indeed, to be vigorous, for it is active

vigor which secures success; he needs to be intelligent, for the age will not tolerate nonsense, no matter under what names or forms; he needs to be devoted, since consecration is the test of thoroughness. And he needs to be loyal,—not with that flabby loyalty which confounds charity with indifference to truth and attempts to run with the hare while holding with the hounds, but with that clear recognition of principles, that far sighted perception of policy, that unswerving adhesion to fact which is real and sound and wise and true and uncomprising and enduring. Given a body of Theosophists, vigorous, intelligent, devoted, loyal, and you have a body which shall not only be solid, united, firm, persistent, but which shall carry forward the regeneration of humanity from century to century till Theosophy shall become the Universal Religion and the Theosophical Society the Universal Brotherhood.

NEW ZEALAND SECTION.

Miss Edger left Auckland on May 23rd, for the South, after a stay of four weeks, during which time she took an active part in all the branch activities. Very successful enquiry and drawing-room meetings were held, the latter proving so popular that they will become a permanent institution and will be held fortnightly at Ponsonby College.

The Sunday evening lectures in the Choral Hall continued to draw fair audiences, and the subjects dealt with were: "Jesus of Nazareth and the Christ," "Practical Lessons from the Life and Teachings of Jesus," and "The Growth of the Christ Spirit."

Miss Edger will probably be in Auckland again in July on her way back to Sydney.

Other interesting lectures given during the month in this Section were: "The Eternal Man," by Mr. A. W. Maurais, Dunedin; "The Vedantic Conception of the Universe," Mr. J. B. Wither, Christ Church; "The Application of Theosophy to the Individual and to the State," by Mrs. Draffin, Auckland. The last lecture was given during the sitting of the Women's Council of New Zealand, and was attended by quite a number of the leaders of the movement.

The various branch activities continue as usual, classes and meetings are fairly well attended, and new members are being added to our ranks.

MISS EDGER.

Our much respected and beloved colleague, Miss Lilian Edger, writing from Dunedin, N. Z., May 29th, reports encouragingly as regards the outlook throughout the Colonies. The results of years of persistent pioneering work done by our older members are beginning to show themselves. Persons of great capacity for self-sacrificing devotion, who were but beginning to take an interest in Theosophy two years ago, have now come in and infused new fire into the movement; public interest is growing, our regular meetings are well attended, our literature is more attentively studied, and generally speaking the prospects are bright. Miss Edger keeps warm her love for her Indian friends and sends them affectionate remembrances. Her health is excellent.

Reviews.

DEUSSEN'S UPANISHADS.

For a long time there has been no event in the study of Oriental religions and philosophies equal in importance to the publication of Professor Paul Deussen's translation of the Upanishads of the Veda. It is only to be regretted that, for the land which gave the Upanishads birth, some of the advantage of this splendid piece of work will be lost, owing to the fact that Professor Deussen's version is in German. But, on the other hand, there is a corresponding advantage; for it is universally recognised in Europe and America that the work of German scholars possesses the highest excellence, thoroughness, and sincerity, while only a German, a native of the most metaphysical and philosophical people in the modern world, a fellow-countryman of Kant and Schopenhauer, of Fichte and Hegel, could adequately understand the value of the Upanishads, and, what is more important, could show in what relation they stand to the best thought of the western world, from Pythagoras and Plato to the present day. Whenever Professor Deussen speaks, we feel that into his judgment enters a thorough and mature knowledge of the whole world of ideas; we are never surprised by outbreaks of ignorance or narrow prejudice, such as, for example, mar the work of a scholar so sound as Whitney. We are never in danger of finding the element of thought, idealism, and inspiration subordinated to some mere philological quibble. Nor are we liable to find our advance barred by the preconceptions of a dogmatic theology. Deussen is already well known by his popular work, "The Elements of Metaphysics" which puts into clear and lucid form the leading thought of Kant and Schopenhauer, showing how these two stand at the crown of Western thought; and many scholars have further learnt to appreciate Deussen's master-piece, "The System of the Vedanta," for its unrivalled qualities of thoroughness, penetration, and sympathy. This is supplemented by the complete translation of the Vedanta Sutras, as the more general outline of Metaphysics is by Deussen's "History of Philosophy." But it is undoubtedly as an interpreter of the best Indian thought that Deussen will take permanent rank. There is something so thoroughly Indian in the spirit of all his work that we are tempted to apply to him the doctrine of rebirth, which is the heart of Indian philosophy, and say that, in him, one of the old Vedantin sages is reborn, and has returned once more to the study of those splendid Scriptures which are India's best inheritance.

And this Indian spirit comes out even in the dedication, "To the *Manes* of Arthur Schopenhauer"—the *Manes* being the equivalence of the disembodied soul after death, to which is offered the Shradda sacrifice. As Deussen's work is in a language not understood by readers in India, I think my best plan will be to translate several passages from his preface, which will best show the idea with which he sat about this work, and the estimation in which he holds the Upanishads themselves. Of the greatest value is the comparison between the most valued Scripture of the East and the most valued Scripture of the West:—"The Upanishads are for the Vedas what the New Testament is for the Bible; and this analogy is

not merely external and fortuitous, but is deeply rooted, and founded on a universal law of religious development. In the childhood of nations, Religion sets up commandments and prohibitions, and lends them emphasis by promising rewards and threatening punishments. In doing this, it appeals to the self-seeking personality, the egotism, which it opposes to be the real kernel of the natural man, and beyond which it does not go. A higher stage of religious consciousness is reached with the knowledge that all works which rest on fear and hope as their motive-power are of no value whatever for the external end of man; and that the highest problem of being consists, not in a gratification of egotism, but in its complete destruction, and that our true and godlike being first breaks through the personality, as through a shell, when egotism is destroyed. The childish standpoint of justification through works appears in the Old Testament in the Bible; and similarly, in the Vedas, in what Indian theologians call the Karma-kanda, the division of Works. Both the Old Testament and the Karma-kanda proclaim a law, and promise rewards for its fulfilment and punishments for its transgression; and if the Indian theory of Works has the advantage of knowing how to refer the repayment in part to the future, to the other world—by this means avoiding the conflict with experience, which brings so many perplexities for the Old Testament teaching of retribution limited to this life—it is, on the other hand, the distinguishing character of the Biblical law of life, that it is less identified with ritual prescriptions than the Indian, and, therefore, lays greater emphasis on an irreproachable moral life. For the interests of human society this advantage is a very great one; but in itself, and for the moral value of conduct, it makes no difference whether a man exerts himself in the service of imaginary gods, or in that of his fellow-men; both, so long as his own well-being hovers before him as the final goal, are, morally considered, worthless and faulty."

This one passage shows how perfectly Deussen has mastered the thought which lies at the heart of the Indian wisdom: the ideal of liberation, of regeneration from the bonds of personal isolation, of the new birth into our proper and universal being. "When all desires that dwell in the heart cease, the mortal becomes immortal, and enters the eternal." But, for my own part, I think there is great reason to doubt the idea of the development of religion, which he has enounced. I have always believed that religions may degenerate, but never develop. What seems to be a development is really a new revelation, a new inspiration. This new light bursts forth among the wreckage of some older system, and takes colour from that system, borrowing phraseology and symbols, and is, therefore, considered a new development, while it is rather a new incarnation of the universal spirit. Thus, to take a case near to us in time, the Reformation of Martin Luther was not at all a "development" of Catholic Christianity, but a new outburst of the human spirit, which, taking place in the field of Catholicism, naturally took its colour and expressions therefrom, since it was not of sufficient power to create a new symbolism. In the same way, Christianity was not a development of Judaism. The Talmud was such a development, or rather, I should be inclined to say, a further degeneration. Christianity was rather a new outburst of the soul, a new revelation, which, taking place on the field of Judaism, was coloured by it, and adopted many of its phrases—all the sentences of the Lord's prayer, for example, being found in older Jewish scriptures. In a still less degree, I believe, are the Upanishads a development of the Vedas. Or, to speak more clearly, I am convinced that the twin teach-

ing of Rebirth and Liberation, which is] the heart of the Upanishad teaching, never came from the Vedic hymns, but had a quite different origin.

The story of the true origin of this twin mystery doctrine is given in the Upanishads themselves, appearing in a slightly different version in the two greatest—Chhandogya and Broad Aranyaka Upanishads. It is in the celebrated and dramatic scene between King Pravahana, son of Jivala, lord of the Panchala nation, and the two Brahmins. Shvetaketu and his father. In that story we are most clearly told that Brahmins, fully initiated into the whole Brahminical lore and knowing the Hymns of Rig, Yajur, and Sama Vedas by heart, were yet absolutely ignorant of the teaching of Rebirth, of the paradise of peace between death and birth, of the return of the soul to a new life on earth, under the law of Karma, and of the teaching of Liberation from this cycle of rebirth by the possession of the powers of pure spiritually "faith, fervour, service of the Eternal." And then we are told that this twin teaching was first communicated to the Brahmins by King Pravahana, who explicitly declares that heretofore "this teaching went to none of the Brahmins, but was among all peoples the hereditary doctrine (Anushasana) of the Kshatriya, alone." I have shown at some length that, throughout the whole cycle of Indian writings, we have the tradition that the Kshatriyas, or Rajputs, as they were first called, were separated in race from the Brahmins, and that this separation remains clearly marked to this day. Therefore I am convinced that the twin-doctrine of Rebirth and Liberation, which form the heart and mystery-teaching of the Upanishads, is the ancient and hereditary teaching of the Rajput race, of the "Red Rajputs," as the Mahābhārata calls them; while the Vedic ritual is the heritage of the "white Brahmins." So that we have, not a development, but the work of another race. In defence of this view, I have pointed out that Visvamisra, the seer of the Gayatri, King Pravahana, King Janaka, Rama, Krishna, and Gautama Buddha were all of the race of the Rajputs, which thus gave to India all its chiefest spiritual leaders and inspirers. Therefore, I think it is misleading to consider the Upanishads as in any sense a development of the Vedic Hymns and Brahmanas,—as misleading as it would be to believe that the Jumna flows out of the Ganges, because their waters enter the sea together.

But as far as the moral relation between the Vedas and Upanishads is concerned, Deussen is undoubtedly right. It is a question of the inspiration of the Higher Self, as against the righteousness of the lower self. Or, to quote Deussen again :—"The consciousness of this breaks a way for itself in the New Testament when it teaches the worthlessness of works, and in the Upanishads, when they teach even the faultiness of good works. Both make salvation dependent, not on earthly deeds and omissions, but in a complete change of the whole natural man; both view this transformation as a liberation from the bonds of this whole empirical reality which has its root in egotism. But why do we need liberation from this existence? Because it is the kingdom of sin, answers the Bible; because it is the kingdom of error, answers the Veda. The former sees the fault in the part of man which wills; the latter, in the part of man which knows; the former commands transformation of the will, the latter, a transformation of knowledge. On which side does truth lie? If man were either altogether will, or altogether understanding, we should have to decide for one or the other view, in correspondence with this. But man both wills and knows. Therefore this great change in which both Bible and Veda find salvation, belongs to both regions;

it is, firstly, according to the Biblical view, the softening of the heart which was hardened to stone in natural egotism, and its change to fitness for deeds of righteousness, love, and self-abnegation; and, secondly, hand in hand with this, the wisdom of the Upanishads will begin to dawn in us; the knowledge, anticipating Kant's great discovery, that this whole world-order, resting in space, and consequently manifold, and therefore egotistical, is founded only in an illusion (*māyā*), innate in us through the nature of our intellects, and that there is an Eternal Being, raised above space and time, above manifoldness and existence, which is manifested in all the forms of Nature, and which I feel and find, complete and undivided, in my inner-nature, as my own self, as the A'tman."

This gives us a fair insight into Deussen's view of the Upanishads in their relation with the Veda, the New Testament, and Kant's philosophy. All three, we see at the outset, thoroughly disbelieve in the empirical realism of modern scientific teaching.—*Madras Mail*.

CHARLES JOHNSTON, M. R. A. S.

"HAVE YOU A STRONG WILL?"*

This latest work of Charles Godfrey Leland, the American writer, which Mr. George Redway has just published, has been read with great interest and helped to place its author even higher in our esteem than before, if that were possible. Mr. Leland is a man of great gifts. He first caught the public fancy by his irresistibly funny "Hans Breitmann Ballads" at the time of the American War of the Rebellion, a work written in an Anglo-German dialect, which showed no less his complete mastery of the German idiom and rare satirical talent than his ripe scholarship and poetical instinct. It was one of those literary productions that pass at one leap to the height of fixed popularity. One would have thought that a man who could write in that absurd vein would of necessity be always a joker and nothing else. But within the thirty-odd subsequent years, Mr. Leland has won a dignified position as archæologist, philologist, anthropologist critic, interpreter of folklore, and now in his old age, produces his essay on the human Will and its illimitable psychological potentialities, which is to some of his friends a delightful surprise, and to thousands of readers will be a positive revelation. It does not appear that he has made a close study of Eastern literature, yet his reflections on the powers of the mind as applied to the physical and moral nature of man, might have been written by an Indian versed in the psychology and metaphysics of his great ancestral teachers. His conclusions are that all mental or cerebral faculties can by direct scientific treatment be influenced to what would have once been regarded as miraculous action, and, secondly, that the Will can, by very easy processes of training, or by aid of Self-Hypnotism or Suggestion, be strengthened to any extent, and states of mind soon induced which can be made, by practice, habitual. His prescription is, that one who wishes to regain mental calm and increased faculty of work on the following day, and dispel a nervous, uneasy, petulant, unfixèd habit of mind should, upon retiring to rest, calmly and deliberately determine that this change shall come about, and go to sleep with this fixed idea dominant: in short, by a process of gentle self-hypnotism create in himself an expectancy which, after a few

* By Charles Godfrey Leland (Hans Breitmann). Author of "Gipsy Sorcery and Fortune Telling," etc., etc., London, George Redway, 1890. Price 3s. 6d. net

trials must inevitably bring about the end in view. Of course, the Eastern reader will perceive that Mr. Leland has, probably without knowing it, sketched out the very line of mental action which is prescribed alike by Patanjali, the Buddha, and the writers of the Upanishads. He has caught the familiar ideal of mental "one-pointedness" and, in purely Western language, revealed to his readers the golden secret of the Eastern Teachers, who have shown us how to "conquer the self, by the Self," the lower by the Higher. It was my good fortune to know Mr. Leland in New York early in his career, and after reading this latest work from his pen, the hope arises that we may meet again, this time to talk about Theosophy, which to a brilliant mind like his would be a consolation, indeed.

LECTURES ON DHARMA.*

The three lectures on "Dharma" delivered by Mrs. Besant at the Eighth Annual Convention of the Indian Section T. S., held at Benares in October last, are now available, being issued together in pamphlet form. The first is on "Differences," the second is entitled "Evolution," and the third, "Right and Wrong." At the bottom of page 16, "Dharma is defined as the inner nature of a thing at any given stage of its evolution, and the law of the next stage of its unfolding." The teachings embodied in these three lectures will be found of great value to all theosophists.

E.

THE MAHABHARATA LECTURES.†

Mrs. Besant's lectures, which were delivered before the students of the Central Hindu College at Benares last year, and are now issued in book form, are a masterly presentation of the grand characteristics of this greatest of the world's epics. As the genius of Mrs. Besant, like the sun, throws light upon every subject with which she occupies herself, and as her literary qualifications and her remarkable familiarity with Indian literature are so well known, it seems superfluous to recommend this work to our readers. The outcome of the different kinds of conduct here portrayed affords the most striking illustrations of the unerring working of karmic law; and the noble moral ideals so clearly presented, cannot fail of having a most salutary effect upon the minds of Hindu youth, for whom these lessons are more especially designed.

E.

HINDU HANDBOOKS.‡

We have received from the publisher, two neatly printed manuals, one being entitled, "The Hindu System of Moral Science," and the other, "The Hindu System of Religious Science and Art." They are uniform in size (about the size of our T. S. Manuals), have been carefully prepared, and will be found useful to those who wish to gain a knowledge of the fundamental principles of the subjects discussed. The author, Kishori Lal Sarkar, M.A., B.L., has done his work creditably. He treats of the revelations of "Ration-

* Price, 10 annas, paper cover.

† Price, boards Rs. 1-8, cloth Rs. 2. See *Theosophist* Supplement of November last, for Syllabus of these lectures.

‡ Sarasi Lal Sarkar, M. A., 121, Cornwallis St., Calcutta.

alism and Emotionalism," as set forth in Hindu works, and it has evidently been his endeavor to embody the cream of all the so-called sacred literature of the Hindus in these two valuable manuals. The books have been cordially recommended by Prof. Max Müller and Dr. Hübbe Schleiden. We bespeak for them a ready sale.

LALITA SAHASRANAMA. *

The long expected work of Mr. R. A. Sastry is now published. It goes without saying that the Hindus hold the Lalita Sahasranama in the highest regard and it is well known that to achieve great ends, to be cured of serious illness, and to ward off great dangers, religious Hindus often resort to the chanting of this sacred hymn. It is considered to possess highly magical powers. Among Mantra Sastras this ranks the foremost. Considering the space at our command we need not dilate upon the virtues of the text and commentary of Lalita Sahasranama as believed in by the Hindus. But we have to point out that the English translation, now offered to the public will enable the reader to understand the treatise clearly and be of great use to him as it explains all the allusions contained in the several names and will also be a great help in making out the terse Sanskrit Commentary which is herein translated very literally. This is one of the merits of the translation, which we recommend to the reader for a thorough understanding of the subject, although he must, in order to test the magical efficacy of the hymn, take to the original Sanskrit, as we believe that Sound has a great deal to do in bringing about the desired result. We trust that the Sastri's labours in the field of Mantra Sastras will be appreciated by the public, and that he will soon issue a second edition of the book, free from the typographical and other errors which we notice in the present edition.

T. A. S.

MAGAZINES.

In *The Theosophical Review*, Mrs. Cooper-Oakley's opening article, which is to be continued, is a creditable attempt to trace, from the indistinct landmarks of the past, the origin and relationships of "The Heavenly Kingdom of the Holy Grail." Dr. A. A. Wells contributes a second instalment on "Social Utopias," a valuable extract from which may be found in our present issue of Cuttings and Comments. The opening portion of Mr. Mead's continued essay on "The Trismegistic Literature" is bibliographical. Mr. A. M. Glass writes on "The End of the Keely Motor,"—the conclusion which is arrived at and which is supported by illustrations and plain statements being, that the whole thing was a gigantic humbug.

Miss Edith Ward's reply to the article on "The Uses of Discrimination," previously published, is written in a somewhat trenchant spirit, and scores some very strong points. "Scattered Scraps of Ancient Atlantis," No. III., appears in this issue. Much profitable food for thought and practice may be found in Mrs. Besant's clear explanation of "Difficulties of the Inner Life,"—to be concluded. Miss Hardcastle writes on "Joachim de Flore's Age of Love," and Miss Green, on "The God Within."

* With Bhaskararaya's Commentary translated into English by K. Anantakrishna Sastri, of the Adyar Library. Published by Thompson & Co., Madras, Price Rs. 3.

The Theosophic Gleaner gives the concluding portion of "What is Conscience, and How to Develop it," and publishes a valuable letter written from Persia, on "Archæology and Theosophy in Central Asia" (see extracts in Supplement)—the remaining portion consisting chiefly of reprints.

April Mercury gives us in frontispiece, a very life-like portrait of the Honorable Otway Cuff, General Secretary of the European Section, T. S. "Thoughts on Limitation" is a suggestive and quite useful article. "Love, the Greatest Force" (continued from March issue), by G. E. Bailey, also abounds in important ideas. "Theosophical Studies in the Bible," by S. J. E. Solley, will be of special interest to Christians. There is also an extract from the President-Founder's Twenty-third Anniversary Address, the National Committee Letter, to American Branches, and an interesting letter from India.

Arya Bala Bodhini. After some readable "Notes and Comments" we find a very interesting Japanese story, "The two Farmers" by W. Hack. Satischandran Ray writes on "The Ideal Life." "On the Ramayana" is an essay which was read before a Society in Madura. "A Trip to the Calcutta Zoo," and "Talks on Re-birth" are brief but interesting re-prints for the younger readers.

Teosofia for May is a useful number. Decio Calvari writes charmingly on the different Auras. Some of Mr. Leadbeater's conclusions in regard to the Astral Plane are next given; the translation of Dr. Marques' "Scientific Corroborations of Theosophy" is concluded, and Dr. Pascal's article on "Reincarnation," continued.

Philadelphia (Buenos Ayres) as usual offers original matter of excellent quality, and translations of standard theosophic literature. Among these may be mentioned "India, its Past and its Future" (the translation of a lecture given on ship-board by Annie Besant), "The Universal Theory," by Emil Burnouf, "Why deny the Invisible?" by Jules Lermina, the "Reincarnation epitaph of Benjamin Franklin, written by himself," &c.

Sophia (Madrid) continues the translation of Leadbeater's "Clairvoyance," and gives the remaining chapters of "Religious Problems," and "Incidents in the Life of Count St. Germain." "How one should Perform Action" is a well written article by Kunti. Much Theosophic wisdom is found in "Notes concerning Philosophy and Occultism," by V. Diaz Perez.

The *Revue Theosophique* for May contains further instalments of translations—"The Christian Creed," "Man and His Bodies," and "The Secret Doctrine," in addition to articles by other well-known Theosophists. From the latest news received of the progress of the movement in France, it seems that the self-sacrificing labours and untiring devotion of Commandant Courmes. Dr. Pascal and M. Gillard are meeting with their due reward. At no time before, have the prospects of the success of the Theosophical movement ever appeared so bright.

We have to congratulate our Dutch brethren on the greatly improved appearance of their magazine, *Theosophia*. In its new dress it resembles *The Theosophical Review*. The number opens with a touching notice of the "passing over" of Madame Obreen a high-souled lady, well-known to Theosophical readers by her literary name of "Afra."

The Vikan is always interesting, and Theosophists who do without it, don't realise how much they miss.

The Buddhist appears as a double number—March and April—and gives continuations of the "Buddhist Controversy" held at Panadura long ago, and a very interesting biographical lecture by A. E. Buultjens, on "Why I became a Buddhist." There are also translations of Buddhist doctrine, a "Report of the Young Men's Buddhist Association," a paper on the "State and Government of India under its Native Rulers," and other articles.

The Journal of the Maha-Bodhi Society (June—July) presents quite an interesting table of contents, but arrives after all our other reviews are in type.

The American Critic, Theosophischer Wegweiser, Mind, The Arena, The Metaphysical Magazine, L'Initiation, Banner of Light and other spiritualist exchanges, *Universal Brotherhood, The New Century, Omega, Phrenological Journal, Modern Astrology, Immortality, Light, Rays of Light, Lotus Blüthen, Teosofisk Tidskrift, The Prasnottara, The Light of the East, The Light of Truth, Indian Journal of Education, Christian College Magazine, Brahmavadin, Prabuddha Bhārata* and *Sateu Sādhanī*, are acknowledged with thanks.

CUTTINGS AND COMMENTS.

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

Dr. A. A. Wells, who writes on "Social Utopias," in the June *Theosophical Review*, says:—

The ideal of Socialism. "Our present bond of union [with the socialists] lies in this point, that they and we alike regard society as existing for the benefit of *all* the individuals who compose it; that, in all our schemes we think of men, not of institutions and (most emphatically of all) not of property. Our common enemy is the present organization of society, which cares absolutely nothing for men, only for property. And of society, regarded from this point of view, it is entirely true that it is past mending. It must be overthrown, simply because it has come to stand on its head, and nothing short of turning it upside down can avail to set it right way up again."

The London correspondent of the *Hindu* writes as follows:—

Progress of the Christian ideal. The Bishop of Ripon preached a sermon last Sunday in London, which gave a fresh proof of the advance of Christian thought towards the higher philosophy and the higher spiritual teachings and experiences of India. In course of this sermon he said that there were two kinds of belief: the belief that relied on the sayings of others and the belief that was based on personal experience. Moses was a mediator, but at the Christ stage the mediator disappeared. Christ came into the world to declare that the age of individuals and of indirect authority had passed away, and that the age of direct authority had taken its place. *The revelation was in man's very nature—in man's soul. There was direct spiritual revelation. The residence in man's soul of the Spirit of God made direct contact between Him and the human soul a transcendent reality.* But there were stages of religious thought and religious education. So long as an individual's religion depended on an intermediary, it was religion on a stage of pupilage. It had not yet reached its complete and adult stage. In religion it was possible for a man to remain in the school-room all his days. Christians had not gone beyond that stage.

Christian Humility in India. Mr. Grubb, the Secretary of the Anglo-Indian Temperance Association in London, who visited India last winter, wrote in the letter to his Christian friends at home, some of his experiences, among which the following appeared in last month's *Wheat Sheaf* :—

Speaking of humility, I am reminded that that is a quality which does not distinguish the average European in India. The very meekness and subservience of the natives seems an encouragement to arrogant Englishmen to put on airs of superiority, and to look upon their Indian fellow-subjects with disdain and contempt. I have often felt indignant at the unkind way in which I have seen the natives treated by members of the ruling race. To give only one instance: I saw an Indian gentleman expelled from a second-class carriage at a railway terminus in Calcutta, to make room for two Englishmen, and I felt ashamed of myself afterwards for not having had the courage to protest against it. (The carriage was not reserved for Europeans, as some are.) What made it appear worse to me was that it was done with the approval of the stationmaster, a Christian man, who had taken the chair at my meeting the previous evening! Oh that we had a little more of the meekness of Jesus—a little more practical religion, and not so much pretence and profession. What would He think of such things as these? Positively some of the Indians with whom I travelled, strangers to me, expressed surprise when I entered into friendly conversation with them because, as they said 'it was very unusual for Europeans to converse with natives in that way.'

The Occult Law. As various so-called "teachers" have at different times, and for a pecuniary recompense, exploited regions where theosophists abound, the following extract from the Annual Report of the General Secretary of the American Section, T. S., will be found useful :—

"Certain experiences of some of our members since we last assembled make me think that others may be protected if a well-known law in Occultism is once more emphasized. One of the most positive, universal, exceptionless facts in Occultism is that no secret knowledge, no esoteric training, no 'powers' so called, are ever given for pay. So fixed is this law, so inflexible, that the very fact that any Occult teaching or equipment is offered for sale is *ipso facto* conclusive proof that the teaching of the equipment is a fraud. One does not need to examine the credentials or the claims of a seller: his being a seller demonstrates him at once a pretender. When, then, a 'course in Occultism,' a 'series of lessons in Esoteric Wisdom,' a 'class in Oriental Psychism,' or what not, is proffered for money, we may be absolutely certain that the "Priest," "Instructor," or however he may style himself, knows nothing of real Occult Science and is what in secular quarters is called, a 'fake.' Now the Theosophical Society is exactly the field where charlatans of this kind seek their prey, and it is possible that in some cases membership has been secured in order that this field may be exploited in the interest of self-ennoblement. Far more credence is secured if the practitioner can show himself a member of the T. S., avow belief in Masters, and claim messages from Them; and sincerity and devotion are the more easily played upon if the solicitor for fees has good standing in a Branch. I mention the matter thus publicly because certain of our worthy members are now mourning over deception, fraud, and financial loss, and the whole system of humbug in spiritual things would come instantly to an end if every one to whom is offered knowledge for cash would but say to himself, 'This offer stamps the offerer.'"

Schopenhauer and the Vedanta.

Criticising Mr. Johnston's article on the Upanishads, Mr. P. Lakshmi Narasu, an educated gentleman of Madras, wrote thus to the Editor of the *Madras Mail* :

"Schopenhauer, notwithstanding the high praise he has bestowed on the philosophy of the Upanishads, nowhere in his works professes to be a follow-

er of the Vedanta system. I find it necessary to point this out, because Schopenhauer's encomium on the Upanishad philosophy, which has been brought prominently to the notice of educated Hindus through the writings of Messrs. Max Müller, Deussen, Charles Johnston and others, has been often mistaken for complete agreement with the Vedanta philosophy. Instead of acknowledging himself a follower of the Vedanta, Schopenhauer makes special mention of the close agreement between his philosophy and a system of Indian thought which is regarded by Hindus of all denominations to be opposed in its essence to all forms of thought built on the basis of the Upanishads. In his "World as Will and Idea" (English translation, Vol. II, p. 371), Schopenhauer says:—"If I were to take the results of my philosophy as the standard of truth, I would be obliged to concede to Buddhism the pre-eminence over the rest. In any case it must be a satisfaction to me to see my teaching in such close agreement with a religion which the majority of men upon the earth hold as their own." It is not unlikely that some of my readers would call my attention to the affinity between the *Advaita* form of Vedanta and the Buddhist religion. But I must say that this so-called affinity between them has its origin in the free use which Sankara has made of the arguments of the idealistic Buddhist against his realistic Sankhya opponents rather than in any resemblances either in the method or the results of the two philosophies. Though we may find something in common between the intellectual conditions which gave birth to some of the earlier Upanishads and those from which Buddhism sprang, the essential differences between Buddhism and the philosophical thought of the Upanishads are too great to be lost sight of by any unbiassed and unsophisticated student of philosophy and religion. I shall close by just remarking that Buddhism lays the greatest stress in its noble eightfold path on the harmonious training of both sides of human nature—intellect and will—which is considered by Professor Deussen to be so essential for the evolution of a perfect human being.

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An exchange has the following:—

Contagion
by
suggestion.

A case of "*Sympathetic Contagion*" is reported from St. Louis. Bertha Schreiber, a girl of 17, is dying of cerebro-spinal meningitis, which was recently epidemic. The physicians say the case is a most remarkable one of "sympathetic contagion." The girl recently read a sensational story in a local newspaper describing the sufferings of the victims of the disease, accompanied by horrible illustrations. She was taken ill soon after, and grew steadily worse, and every remedy, including hypnotism, failed.

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Hints
on
T. S. work.

We hope our readers will pay especial attention to a short article on page 608, by Dr. Sanders, of New Zealand, entitled "What can I do for the T. S.?" The ideas therein advanced are eminently useful and practical.