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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 XXVIII.

WE now cross the threshold of 1887, one of the busiest and most fruitful periods of our history. The year's programme was sketched out in Executive Council on the 9th January, and on the 22nd I sailed for Colombo where I arrived on the 24th. The leaders of the Ramanya Nikāya at once took me to Piyāgale to assist in celebrating the first anniversary of the death of their chief priest, Ambagahawatte, whose cremation was recently described in this history. I addressed the large crowd present and, later, privately met in consultation the whole body of priests of the Ramanya. I warned them solemnly against allowing themselves, on the strength of their deceased leader's reputation to cultivate self-righteousness and its concomitant, hypocrisy; I had observed, I told them, the symptoms of sectarianism and narrow-mindedness showing themselves, which I deprecated as diametrically opposed to the spirit of the Lord Buddha's teaching. The warning was needed and, I fancy, it would do no harm if it were repeated at the present day.

On the 27th I started for Badulla, a thriving station in the Uva District, situate about 4,000 ft. above sea-level and possessed of a climate thoroughly renovating to European constitutions which have become debilitated by too long residence in the tropical lowlands. The railway from Colombo, *via* Kandy and Matale, which now runs to Bandarawela, through some of the finest and most picturesque scenery in the world, had then been carried only as far as Nanu Oya, in the heart of the richest planting country, and so I was taken on the rest of the way in a special mail-coach. From the driver's seat we enjoyed the exquisite treat of the landscape views that opened out before the eye at every bend of the post-road. We stopped for the night at "Wilson's

* 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 will make the third volume.

Bungalow," a Government rest-house, which we were glad enough to reach, for the road after dark was dangerous enough at any time by reason of its short curves and precipices, but now made much more so by the fact of our driver's being half drunk. I don't think I ever had a more anxious time than then, between nightfall and our arrival at the rest-house; I must have invented a half dozen different ways of leaping or climbing over coach and driver towards the land-side, in case our bibulous Automedon should chance to drive his team over the brink of the chasm. All this was, however, soon forgotten with the appearance of a hot supper and a blazing wood fire, which the sharp, frosty air of the plateau made most grateful. And, by the way, nothing is more delightful and suggestive of home to the dweller in the Tropics, than the sense of shivering one gets at the hill-stations and the longing for a big fire in one's room. One can have this experience after a few hours' climbing travel from the steaming plains to Simla, Mussoorie, Darjeeling, Ootacamund or Kodaikānal; he can mount from India to Europe, so to say, within five hours.

Our coach started at 6-45 the next morning, the air fresh, the sun shining, the landscapes like pictures freshly painted on the slopes and valleys and peaks about us. At the seven-mile-post from Badulla one party of friends met and escorted us, at the four-mile-post another, and we entered town in a far-stretching procession of all the Buddhist notables of the place. We were lodged in comfortable quarters and given every necessary thing; the new Buddhist flag waved everywhere in the breeze, and a "Welcome" arch and escutcheon stood before our door. At 4 P.M. I lectured in the Sapragama Divali, and, later, offered flowers to the image of the Buddha in the temple Mutyanangané, a shrine said to be 2,000 years old. Here occurred a striking incident. W. D. M. Appuhami, a Vedarrachi, or Native Doctor, had a remarkably clever son of ten years, who was showing much precocity in picking up Sanskrit from his father's books, and whose young mind had a strong religious bent. The parents, especially the mother—a gentle, sweet eyed woman—being also full of religious fervour, wished to consecrate their child to the ascetic life of the pansala, or viharé, and so brought him to me at the time of my flower-puja, and gave him into my hands to do with him what I liked. So, taking the little chap into my arms, I thrice held him out towards the old statue of the Buddha, each time repeating the familiar ascription: *Namo, Tassa, Bhagarutto, Arahatto, Sammā Sambudhassá*. Then, returning him to the parents, I told them what to do to accomplish their object. To anticipate events somewhat, the boy did enter the Sangha, and I saw him at Galle in 1893 when there with Mrs. Besant and the Countess Wachtmeister.

The next day I had started for Colombo on my return; that night slept again at the Wilson Bungalow; rose at 3, to go on to Nannu Oya; took train for Kandy and reached there at 2 P.M. only to fall into the toils of a Committee who had gotten up a big *perahéra*, or procession, which took me (blushing with shame-facedness under the wondering

gaze of European loiterers, and feeling every inch a fool) through the streets to my lodgings, with rattle of drum, screech of pipe, clang of cymbals, and contortions of devil-dancers—whose antics were made familiar to Londoners at the India-Ceylon Exhibition at Earl's Court, three years ago. In fact those very dancers had all danced before me in *perahéras* at one or another place in Ceylon during past years. At Kandy I gave various lectures to adults and children, held meetings of the local T. S. Branch, and went on to Colombo on the 3rd February.

I had the pleasure of presenting to the High Priest, Sumangala, Captain Fiéron of the French Navy, and two others, on behalf of my dear old friend, Captain Courmes, of the same service. Sumangala is always glad and much interested to see Europeans who have given attention to Buddhism, and always thanks me for bringing them to the College. Captain Fiéron was well versed in the principles of the religion, and a long conversation was held between the visitors and the High Priest, through myself as interpreter, with the results of which both parties were apparently much delighted.

Among the lectures delivered in and about Colombo this time was one to the lepers, who had sent a very urgent request to me to visit them and give them the Pancha Sila and a religious discourse as to their meaning. This unhappy class are segregated at Colombo on a grassy, palm-embellished islet, a few miles from town, where Government has commodious buildings for their occupancy and medical treatment. They, themselves, have built a little preaching-hall in which Buddhist religious emblems are kept, and are overjoyed when they can get any Buddhist to come and teach them something about their religion. It is a frightful experience, however, to face such an audience and see the distortions and mutilations caused in the human body by this pest of mankind. I had to shut my eyes a moment and brace myself up to the revolting sights before me before beginning the Sila ceremony with the solemnly resounding Pali words of the opening sentence. Then, again, some extra interest was given to the occasion by the thought that perhaps one might get infected with the microbes of the awful disease as Father Damien had and others. Of course, it was but a remote chance at best, yet it was one, just as it depends on one's karma whether the bullet of private X of the enemy's regiment in front of one's position shall find its billet in one's body or elsewhere; and until our doctors know more of the cause and cure of leprosy, such precautionary reflections are excusable. Well, the afflicted ones at Leper Island were very grateful for the visit, and forgot the mutilations of their hands and their necessarily unlovely appearance, when they joined their palms together in front of their foreheads, and sent after me towards the flower-festooned barge their mournful cry of *Sadhu! Sadhu!*

The same evening I found myself in quite a different scene when, at our Colombo headquarters, we held the annual elections for officers of the Branch, and all, of every caste, sat together at the usual dinner.

To Galle my programme took me next, and thither I went by coach on the 7th. Outside the town, the late Mr. Simon Perera, President of our Branch, and the other chief Buddhists, met me and we entered Galle in procession. During the week I spent there I was as usual kept busy with lectures to adults, talks to youth, arbitrating in quarrels between rival societies, seeing Bulatgama—H. P. B.'s "Father-in God," of 1880—and doing other things that came my way. I was pleased with a visit made me by Cornelis Appu, my first paralytic patient of 1883, the predecessor of thousands who came after him. His paralysis had not returned after my treatment of him, and his gratitude was correspondingly fervent. But all my patients did not have such good luck.

On my return to Colombo I began compiling the epitome of Buddhist morals since widely known under the title of "The Golden Rules of Buddhism." It is incredible how ignorant the Ceylon Buddhists were of the merits of their own religion and how incapable of defending it from unscrupulous Missionaries who were then much more than now—though too much even now—in the habit of reviling their neighbour's faith in the hope of advancing the interests of their own. To meet this want the little monograph in question was compiled.

It is not a pleasant thing to say aught against the dead, but the dead and the living are alike in the eye of the historian who but records events and leaves Karma to work out its own adjustments. At the time in question I had every reason to be dissatisfied with the behaviour of Megittuwatte, the orator, the champion of Buddhism at the famous intellectual tournament at Panadure which proved a terrific blow to Missionary work. He was a man of mixed characteristics and motives. He had helped me to raise the Sinhalese National Buddhistic Fund in the Western Province, and when the Trust Deed was being drafted had given us no end of bother. His aim seemed to have been to get the absolute control of the money, regardless of the rights of all who had also helped in the raising of the funds; and at this time, four years later, his vindictiveness and combativeness burst out afresh. He attacked the Colombo Branch, asked why they had not opened schools throughout the Province, and raved away as though a lac or two or three had been collected instead of a beggarly Rs. 4,000, the interest on which would be only Rs. 400 and of that only one half, under the terms of the Trust, could be used for aiding Buddhist schools. From having been my enthusiastic panegyrist he had now turned to the other side and, always a specious and silvery-tongued man, had begun to drag the amiable High Priest into his way of thinking and to make inevitable a breach between us, which to Sinhalese Buddhism, at that time would have been very harmful. He had asked me to lecture at his temple at Kotahena on the 18th, which I did to a great crowd, but one may guess my feeling of anger and disgust when I learnt that the fiery discourse in Sinhalese, with which he followed my lecture, was a

venomous attack on the Colombo B. T. S. and myself. Sumangala was present and seemed shaken in his friendship for me, but joined with Megittuwatte in asking me to lecture on the following evening at the same place. The next morning, while thinking how I could escape from the trap that was being fixed for me to walk into, I learnt that a steamer of the British India line would sail that forenoon for Bombay, so I got my things quickly packed, called a carriage, bought my ticket, and by 11-30 A.M. was on the wide ocean, sailing away from the wily Fowler who had spread his net for a bird too old to be caught so very easily. I left my parting compliments for him with a message that he might lecture in my place!

During the nineteen years of close intercourse between Sumangala and myself, this was the only time when there was even a small chance of a breach being made in our friendship. Megittuwatte did his best to crush our brave little group of hard workers in the Colombo Branch. He even started a small paper in which, for months, he exhausted his armory of invectives, but all to no purpose. The only result was to weaken his influence, lessen his popularity, and expose himself as a selfish, uncharitable and pugnacious man, while actually strengthening our hold on the public sympathy.

Reaching Bombay on the fifth day, I was kindly welcomed by our colleagues and put up in the Society's rooms, from the windows of which I had one of the prettiest panoramas of land and sea imaginable. The large audience which greeted me at our old lecturing-place, Framji Cowasji Hall, showed that our removal to Madras had not destroyed our hold on the affections of the Bombay public. After a week there I went on to Bhaunagar, the very misnamed "model native state" of Sir Edwin Arnold which, with much that was fair-seeming on the outside, had more or less moral rottenness, I fear, inside. Sir Edwin was treated with lavish hospitality, and having revisited the East predisposed to see everything rose-colored, he did not lift the lids of the gorgeous caskets in India and Ceylon and see the foul linen so often kept within. During the minority of the late Maharajah many public works had been carried through by the agents of Government and so Bhaunagar is called a progressive state and we may let it pass at that. My host and friend on this occasion was, of course, the Maharajah's cousin, Prince Harisinhji, F. T. S., and my visit to him was a most pleasant episode.

I exchanged visits with most of the high officials of the State, had an audience and long talk with the Maharajah and also paid my respects to the late ex-Diwan Udaiyashankar Gouriyashankar, C. S. I., then an octogenarian and nominal sanyasi. I say nominal because, while officially retired from the world and clad in the red-yellow cloths of the Indian ascetic, and wearing a large string of beads around his neck, he still clung to his immense fortune and his three anterooms were crowded with the same worldly-looking courtiers as one sees in the apartments of all Native prime ministers. I tried to get him to promise to

devote large sums to religious purposes but he always changed the conversation, and I finally took my leave with a different opinion of his sanctity from that which Sir Edwin gives in his book of travels, and has expressed elsewhere. It is the rule, not the exception, throughout India, that retired Government pensioners who, throughout a long official career have been immersed in worldly interests, assume the externals of piety when the goal of their incarnation comes within sight; but I have my own opinion about their having any real 'change of heart' and inward purification.

I had the pleasure while at Bhaunagar of being joined by Mr. E. T. Sturdy, of New Zealand, who has since then played a prominent part in our society's affairs. He accompanied Prince Harisinhji and myself to Junagad, the next Native state on our programme. In the Hindu Dewan of this Muslim state, Mr. Haridas Viharidas, I found one of the ablest, most energetic and high-minded men I had met in India: in nervous activity and clearness of judgment he was of the Western rather than the Oriental type. Everything possible he did for us. Among other things he took us to see a very fine collection of Indian lions and other animals in the Nawab's Sirkar Bagh, and what was still better, to see the world-famous rock at Girnar on which the Emperor Dharmasoka had had inscribed, two thousand years ago, one of his noble Edicts. By request, this being a Muslim state, I lectured on "Islam," the Nawab's brother-in-law occupying the chair. The next day, in the High School, by request of the Hindu community I lectured on Theosophy, as from the Hindu point of view. The Dewan Sahib was chairman, and kindly headed a subscription for the Adyar Library with the sum of Rs. 200. He also arranged for me a durbar of the strange religious sect founded by the Swami Narayan, a few years before. It differs from all other Indian sects in its Head being a family man and dressing in layman's clothes. Under him are a great body of ascetics, who wear the red-yellow cloths of the ordinary sanyasi, and another group or class of householders, who attend to all the business affairs of the fraternity—a sort of lay brothers, so to say. Though but a young sect it had amassed a good deal of wealth, I was told, and the richness of the temple where the durbar was held, especially its floor of pure Italian marble, skilfully matched and laid, and its gilt railing behind which were the cloths, wooden sandals, and staff of the late Swamiji, confirmed that impression. I asked the presiding functionary to tell me what signs of spiritual power the Founder had given, and wastold that he had healed some diseases and done certain phenomena beyond the power of ordinary persons. It then appeared to me as plain as day what H. P. B. and I might have done in India for our own enrichment and glorification if we had displayed our respective gifts—hers of phenomena, mine of healing—and played upon the ever ready credulity of the masses by the falsehood of a special divine mission.

We left for Bhaunagar again on the 15th (March) and visited other places of interest there. The grand carved doors of the Adyar Library,

on which are represented the Ten Avatâras of Vishnu, were the gift of Harisinhji, and at Bhaunagar were awaiting my inspection before shipment. Imagine my surprise on finding that each avatâra panel was flanked by tiny medallions in which were carved emblems which the Native artisan thought would be most acceptable to the European taste. There they were, a silent sermon for our edification; on one, a pistol; on another, a corkscrew; on a third, a soda-water bottle; on a fourth, a padlock, etc.! And the innocent carver could not understand in the least the expression of horror that came into my face when I saw these artistic monstrosities. His own look of blank astonishment was too much for my gravity and I exploded in laughter, giving him, no doubt, a suspicion that I was not altogether sane. The doors were *not* shipped until the offensive symbols had been cut out and replaced with lotus buds, as they now stand. On the 18th, Mr. Sturdy left me for Ceylon to attend to some Society business there, and on the next day I went on with Harisinhji to his retired estate at Varal. We reached the confines of the village after dusk, and a torchlight procession with Brahmanic chants, floral showers and wreaths escorted me to the Prince's house. Then followed sixteen days of sweet rest and friendly intercourse; by day working at correspondence and inspecting the farms and fruit-gardens, in the evening sitting together on Indian carpets laid on the grass, the air perfumed with floral scents, my friend and I smoking, his beloved wife talking to us in her soft, musical tones, and the household servants and fenzal retainers grouped in the background to listen to the music and songs of the Prince's sitar player; above us the stars and the azure sky of the Indian night. On the evening of the 25th there came a troupe of Brahman jugglers and comedians, whose performances were most skilful. There were plate-spinning on sticks, with bodily twists and contortions; dancing on naked sword-blades with the bare feet, and on wooden sandal-soles, which had no peg or strap for the toes to catch hold of; balancing of a goglet (Indian decanter) of black glass on the head and the working of it forward to the nose, backward to the nape of the neck, and sidewise to the temples, and many other feats of skill, all wonderful. I supposed this was the last of them, but the next evening as we sat out in the starlight, there suddenly rose the cry, "Hari! Hari! Mahadé-é-va!" at the bottom of the garden and I saw striding towards us a tall, majestic figure made up like the familiar picture of Siva himself as the Yogi, matted locks, staff, tiger-skin mantle and all, a most impressive surprise. He came to an appointed spot near us, and then we had a sort of mystery play enacted, Siva doing a number of asanas, or yogic posturings, and other Gods performing their respective parts, with as finished skill as our best actors could have done on our prepared stage. A—to me—jarring note was the buffoonery of a sort of clown, personating a Bania retail merchant haggling with customers, exceedingly well done, yet quite inharmonious with the religious play of the Gods led by the mighty Siva. The next day this latter actor gave us a small proof of his yogic

training by burying his head in the ground and keeping it there some time, the loose earth having been thrown in and pressed about his head by an attendant.

My visit reached its close at last and on the 5th April, the Prince and I left Varal for Limbdi, the enlightened ruler of which state had invited me to pay him a visit.

H. S. OLCOTT.

JNANA AND KARMA.

TWO small simple words ! A word is merely a word more or less till its full significance dawns upon the mind, till what it symbolizes is realized.

These two words contain within them the explanation of every action that takes place, of every knowledge that springs up, of the essence of being and of non-being ; in short, of the source and destination and the real nature of everything that was, is or will ever be, manifested as objective existence.

Beyond the reach, as it is, of an imperfect being to grasp their significance to perfection, the indulgent reader will not, it is hoped, resent an intellectual attempt to dive as deep into the mystery as one's power allows.

No two words have been the subject of greater controversy. Each has its group of advocates and admirers. Each claims a school for itself. The Vedas have their *Jnāna Kānda* and *Karma Kānda*, extolling *Jnāna Mārḡa* and *Karma Mārḡa* respectively. There is the *Upāsanā Kānda*, dealing with *Bhakti Mārḡa*, which looks like a compromise between the two, which seems to have engaged the attention of the Sages of old.

As will be shown in the course of these remarks *Jnāna*, and *Karma* are by their very nature as inseparable as *Chaitanya* and *Jada*, positive and negative, plus and minus. As representing the two Paths they are each a means to an end rather than an end in themselves.

Now then what is *Jnāna* ? It is something through which one knows or rather realizes what he wants to have a knowledge of. It is the medium between the knower and what is to be known. It is the middle factor of the Trinity—*Jneya*, *Jnāna* and *Jñātā*. The finer, clearer and more transparent this middle factor, the fuller and more real the view of the *Jneya* beyond it which the *Jñātā* obtains. But of the same time it must be borne in mind that however full the view of the *Jneya*, it is one as obtained through something which is not *Jneya*. The fullest view through *Jnāna*, is still a view through a veil, extremely fine and transparent though that veil may be. Beyond the veil is the Reality, the *Jneya*. That there is one who wants to know, as distinct from what has to be known, in itself shows that there is duality and distinction and its concomitant limitation and individualization.

The *Jnāna* through which the *Jñātā* seeks to cognize the *Jneya*, in itself separates the former from the latter. It is in itself the individualizing influence and has given rise to duality, itself with the two forming the Trinity. It is what the late Mr. Subba Rao, a profound Vedāntic philosopher, in his lectures on the Bhagavad Gītā, describes as the veil of Parabrahma, the *Mūlaprakṛiti* or *Yoga Māyā* of the Vedānta. As a means through which Brahman, the Reality, is cognized, it is *Jnāna*. As being a veil across what is to be known, it is something which obscures, and is thus more or less the source of *Ajnāna*. The subtler and clearer the intervening veil, the less the obscuration and the better it serves as a means to have a clear view of the Reality beyond.

This veil is often described as the double aspect of the One Reality, the Great Breath, the *Chīmātrai* and *Chidlikāsa*, two in one, the *Śuddhasatvā Māyā* in a state of equilibrium, the *Avyakta* of Śāṅkya philosophy. It is to the Reality what the double aspect of electricity is to electricity. As having no existence independent of the Reality, it is styled unreal. As being in essence nothing else than the Reality, it is no less real than the Reality itself. As being nothing having independent existence as distinct from the Ever-existent Reality it has no beginning, i.e., is *anādī*. As it vanishes from view as the Reality is attained, it is *Sānta* (having an end). To fully know it, one has to go beyond its furthest limit, i.e., beyond everything which constitutes *Jnāna* or means of knowledge. This explains why it is unfathomable and *anirvachaniyā* (indescribable), because when once beyond it there remains none to know as distinct from anything to be known, or the means to know it with. The once Trinity rests only as unity, beyond knowledge, beyond thought and beyond speech.

Any attempt to describe the highest and subtlest state of this indescribable *Māyā* cannot but be poor and imperfect. Much that is beyond the range of speech must needs be left to be imagined.

Simultaneously with the idea of this veil rises the idea of individualization, of "is-ness" or *Sat*. There is further the idea of knowledge, intelligence or *chit*. There is the *existence* and the *chit* to experience *bliss* of homogeneity free from all disharmony. It is thus the possibility of all existence, intelligence and bliss, which more or less divided and imperfect—are manifested on the various planes of the manifested universe. It is the *Sachchidanānda Svarūpa* which Śrī Krishna calls His *Avyaktamūrci* (Bh. Gītā, IX, 4). The double aspect as the veil, viewed without what it veils, is what Śrī Krishna calls His *Mahadyoni*. The Reality associated with, but not influenced by, the veil, is the Father, the giver of the end. The Reality viewed as underlying and influenced by the veil, is the seed conceived in the womb (Bh. Gītā, XIV, 4).

Whatever in a being gives rise to individualization and limitation is derived from this veil or *Yoga Māyā*. He as an individual

being has thus a veil between himself and the Reality he in essence is, beyond the veil. It is through this veil that he is to attempt to have a view of the Reality beyond. In proportion to the thickness and opacity of the veil will be the imperfection of his knowledge.

Here comes a new factor for consideration—variations in the degree of clearness of the veil and in the proportionate extent of obscuration of the Reality beyond. Whence these variations? The veil or the *Mûlaprakriti*, as it is called, is of the nature of activity. There is not an activity but has its root there in this possibility of all activity. Like every activity this root too has a tendency to run its course. In its course it loses in velocity and intensity. Its play is less and less free, and it thus gives rise to differentiations. As it proceeds there is increased limitation and grossness with more and more obscuration of the Reality which it envelopes. An individual being on the plane of manifestation is but one of such innumerable differentiations which the original *Mûlaprakriti* has undergone. The individual being, in any one incarnation, is associated with those activities with which he had identified himself in the past. In thus identifying himself with them he had lost sight of the Reality beyond, till following the course of activity the veil had grown so gross that not even a faint glimpse of the Reality was possible. What he will be able to cognize through this gross veil will be such objects only as can ruffle its outer surface, or, at the most, those lying just behind its thin outermost layer. The thick and gross veil is the means of knowledge at his command and his knowledge, therefore, does not extend beyond what he can see through it. Everything that reaches his cognition through it is necessarily something else than the Reality and therefore impermanent. Every being is but a differentiated wave or ray from the infinite ocean of bliss—*Sachidânanda Svarûpa*—*Sat*, *Chit*, and *Ananda* form his very essence. By identifying himself with a particular activity of a certain degree of grossness, he has himself, as it were, put a limit on his state of existence, intelligence and bliss. He longs for bliss, he thirsts for intelligence and existence which are his by his very nature. The uncertain bliss, the obscured and imperfect intelligence and the transient existence, that he sees fallen to his lot, sooner or later fail to satisfy him as he gains experience. Wherever he turns he sees change all around. But even in what appears thus liable to change there must be something persistent, because change or what is commonly known as death or destruction, is but the cessation of a certain limitation or form and modification, and its place being taken by a new one—limitation being always subject to change—he imagines this persistent Reality beyond limitation. He tries to see through the thick veil that intervenes between him and the Reality he seeks. To the extreme limit of his vision he does not find anything that has not limitation more or less. Paying no attention to whatever has limitation he broods and broods over what must be beyond. This attitude of his in itself secures to him what is necessary, *viz.*, thinning of the veil and extension

of the range of his vision. How? While intent on finding the Reality, the activity in association with him and which forms the veil between him and the Reality, runs its course towards exhaustion. His identification with the activity had turned it into a veil between him and the Reality. To allow it to run to exhaustion and not to have any new attachment to be turned into a future veil, would mean to let the present veil dissolve as it had formed. As the dissolution proceeds, wider gets the range of his vision. He sees less and less limitation. Ever intent beyond limitation wherever found, because there only must be the Reality he seeks, the activity is left to its course, the dissolution of the veil progresses, it gets finer and clearer, till it reaches its purest state of possibility prior to the starting of differentiations and the getting of grossness. Here his individuality vanishes into the One Existence. The veil which once blinded his vision, has now turned to one, quite transparent and clear, giving a clear view of the Reality beyond. It is the perfection of knowledge—*Jnāna*.

The individual being, it will be seen, had his vision directed through the veil (the means of knowledge at his command) beyond it, and paid not the least attention to the course of activity. He might not be even aware of it after he had made a sufficient progress upward. This is the attitude of one who follows the *Jnāna Mārga*. The veil is the *Jnāna*, and the attempt to know the Reality through and beyond it is to adopt *Jnāna Mārga*.

Karma is the result of activity in motion. The *Mūlaprakriti* or the veil described above is of the nature of activity and hence is the root of all action—*karma*—actual, potential or possible. In fact its very name, *Mūlaprakriti* (from *mūla*, source, *pra*, prefix showing fulness, and *kri*, to do), implies that much.

An individual being may feel attached to certain objects or activities which harmonize with him and may try to avoid the disharmonious ones. Harmony gives him happiness, disharmony the reverse. In the cessation of harmony he had been accustomed to enjoy, he finds himself unhappy. Thus experience gradually teaches him that if he wants to keep away pain, he must as much avoid being attached to impermanent and short-lived harmonies as he does the disharmonies. With further experience he comes to learn that no harmonies between activities can ever be permanent, it being the very nature of activity to change. Harmony and disharmony, change and impermanency are the concomitants of activity. Perfection of homogeneity free from all possibility of change or disharmony must be beyond activity. Activity is by its very nature incidental, and implies an antecedent state of rest. That state of rest can only be free from the elements of pain—change and disharmony. There only eternal happiness can be possible. He as he is, is subject to the influence of activity he has become associated with. His present association is the result of his past karma. He is circumstanced and conditioned by all the activities he had identified himself with in the past.

Every activity runs its course and exhausts itself. If he allowed the activity in association with him to exhaust itself and identified himself with none to avoid any future association, a time must come when he will be free from all activity and attain to a state of rest with no activity he can call his own. One who thus feels the source of all misery in attachment to activity and leaves it to its course towards exhaustion without feeling any concern for what it does or where or how it goes, is said to follow the *Karma Marga*. To let the activity go its course and exhaust itself, in other words, to allow actions to be performed is all he wants. All his actions without a single exception will be *niyata* or ordained. They will be those which will be produced by the activity with which he has become associated, i.e., those the performance of which his present incarnation demanded and made to be his duty, *Dharma*. As having no concern as to where the activity goes or what it does, every action so performed will be necessarily *nish kama*.

C. G. KAJI.

(To be concluded.)

ORIGIN OF LANGUAGE.

THE origin of language has always been a moot point in philosophy, and many great men have handled the subject, but with comparatively so little success that one may expect seriously that it is one of the questions that lie beyond the power of human solution.

Renan's book "Del 'Origine du Language" treats the topic very ably, and perhaps the endeavour here to sum up briefly the position that he strives to establish may have some interest for our readers. How languages grew to be what they are must have an important bearing on Theosophy. Our views on the condition of primitive man must always be largely influenced by the theories we entertain on the origin of speech. Of all the acts that make a man, *man*, speech seems most characteristic and most expressive of what constitutes humanity. The utterance of sounds is common to most animals, but speech, meaning 'discourse of reason,' is in its fulness distinctive of man alone.

Renan refuses to admit that the primitive man was a savage according to the derogatory assumptions of Epicurus and Buffon. But he seems to take for granted that there were very diverse origins of man and that they did not consequently emanate from one pair, as is to be inferred from the Mosaic account. Infancy always exhibits analogous traits, be the individual characteristics of men what they may. Thus whoever wishes to construct a scientific theory of the first ages of humanity must make the child and the savage the two prime objects of his study. Science however has a still further and more direct means of placing itself in rapport with the earliest times, and this it finds in the profound study of language, which places it in the presence of the most original workings of the very spirit of man.

Having gone thus far with Renan, a thinker may be excused for feeling baffled unless he can find some clue that enables him to fashion for himself an idea of what sort of a man went to make up and constitute this primitive man who first shot forth from his mouth the words of vivid utterance. It is useless here to tell us of the child and the savage. We feel inwardly conscious that neither of these humanities could have been instrumental in originating so consummate and momentous an act of human vitality as would be involved in generating the first synthetical output of speech.

Renan treats language as being itself a poetical creation, a species of primitive document (p. 68) in which man has deposited his very oldest memories, not in writing truly, but in the phrases of this marvellous Genesis. He calls this an admirable poem born and developed with man himself and handed down to us as a thing capable of analysis. It has accompanied man through every step he has taken and preserved the imprint of every minutest phase of feeling. This is full of ability and of great ingenuity. It seems to us however that we can argue little or nothing from this inchoate registry of words, without knowing the conditions of the man who first resorted to them to express his mind. We feel confident that though in one respect, which we shall treat later on,* he might resemble a child, in other respects he must necessarily have been a fully organised, capable and powerful man, possessed of all the highest human faculties in their full force.

No savage, who is always a man in a certain decadence of the faculties, can do this, but only a man of the fullest powers and capabilities, docile, both ready and able to take in information and to receive instruction, and out of this very superabundance of ability and ideality, able

* As I find that I cannot in the present paper return afterwards to the treatment of this subject, I will try to furnish in this note a brief notion of what I intended.

In Mark, X. 15, we read,—“Verily I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein.” Now this passage Eliphaz Levi perverts, quoting it thus,—‘Si vous ne vous presentez pas avec la simplicité de l’enfant, vous n’entrerez pas dans le malkouht, c’est-à-dire dans le royaume de la science.’ This is an audacious interpolation, making Christ to represent heaven by the Hebrew word, *Milk*, say *Molkoth*. *Heshamin*, the Queen of Heaven, a title under which the women of Israel worshipped the moon or Venus or Astarte. Curiously enough, *Mlk* or *Molk* signifies also counsel. To make Christ symbolise heaven by this carnal idolatrous figure is simply an atrocity in misinterpretation. But letting this pass as a pretentious and corrupting display of erroneous learning, we may do well to bear in mind that the true spirit of knowledge is like the spirit of true and unprecoocious childhood which exhibits a vast receptivity through faith. The very reverse of Descartes’ absurd maxim that formulates universal doubt as the true starting point from which all solid knowledge must proceed. It is certainly an involution of all insanity but unfortunately it is in the main also the method on which modern science directs and prosecutes its enquiries. Suppose that we would only take food on a like principle and would analyse every thing (to exclude poison) before we would venture to put any to our mouths; we should by such a process divest all food of its nutriment as a prior step to the swallowing of a single particle. We should reduce nutrition to an impossibility. It is found essential thus in feeding the body to accept much upon faith rather than to wait for the debris produced by sceptical analysis. What we must do with the fleshly body gives us, analogically, the right method of what we *should* do with the spiritual nourishment of the mind.

to mint words expressive of how things seen or felt, impressed him. He is no mere massive cup of receptivity, but a sort of voice mirror, struggling to give back in speech the reflection of external objects.

Such a being is quite manifestly less a child than otherwise. He is a creature of full powers, though not perhaps experienced in exercising them as yet. Again he exhibits the ripest potentiality and this is distinctly severed from the decadency of a savage. The two grand objects of study therefore, as Renan gives them, are each and both incapable of furnishing the smallest hint of the primitive outcome of human speech.

Renan admits that the primitive languages have disappeared, and that the psychological states producing them have all passed away. Then he assumes that the oldest idioms preserved contain the laws that operated at the birth of language. This he says is no hypothesis but an evident fact. He premises that they will not yield us the primitive tongue spoken; but the *primitive procedures* by which men came to express thought. Is not this a complete illusion?

Suppose we could allow say the Basque language to be a primitive speech. Even with that as a model before our eyes, it would be no easy investigation to recognise in it the plastic force psychologically operating when the young imagination first ran its molten vocables hot from the furnace of the brain, instinct as of their way with all the vitalities of an unfretted and perfect life at work within it. This very condition of things Renan himself admits to exist no longer. To re-shape it now after the cold analyses of reasoning, is surely a thing almost past a hope of renaissance. But denying primitive speech to exist, to resuscitate "primitive procedures" from secondary and derivative languages seems far more hopeless still. You have neither the material fact or model to work upon nor the psychological spirit to lead interpretative aid that first projected speech. Renan's postulates are too sceptical to enable you ever to deduce from them the genesis of human speech.

You want a sound cosmogony, and a true human specimen as starting points and you cannot find them. Renan's sceptical processes, which he and others would gladly represent to us as scientific, are in reality overdrawn; they are the mere ghosts of thought. "His primitive procedure" discoverable in languages not primary but derivative, is a postulate that cannot support him. It and the sceptical positions that lead up to it, all fall away together. It were really better to hypothesise in good faith, than to reason thus. The myth, fable or history of the Mosaical account is, though incomplete, more intelligible far, more coherent, more human. Grimm considered that if language were conferred on man as a celestial gift from without, *science* would neither have had the right nor the means to make a research into its origin. Now what we have already said as coming from Renan shows that whatever right on this subject may pertain to humanity, the means are not very fully within its reach, when a man of keen intellect like Renan can effect so little in the way of elucidation after such elaborate studies as his were.

Renan's own definition of language runs somewhat thus : Man has done all for himself in the invention of language ; that it is the natural outcome of the play of his own faculties and not from without ; that it is a spontaneous product of the vital forces that the human faculties possess. It springs neither from convention nor calculation but produces its effect from itself and out of its own inherent powers. Renan thinks there is a certain sense in which language may be said to come from God, if you only know how to understand the phrase and limit it. For nothing can be truer than that what comes out of spontaneity belongs more to God than to man. But it is mere anthropomorphism to suppose revelation to have come in a loud voice from heaven dictating the names of things. Did any one ever suppose they did so ?

A revelation (*du dehors*) from without is not at all necessary to be supposed, for many mystics consider that when Deity approaches man the entry is affected by the back of the head and not face to face. Hence prostration in prayer is the attitude appropriate to the reception of the spirit of revelation. Notice that remarkable passage, Ex. xxxiii., 33, where Moses solicits to see the glory of the Lord. It is only vouchsafed to him to see the back parts. Had man therefore been prompted as to language by a spirit of revelation, the revelation would not have come to him from without, by a loud voice from the sky, but by the postern at the back of the head. By the eyes and face we take cognisance of nature but to meet the conscience and the maker of conscience we step back into the penetralia of ourselves. Had the primitive man been inspired therefore so as to give direction to his linguistic efforts, the communication would have been entirely and wholly internal, and have differed in nothing externally from the spontaneity so often insisted on by our eloquent author. Renan himself would I imagine have loftily waived aside this suggestion as one ' qui n'a pas besoin de refutation pour un esprit tant soit peu initié.' We said before, it might often be better to hypothesise in faith than in scepticism. We say so again and think the one at least as human as the other, and even as to reasonableness showing the more natural reason of the two.

Again, Renan tries to make a strong point of this analogy. Why, if we make an animal able to utter an original cry, should we refuse man the originality of speech ? Now this raises a false issue. Man utters cries as well as animals. But these cries are representative of sensations corporeal and passionate but not intellectual. There is nothing in common between them and speech, except that both are expressed by aural noises. The interpretative or Hermetic sign of which man possesses a faculty is just as much a part of him, Renan thinks (p. 90), as his hearing or his sight. But is it not a great deal more a part of him than any one or all of his mere senses can be ? It is a part of that inner power that he is endowed withal, that enables him to make intellectual use of what the senses register. Where the intelligence reads off the *impressions* so recorded, it immediately busies itself to put them out again in adequate *expression*. This is the speech faculty. This is the

principle in human nature that prompts it to the creation of language. Moses' account in the first chapter of Genesis, be it fable or what not, is tenfold more humanistic than Renan is. Moses represents man as speaking at a time when he has nobody to speak to; that is sure enough the paramount proof of the naturalness and innateness of language. In this, language stands forth as an anticipatory proof of human instincts. The man had then no figurate conception whatever, of society, yet he burnt inwardly to communicate by words, and he felt solitary, for he was without a reply or conceptual receptivity in front of him. He was driven to ask for a helpmeet and the woman was given to his prayer. She was intelligently capable of sharing his thoughts and jointly with him of creating that state of society which his solitary speech had demonstrated to him the insurmountable want of.

This is perhaps enough to say for the moment on the eloquent and learned tractate on language, of the gifted Ernest Renan. A great deal more might easily be gathered together on this interesting and wonderful topic. I might treat the argument much more elaborately, but this is enough to set the mind thinking, and is good if it has been in any way made to look credible that Moses in his few words on Paradise, is yet more instructive in the humanities than the great sceptical Breton philosopher. If it enables us also to make a sounder deduction on the origin of language because it places primitive man more as he actually was, than the analytic sceptic can do, something is achieved. I do not think the man can be found from his speech. But if we could first posit the man well, we could deal with the origin of speech better. We achieve so little by scientific doubt that to hypothesise faith were perhaps better and more fruitful.

C. A. WARD.

SOME OCCULT TRUTHS.

(Concluded from page 606.)

GIVEN form and life as two poles of Nature what shall we do next? Why have form and life combined? And what part have we human beings to play in this theatre of life? We are here for the attainment of a three-fold object:

Firstly: for grasping fully the nature of the Real and the Unreal.

Secondly: the acquirement of the way or means of grasping the nature of the Real and the Unreal.

Thirdly: the realization that the Real is Ourselves, thus awakening ourselves from the deep sleep of ignorance.

First and foremost, we shall deal with the nature of the real and the unreal. He who is in earnest for arriving at the real truth must endeavour to know and then to realize for himself that nothing which has manifested or nothing that has imposed limitations upon itself, by wearing a name and form, can enter the realm of the real. The unseen

is the real, the seen is the unreal. Formed as we are, both of the real and the unreal, and placed as we are in the very midst of the unreal, with the object of gaining a true estimation and knowledge of the one real, we naturally fall a prey to the unreal, and identify our life-long interests with it. The natural result of our surroundings is that the real turns into the unreal, and the unreal becomes the real. It is only when the knell of our parting sounds in our ears, that we wake up as if by a sudden shock, and find that we have hitherto been working under an illusion. If we live in the world solely with the object of attaining the real, it is not hard or impossible to seek and find it, as hundreds and thousands have done before us. But the majority of men live for the unreal, for the attainment of harvests which are sown and reaped for the body or form which the true life wears, ignorant of the fact that the real does not get profited a whit by these earthly harvests and impermanent gains. The view that I am now taking of the world, be it strictly noted, is from the standpoint of a man who thirsts after God, and not of a man whose interests are locked up in the world. The human mind is so constituted that there is a certain inherent characteristic within it, entirely determined by one's own karma, which goads him to follow a certain career to the exclusion of all others in the world, from which he can no more come out than he can go out of his body, or change the form he wears, or the colour of his skin. That predominating feature of the mind of each man makes the most wonderful and inexplicable heterogeneity around us. The thief, the assassin, the philanthropist, the sage and the saint, all think that their line of conduct is the very best conducive to their idiosyncracies and therefore the only truth for which Nature exists. Hence proceeds the jar and discord which assail us on every side. The world is the be-all and end-all of the *Samsâri*, and he is quite welcome to his own views. Go to the saint and ask him what he thinks of the world. His straightforward reply is that the world and all that the world contains is *mâyâ*, illusion, unreality every inch of it. Here then we are between two extremes. True enough that there are infinite gradations between the extremes of reality and unreality, but as long as the real is not searched and found, every unreality appears more or less real. Reality is to unreality what the figure one is to the cipher. The cipher has no value of its own; put the figure one before it and we at once get a definite idea of a certain number. During every *Manvantara*, Nature displays her gigantic powers in two directions which are known as Evolution and Involution. In evolution, which reaches consummation in the human kingdom, separation is the order of the day. Perfection is reached with individuality; and symmetry of form, and nice adjustment of parts is the passion of nature. Separation reaches the zenith point, and man is taught to believe by a wise dispensation of Nature that he is a veritable world of himself. Hence he is justly styled microcosm, to distinguish him from the macrocosm or the large world of which he forms a part. The salient feature of evolution, let me repeat, is per-

fection of forms. When the middle point of a Manavantara is reached, as we have now reached it in our solar system, there is an awakening of the life within, which, by right, steps forward to establish its ascendancy over form which was so long enjoying supremacy in the government of the kosmos. When life or the reality comes into play, Nature which was hitherto evolving forms, assumes a diametrically opposite course and commences to involute life.* In involution, Nature attempts to do away with forms and her undivided attention is directed to establish the unity of life, which is indivisible Oneness itself. The separated individuality, if he wishes to progress onward, must realize that oneness in all forms, and realizing life as one and inseparable in all, must be that life itself. Distinct as form and life are from one another the two processes of evolution and involution work for a definite end. In evolution the unreal or the non-A'tmic side of nature is allowed to have full play; while in involution, the real or the A'tmic side is allowed to be in full swing. The first process is like that of a seed sprouting forth into a magnificent tree; the second process is like the tree getting itself absorbed into the seed. With the worship of forms we return again and again to wear forms, and it is an indication that the worshipper has not yet awakened to the importance of the life which quickens the forms. With the worship of life we become the One Life, the part becomes the whole, limitations are cast out and the microcosm becomes macrocosm. To sum up: form is unreal, life is real. To know form is to be a human being, to know life is to be God. This explains the nature of the real and the unreal.

Now we come to the second object, the acquirement of the way or means of grasping the nature of the real and unreal. The Buddhist scriptures lay down the following three aphorisms:—

- (1) That everything is *anitya*, or impermanent;
- (2) That thus everything is *dukham*, or misery;
- (3) That consequently everything is *Anâtman* or non-reality.

From what I have said above it is plain that all forms are fleeting, and, therefore, it stands to reason to argue that we should not hope to get permanent happiness from things which are, in themselves, impermanent. But, on the contrary, if we endeavour to gain it through the A'tmic or permanent side of Nature, our cup of bliss will be full to overflowing. The origin of our misery is to be traced to our attachment to forms. An attachment necessarily presupposes the outpourings sensational, emotional or intellectual, of one man towards another or towards a certain thing. These goings-out of the head and the heart when they do not find a similar expression from the party towards which they are directed, result in pain. From these feelings of pleasure and pain, man learns by experience which objects of the world

* Mrs. Besant says (see "Dharma," p. 14), "Evolution begins at the turning point where the wave of life begins to return to Ishvara. The previous stage is the stage of involution, during which this life is becoming involved in matter; in evolution it is unfolding the powers that it contains."—Ed. note.

are to be wooed and which to be eschewed. When pleasure becomes a thing of the past, a man reverts to it again and again, but each repetition has one important lesson to impart, that the so-called pleasure has an unfailling sequence of pain. A philosopher once said that the man of the world returns to its enjoyments as a drunkard to the flagon of wine. Thus with constant courting of pleasure and disappointment, we learn for certain that the world has nothing which can give us permanent bliss. But then we have to take count of pleasures other than those which are intended for the body, I mean, the intellectual pleasures which are comparatively more lasting than the bodily ones, but still they *too* lack the lasting element which is the *sine quâ non* of true happiness. But there is also one main difference between the pleasures of the body and the pleasures of the intellect. One class is purely selfish, but the other is verging towards unselfishness. In the pleasures of the body the prevailing thought is that of the personality, but in the pleasures of the intellect the heart expands, and one is led to believe that Nature does not exist for itself alone. With this expansion of the heart, by slow degrees, the kingdom of Heaven opens up and the time comes when the intellect tries to soar above the forms and find out the source of all existence. The isolated intellect sees that the whole nature pulsates with one life and that he himself is a part and parcel of that life. In three stages of the bodily, intellectual and spiritual development of man, the first, or the bodily development, mainly deals with forms; the second, that is the intellectual, has to deal partly with form and partly with life; but the spiritual, *essentially*, treats of the One Eternal Life. In the divine sciences of wisdom, there is no dictum which is more pregnant with meaning than that which lays down that man is a potential God. Man is not God in *being* but in *becoming*; and it is only when man, the physical man, has become the cosmic man that he is one with the whole: then alone the Christ returns unto the bosom of His dear Father. But before the crucified Christ, or the Divine Life immolated on the altar of form, can be installed on the throne of the Eternal Life, the fiery ordeal of coming out of the illusion of form must be gone through. We have just seen how pleasure and pain hold their own in the whole world. Knowledge of the real and the unreal is the offspring of pain. Had there been no pain and no misery in the world, how could our Buddhas and Krishnas have been produced? Every pain that we feel is a prick of Nature to turn to the Path of Wisdom, to turn from the unreal to the real, to leave the form and enter the life. But, here, I cannot avoid the temptation of quoting Mrs. Besant on what she has so lucidly explained as to the *raison d'être* of pain.

“Is pain to be anything more than a use? Is pain the natural atmosphere of the spirit? They err who believe that sorrow is the end of things; they err who believe that pain and sadness are really the atmosphere in which the spirit lives. The spirit is bliss, it is not sorrow; the spirit is joy, it is not pain; the spirit is peace, it is not struggle; the

essence and the heart of all things is love, is joy, is peace; and the path of pain is the path and not the goal; the path of woe is only the means and not the end. For out of the ocean of blessedness, whence the universe has sprung, spring love and peace and joy unceasing, and those are the heritage of the spirit out of manifestation. Pain lies in the sheaths in which it is closed, and not in its essential nature..... Pain is passing, bliss is eternal; for bliss is the inner essence of Brahma, the self of all. Therefore as the spirit goes onward, therefore as the spirit grows freer, peace takes the place of struggle, and joy takes the place of pain. Look on the highest face; there is indeed the mark of pain; but of pain that is over and that has been changed into strength, and sympathy and compassion and a deep unending joy. But the final word of the Universe is Bliss, the final outcome of Humanity is rest, conscious rest in happiness. And all the messages of pain are in order that the spirit may gain liberation; the end is the end of peace, and the manifested side of peace is joy."

Having seen the nature of the real and unreal, and that the knowledge of the real comes after experiencing the frivolity and abortiveness of pleasures in conferring lasting bliss, we know that pain is the only means to restore consciousness of the reality within us. With the accession of knowledge gained through pain, our next duty is to rise up to the consciousness of the unity of that One Indivisible Life, nay, to become that Life Itself. The occult philosophy says that there are as many paths of arriving at the truth as there are human beings in the world. It is for the individual to find out that path which is suited to his taste by his karmic affinities and religious susceptibilities. If the individual cannot find out the Path, surely the Path *will not and cannot* find out the individual. No one can eat his own food and nourish the system of another. Within the limited space at my disposal, I cannot enter into a full narrative of the various instructions given in the scriptures of the world which lead to the discovery of the Path. But the essence of all instructions may be summed up in the observance by the candidate of three kinds of silence. In the words of De Molinos, the first is the silence of words, the second is the silence of desires, and the third, the silence of thoughts. The first is perfect, the second more perfect, and the third most perfect. In the first, that is, of words, virtue is acquired: in the second, to wit, of desires, quietness is attained to: in the third, of thoughts, internal recollection is gained. By not speaking, not desiring and not thinking, one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates Himself to it, and in the abyss of its own depth teaches it the most perfect and exalted wisdom. In the silence, a silence wrapt in the most unfathomable ecstasy, a silence in which the very breathing has an audible sound, when the whole world of forms ceases to exist, when the entire manifestation is strictly excluded, and the hitherto rebellious senses have gone to sleep, as it seems to us to wake no more, the inner divine life of the chela rushes and gushes forth to meet the ocean of life into which it longs to empty itself. Hushed is

the breath ; silence studies to be still more silent : the heart finds that the divine influence is gently trickling over it, and in a while, behold the trickle turns into a torrent, and the body of the chela vanishes as a piece of ice in a tumbler of water. The halcyon peace, the peace of the Divine Logos, descends in the most enchanting way. All memory of the world dies, separation ceases to exist, the link has become the chain, and the drop at once develops the capacity to receive the mighty ocean of life. Enrolled in the deepest depths of such silence and peace the lips of the mystic Mansur gave out the mantram "*An al Haq, An al Haq*;" I am God, I am God. Those who stood near him thought it a sacrilege for a human being to call himself God. The matter was forthwith reported to the king who ordered that Mansur should be decapitated. Off flew the holy head of Mansur from his body ; but, lo and behold ! the very blood that spurted forth from his neck wrote on the ground the words "*An al Haq*," I am God. The people saw their mistake when it was too late to call Mansur back to life.

The philosophy of occultism is the philosophy of all sciences and all religions of the world put together. No science can aspire to that name which is not wedded to religion, and no religion can claim the heart of Humanity which is divorced from science. True occultism alone is Divine Wisdom which combines the intellect of science with the emotion of religion. The secret of myriads of forms and one life is the secret of kosmos. Study forms first, then study the essence or life that builds them, and finally merge yourselves into that life.

JEHANGIR SORABJI.

PHYSICAL LIFE AND SPIRITUAL LIFE.*

THOUGH the terms "Physical life" and "Spiritual life" are with us in common use, I am afraid that very often, with the majority, their true meaning is not properly appreciated ; and though we may have a more or less definite idea in our minds as to what these terms imply, with perhaps the exception of a considerable minority, too little attention is paid to the eternal and wonderful processes of nature that are at work to produce the conditions pertaining to these two states.

Now the task I have allotted myself is that of endeavouring to, as far as possible, sketch, in briefest detail, these processes, and establish the fundamental truth that physical life is as much the basis of spiritual life as spiritual life is the basis of physical life—in other words that without the one the other is practically impossible ; in saying this I of course use the word life in the sense that we ordinarily understand it.

First then, we will consider what physical life is, and how it becomes. The finest definition, I suppose, that has ever been given to life, is that of Herbert Spencer, who says that "Life (that is physical

* An address delivered at Auckland, N. Z., by Mr. A. E. Webb.

life) is the continuous adaptation of internal to external conditions;" and in this definition Spencer expresses a truth the great depth of which, I believe, he does not fully realize, because his tendencies are too much on the lines of materialistic philosophy. Unquestionably life is the continuous adaptation of internal to external conditions; but that is a statement of only half the truth; the other half, however, we will deal with later on. What I wish to do is to examine this half of the truth now from a strictly scientific point of view, and see to what it will ultimately lead us.

Most of you are aware that Theosophy postulates a spirit, or a spiritual potency which emanates from the one spirit, and which we call the "Monad;" and which by slow gradations descends from its spiritual source through seven different planes of matter till it reaches the lowest, which is that of this physical world. Now physicists as a rule decline to recognize the existence of spirit, which they usually regard as a figment of an over-wrought imagination; but in this they are decidedly illogical, because if they maintain that life is the continuous adaptation of internal to external conditions, it seems to me that, of necessity, they must admit our view of spiritual emanation, or, at any rate, supply us with some explanation of what those conditions consist; they must consist of something, or arise from something that comes from somewhere.

Our philosophy and more or less complete science of the soul are therefore corroborated by this highly important conclusion, and I suppose we may call it teaching, afforded by the researches of modern science; but, without wasting any unnecessary time in useless argument, and merely contenting myself with the statement that what modern science now reveals. Theosophy has all along predicted or maintained; and that our scientists are slowly and surely being forced to make admissions in strict accordance with theosophical teachings, which teachings go very much further than present scientific knowledge, and which are now beginning to lead the scientific mind in the right direction; let us, without further delay, consider the truth concerning the nature of life as stated by Spencer, and see what is meant by the term "the continuous adaptation of internal to external conditions."

The "external conditions" are of course those conditions with which we are surrounded in this world; and we must recognise the "internal conditions" as being those of the spirit, or of that emanation from the divine source, to which I have already referred, called the "monad." This monad gives expression to its wondrous powers, and, to any but a spiritually blind mortal, gives evidence of its presence by embodying itself in the matter of which the different planes wherein it manifests itself consists. I do not propose to trace the monad's descent (descent is a wrong term, but it will be better to use it in order to be more clearly understood) from its original source through the different planes;

that could be done, but I have not the time ; and all I can now do is to deal with the facts adduced by science on this lowest physical plane.

This physical plane then (like all the other planes) is made up of seven distinct states of matter, or of matter in seven different degrees of density ; this is what Theosophy maintains, and modern science, by means of the spectroscope, claims to have discovered five different states of physical matter ; that being so, when the monad reaches this plane it first of all manifests in the least dense material states (these are the four states of ether), and emerging from them it at last takes on a solid form, and working through the mineral kingdom appears in the vegetable kingdom. Up to this point modern science, which will persist in confining itself to material hypotheses, giving everything under the sun a physical basis, knows nothing, and until it alters its methods it never will know more of the working of the monad in these very low forms. Scientists can perhaps find the lowest form of vegetable life in what they call the *conferva*, but they cannot trace its upward progress through that particular kingdom, though by their observations they have ascertained that plants not only evince a certain degree of intelligence, but also something which looks very like reasoning power. These are revelations to us ; but greater than these have modern scientists presented to mankind in their investigations and experiments in the animal kingdom. Here the physicist is quite at home ; the animal kingdom is essentially his field of labor, and the work he has performed therein has been truly marvellous ; and it is the results he has achieved in this direction that have enabled the modern philosopher to understand how physical life is "the continuous adaptation of internal to external conditions."

Emerging from the vegetable kingdom the monad enters the higher animal kingdom, taking on the lowest forms of that kingdom, appearing as the *amæba*, and such other life, which is merely represented by a tiny speck of protoplasm or jelly-like substance, that without such appliances as the microscope could never have been discovered. Now through his untiring efforts, the physicist has been able to trace the growth and development of these very low forms of animal life—like the *amœba* and the protozoa ; and though they are only specks of matter in themselves, they are distinct organisms, for they have to take food in order to exist—in fact eating seems to be their only occupation. They are unlike the *conferva*, the lowest forms of vegetable life, for while these also feed, their food is what they take in or absorb from the constituents of the air ; but with the *amœba* it is different—their food consisting of either something that is alive or that has lived ; and in taking this food they frequently, as it were, alter their nature, developing the form and the characteristics of the organisms they have devoured, such as the *rotifer*, a tiny, thread-like creature that exists in water. This development proceeding yields what comprise the jelly-fish species, such as the *medusa* ; and it is at this stage that modern science begins to find out the method of physical development by noting how sensitive

the creature is to anything with which it comes in contact, causing a very marked contraction to take place. Thus it was seen that, though brainless, this tiny creature was able to feel; and experiments with other slightly more organised forms, and throughout the whole invertebrate class, revealed the fact of the very slow evolution of the nervous system.

Now, how is that brought about? By "the continuous adaptation of internal to external conditions." The *medusa* is not only brainless, but apparently nerveless, yet when pricked with something sharp a decided effect is produced—the impact caused by the pricking apparently setting up a certain vibration conveyed by the less dense, and therefore more easily affected, matter constituting the form of the fish; and to this external impact something responds, as is proved by the contraction of the form immediately afterwards—that which responds is something within that form. Science, as I have said, terms that something "internal conditions;" Theosophy terms it the "monad."

These repeated vibrations caused by impacts externally, and as repeatedly responded to internally, are the beginning of the development of the nervous system; and though nerves may not be traceable in the low forms I have been referring to, as the forms of the invertebrate class become more defined, and more highly organized, the nervous system is much more marked, and acts most perfectly, as is illustrated in the case of a frog which, after having its head severed from its body, would respond to outside stimulus. When the animal was pressed on one foot it immediately endeavoured with the other foot to remove the cause of the pressure; and after that, though it was without its head, the scientist, who made this experiment, put some particular acid (of which I forget the name at the moment) upon one of the lower extremities of the frog's body; the effect being that it promptly worked itself into such a position so as to rub that particular part of its body in order to remove the irritating agent, and to do this it had to considerably contort itself. What seems remarkable about this experiment is the fact of the frog being without its head. This, physical science cannot satisfactorily explain, but Theosophy does so when it shows that every living thing has an etheric body, which is the counterpart of the physical body—it is usually called the etheric double, because it is formed of ether, which is invisible to us, and is the model on which the physical body is built. Now, "it is by means of the etheric double that the life force (what we call 'prana') runs along the nerves of the body, and thus enables them to act as the carriers of motor force and sensitiveness" to the external impacts I have referred to. Therefore though the frog was without its head the life force was not extinct, because it still remained in the etheric double, which was still connected with the body, not having had time to disintegrate.

This is a slight divergence, but I think it necessary to give you as clear an idea as possible of what is meant by external impacts, which

we now see are absolutely essential for the production of the nervous system, which, as I have shown, begins its development by the repeated vibrations caused by these external impacts and the internal responses in the lowest order of life, such as the jelly fish. In speaking of the responses of the monad you must keep in mind the fact that the monad is a spiritual potency or force itself, consequently, directly the force that is conveyed by the vibration set up from without reaches it, it, as it were, repels it, and its instant response causes the peculiar effect in motions of the animal.

Now, as mentioned already, the nerves of the invertebrate animals are more defined; they (the animals) do not possess as yet what we call a nervous system, but they have many separate and distinct nerves with their nuclei or plexuses in different parts of the body, so that it is possible for the animal to feel and respond instantly to all that touches it in the outside world; and the monad we see is gradually adapting itself to its new tenement or vehicle, and has evolved means enabling it instantaneously to respond to all the impacts it experiences from without, so that it has the power to feel more or less acutely--in other words it can now manifest to a limited extent a sensation. That having been accomplished, a further stage in evolutionary development proceeds, and we get the vertebrate class of animals, and with them distinct sets of nerves which respond only to certain vibrations conveying impressions to a common centre within the form (the brain) through the spinal column; that is to say, one set of nerves will vibrate to the contact of solid matter yielding the sense of touch; a second set will vibrate to the contact of material substances yielding the sense of taste; a third and a fourth will vibrate to contacts conveyed by the moving atmosphere about us, yielding the sense of hearing and smell; and a fifth set will vibrate to contacts received from the ether yielding the sense of sight. These give us the five physical senses we enjoy to-day; and these have only been acquired by us one by one, through the tardy processes of nature I have been describing.

The physical apparatus has gradually been perfected in order to enable the incarnating monad to cognize and deal with material or terrestrial phenomena; and it is as well to remember that, though we consider ourselves highly developed, physically, our senses are anything but perfect, as the following extract from one of our best writers will prove, and perhaps make plainer my statement concerning vibrations:—"You see the light here because the light makes vibrations, and these vibrations strike on the organ we call the eye. The eye is so put together in its minute parts, that these vibrate in response to the vibrations of the ether; so that whenever these vibrations are present, certain particles in the eye vibrate in response, and give to us the sensation which we call light. Now these vibrations are within narrow limits; there are vibrations within the ether both wider and narrower in wave length than those which we call light, and to these our eyes do not answer. Therefore if they alone are present, we are in darkness; we cannot see."

This of course means that if the vibrations caused by the ether are below or above the range within which it is possible for the optic nerves to respond, we do not perceive anything because they pertain to states of matter which, failing to have any effect on the sensory nerves, carry no impressions of them to the brain; and therefore we realize from this scientific fact the absolute reasonableness of the truth that we may be surrounded by, and in the midst of, not only other states of matter, but of other beings, without our being in any way aware of the fact. Lockyer, in his work entitled "Studies in Spectrum Analysis," demonstrates this, and points out that there are no doubt many sounds and colors in nature with which we are totally unacquainted.

However, we need not go farther into that. We see from the foregoing that the vertebrate class of animals have a form possessing besides these different sets of nerves, a spinal column and a brain; and through the brain the monad can better bring its vehicle under its own control because, as the brain grows, intelligence increases, and that in itself produces a higher type of being.

I might here remark that intelligence is of course present throughout almost all the forms of animal life, even in the lowest, and this is also evidence of something more than a physical substance within the form, especially when we recognise that as the different organisms and their nervous systems become more complex, this intelligence, which is common to all these creatures, becomes specialized; that is, different animals exhibit different phases of intelligence particular to their species or class; which comes about through intelligence at first being merely a sort of "discrimination of means to ends"; and from being merely that which guides the "organism or the animal towards the satisfaction of its impulses," it seems to be transformed into what we term intellect as exhibited in man—intellect being a higher phase of intelligence; or perhaps it would be better to express it as differentiated intelligence. So far as I can make out, intelligence must necessarily pervade everything, and be an inherent part of everything, seeing that the laws of nature, to which all life is subject, are themselves intelligent—law in fact implying intelligent order as opposed to unintelligent chaos. Therefore while all things appropriate intelligence, which cannot be parcelled out, it is not so with intellect, which depends for its largeness or smallness on the quality and capacity of the brain.

This aspect of the question—I mean that having to do with intelligence and intellect—makes a study in this direction very interesting. In the brainless invertebrate creatures we observe intelligence merely as a part of the organism's nature; but when we come to the higher species endowed with brains we see marked or defined intelligence displayed. Bastian, in his work on the "Brain as an Organ of Mind," relates the following incident: In one of the country towns in England, outside the hotel where a friend of his was staying, a horse in a vehicle was quietly feeding out of a bag tied over its mouth and head in the usual way. Suddenly a number of pigeons

flew down to the ground and commenced picking up some of the grain that the horse had let drop from the bag. These spare grains were soon devoured by the feathered visitors; and then the party referred to, noticed that one of the birds flew deliberately at the horse causing it to jerk its head violently in the air, and it was not until this had been several times repeated, that he realized the fact that the bird adopted this means of frightening the horse so that, by tossing its head in the air it would empty some of the contents of its feeding-bag on the ground, thus affording the pigeons a portion of its meal. He must admit that the intelligence exhibited by this pigeon was of a marked, if not of a high, order, showing it seems to me, the possession of a certain amount of reasoning ability.

Many such instances are given, but I cannot cite them here. This one case, however, will answer my purpose, which is to prove that as the organism becomes more perfect the monad is better able to manifest its powers, so that we can easily understand why it is that the intelligence of man is as much greater than that of the pigeon as the intelligence of the pigeon is greater than that of the invertebrate creatures.

This brings us to a definite stage of evolutionary progress, and the process whereby this has been accomplished is, as Spencer says, "the continuous adaptation of internal to external conditions; but that, as I mentioned at the commencement of my address, expresses only half the truth, and refers really to involution rather than to evolution—that is, to the process of the monad becoming slowly involved in matter.

A. E. WEBB.

(To be concluded.)

THE "OBJECTS" OF OUR MOVEMENT.

"WHAT an antediluvian subject to choose," some of my readers may exclaim. Quite so; antediluvian, if you like. Even as old as the hills, which preceded and survived the deluge. But old or even *ancient* is not synonymous with uninteresting. And above all, it is certainly not synonymous with rightly understood.

Having thought of this as a likely theme for an article I long intended to write, I naturally looked for a theosophical magazine—*any* theosophical magazine—in order to find the exact wording which described and expressed these objects. The result was somewhat unexpected, namely:

There are no two theosophical magazines either in Europe, America or Asia—I have never had an opportunity of seeing an Australian one—which word their objects exactly alike.

In the main they are identical, of course, but in [details none seemed to me completely] satisfactory. That made me turn to the source of

all wisdom,* the "Key to Theosophy"—that answered better. But in this book's *profession de foi*, my thought, critically bent, as it was, discovered two or three words which could have been chosen more happily, and one distinct omission.†

Evidently, the one thing for me to do was to manufacture a version of my own. Of course other folks need not fancy my wording as much as I fancy it myself. But I must be allowed to use it in the present article, as, with it for my foundation, it is easier for me to say what I have to say.

This is how it stands :

(1) To form a nucleus of a Universal Brotherhood of Humanity without regard to circumstances of race, creed, colour, sex, or social standing.

(2) To promote the study of Sanskrit and other scriptures, which are the sources of the world's religions and sciences ; and so to vindicate the importance of ancient Asiatic Literature, at its various epochs and in its various branches.

(3) To investigate the secret operations of Nature under every possible aspect, and especially the mental, psychic and spiritual powers always present, but not always apparent or working, in human beings.

Though I say it, who should not, I do not think that there is one word too much or too little in the above wording. The first circumstances, to which the first object refers, are the great impediments for the formation of true Brotherhood all the world over.

True Brotherhood seems to be such a very remote possibility, that I hardly have the buoyancy for talking about it just at present. I would rather discuss the more superficial and so more common ties of friendship, which, for argument's sake, we may define as a fairly active fellow-feeling between people, who have a more or less right understanding of each other's characters.

And no one will contradict me if I say that fundamental difference of race is next to fatal to the existence of this, if we take real friendship—not the feigned or the merely presumed one. And of the latter the world is full. What Englishman is not inclined to believe that every Russian is a liar, a drunkard and a savage ? What Russian, at the bottom of his heart, is not almost pleased to hear that an Englishman is not merely a drunkard, but grasping as well, and greedy, and treacherous. And this kind of compliments forms a daily stock on the international market, though Governments may form double and triple and even quadruple alliances.

Under abnormal circumstances, a Bengali and a Chinaman may

* A joke, of course ; if not, then nonsense.—Ed.

† While Mrs. Johnston has been coquetting with Secessionism things have changed, the world has moved on. The official wording of the "Three Objects" can now be read in every monthly issue of the *Theosophist*, *Theosophical Review*, *Theosophic Gleaner*, *Mercury*, *Theosophy in Australasia*, *Revue Théosophique*, *Teosofia* (Italian), and *Theosophia* (Dutch), in all of which the wording is identical.—Ed.

live in the same house, talk the same language, even wear the same clothes. But they never will see into each other's hearts, unless the operations of their minds stop being exclusively Bengali and Chinese and become broadly human. That sounds simple enough, but long centuries will pass before anything of the sort is accomplished. How important it is for us to be able to disregard questions of race, anybody can see.

Of the remaining circumstances, *colour* and *creed* considerably depend upon race. A man of Mongol race is yellow. A man of the Caucasian race, with its two great branches, the Indo-European and the Semitic, is always more or less white. But there exists an almost infinite variety of gradations of shade in man's skin, not altogether dependent on a man's race, and yet very important as factors of human sympathies and antipathies.

Then again, race and creed are very closely connected. Such a distinctly social characteristic as, for instance, the shape of a man's skull has greatly to do with his religion. In Europe a long oval skull is almost invariably a sign of a Protestant, Norwegian, Swede, in fact any distinct Teuton. On the contrary, a small and very round skull speaks of Catholic faith, in Spain, France, part of Ireland, etc. But from an ethnographical point of view, this study presents more difficulties than any other. In the course of history, religion has been only too often forced upon people. So now-a-days almost any man's official religion is a question of convenience, of policy, even of chance. As man stands now, in any civilized city of Asia, Europe and America, his social temperament can not be said to have much influence on the address of the temple or church, where he occasionally worships.

Therefore, creed and colour, though very closely connected with race are not identical with it, and so had to be separately mentioned in the objects.

At the point human evolution has now reached, the question of *sex* is the most important of all. Customs and usages of polite society require that on this subject an almost absolute silence should be kept. But the statistics of hospitals and insane asylums, of sickness and crime, can easily demonstrate what a black cloud of selfishness and suffering, what a frightful distortion of every simple and natural instinct, what hopeless slavery of imagination and impotency of will, lie at the bottom of this question of sex. We all have been brought up in more or less wrong ideas as to our rights, duties and privileges in sexual life. On this subject no mother would willingly talk to her children. And so our youthful notions as to it are greatly, if not altogether, dependent on chance, otherwise called bitter experience. Unfortunately, as a rule, bitter experience is neither bitter nor experience until imagination has learned tricks difficult to unlearn and body has acquired habits which dwarf the wills of men, generation after generation, maiming the freedom and dignity of their human lives.

What kind of true Brotherhood of Humanity can there exist in this world when an eternal craving for sensation and emotion, let alone meauer factors of money and position, forever prompt men and women to dwell on their sexual differences? Common humanity and the possibility of common divinity of man and woman must be firmly established, and the question of sex must be forced back to its true basis, before Brotherhood of Humanity could truly knock at our doors.

In Europe and India and the Mussalman countries the question of social position is a great difficulty indeed. In some countries it takes its root in that most ancient and most tenacious of all the cults—ancestor worship. In others, throughout Europe, it is a question of history, sometimes of race, always of romance and breeding. In fact, it is founded on powers which, though almost entirely gone out of the modern life, had true and lawful existence in the past, on social conditions which are not as yet altogether forgotten and which most people of a certain class feel reluctant to forget. As to America, where everybody was born yesterday, the difficulty of social position ought not to be allowed any existence at all.

But, with this exception, race, colour, creed, sex and caste are equally serious impediments, lying on the path to the realisation of the true Brotherhood of Humanity. So much for the first object of the Theosophical movement.

Now as to the second. In this the various readings differ most. Some term it "the study of comparative religion, philosophy and science." Others speak of "Eastern and other literatures, religions, philosophies, etc." Others again recommend "the study of ancient and modern religions, etc." But in my definition, I have written "study of *Sanskrit* and other scriptures." And moreover I insist that, at this hour, *Sanskrit* is the right word to use, and *Sanskrit* literature is the right one to study. Of course, there are other great monuments of human faith and aspiration. There are philosophies and sciences recorded in letters other than *Sanskrit*. Egypt, Assyria, pre-Mussulman Persia, and the lore of the Red Indians all have their word to say. And sooner or later they shall say it.

But we must bear in mind that ancient books, Asiatic and otherwise, are often mere versions, perhaps unconscious borrowings or else honest translations of what we find best expressed in *Sanskrit*. Then again, Egypt and Assyria have as yet only partly yielded their secrets, and the ruined cities of ancient America hardly at all. We must not lose sight of all this, as of much else besides. But once more our present attention must be given almost exclusively to *Sanskrit*, at least, for a while.

Sanskrit scriptures alone are well within our reach, and that in black and white, which certainly is an advantage over the hieroglyphics of the ruins of Palanque and Babylonia. They alone speak to us in our own tongue, so to say. And what is more, they alone can immediately supply

the most pressing needs of our day and generation, uplifting our imaginations, giving a worthy object to our vague aspirations, imparting to our sluggish moral life a new and powerful impetus.

When, in the fifteenth century, the Greek language penetrated the thick walls of mediæval ignorance, the face of Europe began to be changed throughout. Many an accepted institution got its death-warrant from the too exclusive influence of clerical learning, the narrowness and bigotry of the ideal of monastic asceticism, the cruel haughtiness of the mighty and the base servility of the humble. Death was slow to come; in some instances it has not come yet. But all the same it was a death-warrant.

With the Renaissance, that is, the advent of Greek culture into the life of mediæval Europe, the civilized nations received the new and powerful impetus they mostly needed.

And what the art and letters of ancient Greece were, to mediæval Europe, that Sanskrit literature, both sacred and lay, is destined to be for the generations coming immediately after us. This is no prophecy: only a logical conclusion, drawn from observation and careful study and comparison.

In fact I firmly believe that if there ever is a religion, free and ardent, true and satisfying, a religion for which the hearts of humanity yearn, in the formation of it the material of Sanskrit books will have to be used over again. The Upanishads and the Bhagavad Gîtâ, the writings of Sri-Shankarâchârya, as well as the more specialized and so less beautiful ones of Gautama Buddha, Patanjali and Kapila,—surely the material offered is ample enough, the imagery striking and speaking enough, and the inspiration pure enough.

For the sake of readers who may be new to this kind of literature, I must state that not for a moment do I recommend to adopt Sanskrit metaphysics for our new religion. Not at all. That part of Sanskrit literature, to which I allude above, is grand, I may say it is divine; but should we do so, such act would be nothing short of a calamity.

What I mean is that, finding an impulse in the true spirituality of the Sanskrit religious literature—of course, not neglecting any other sacred writings that may come within our reach and consciousness—and making a stepping stone of its imagery, we should gradually construct something new, something that would be a natural outcome of our age and genius. Of course we must supply the creative ability and the will to build. So much for the second object of the Theosophical movement.

Now to the third: Investigating the secret operations of Nature under any aspect at all—let alone all the possible aspects—seems almost an impossibility for people who live in cities, whose eyes, therefore, are untrained to observe the free things of nature. But even in their case, good-will can accomplish much. A man can always penetrate into some secrets of nature simply by investigating, in a true spirit, the

properties of the very materials he is working at, whether wood, gold or electricity, and of the powers he uses at his work. I shall try and make my thought clearer by an illustration.

I have a friend who is an engineer. He has worked in the same line for over twenty years and has achieved a great reputation as a builder of railway bridges; and he says he has come to the conclusion that it is possible to treat iron—his chief material—adequately, only by *taking it to be a force*, and not a form of solid matter. To him, iron is a force. It is a force capable of such and such transmutations of energy, of such and such modifications under certain treatment; a force which is liable to act either in a centripetal or a centrifugal way, which will result in a visible contraction or expansion of the bridge he is building.

Don't you see how very suggestive this thought is? Why, it almost seems that the whole aspect of the Universe would change for us, if only we could change *our* attitude towards it,—our point of view.

About the exploration of mental, psychic and spiritual powers latent in man, much has been written and still more said. There always was a tendency amongst Theosophists of all countries and factions to suspect, in this part of the objects, a lurking element of danger for the students. So far as I have understood, the fear was vaguely divided between a "black magician" and a "spook." What was the nature of this danger and how far it went was never quite clearly defined, but tampering with the "hidden powers latent in man" was discouraged. There even was some talk, at one time, of abolishing that part of the objects altogether.

In the meanwhile, it got somehow overlooked that investigating the psychic powers of man—let alone his *spiritual* powers—meant much more than dealing with black magicians and spooks, far more.

Of course, all such things as hypnotism, spiritualistic phenomena and psychometry, have a certain function in our education. And as such they are worth running some risk for, at least. So that I, for one, would be the last person to hold a man back from a spiritualistic seance for fear a spook may jump at him and frighten him. Psychism is not much, but whoever wants to know anything about the exact build of the human machine has to know something of psychism as well—and that, danger or no danger.

But as I have already said, investigating latent powers of man means far more than this. It means a constant study, observation and analysis of all the workings of your thought, your imagination, your memory. It also means trying to realise the exact state of your consciousness when you are asleep. It also means correlating your outward activity to your inner impulse. But above all, it means learning to control both.

In fact, investigating "mental, psychic and spiritual powers, always present, but not always apparent or working in human beings," is a task

not to be accomplished even in a life-time." For it truly amounts to the final mastery of the higher over the lower man. So much for our third object.

When you come to consider it, all the three objects of the Theosophical movement are equally important. But the first clause may be considered as containing its true aim, and the two others as suggesting the only true means of attaining that aim.

The true Brotherhood of Humanity cannot be established on firm grounds so long as man remains ignorant of all that is most sublime and grand in his religious aspiration. And that, only a certain part of ancient Sanskrit writings can impart to us, in words and metaphors which at present we can more or less understand.

Neither can true Brotherhood be established before we thoroughly grasp all the factors, the outcome of which constitutes a human being as such. For if you do not know and understand yourself—and at present you don't, there is no doubt about that—how can you understand your brother? And as to Brotherhood, without the precise knowledge of your brother's true character, such brotherhood is mere sentimental gush and won't stand the test.

In the pursuit of the objects of the theosophical movement, we must work both on the circumference and in the centre; on the circumference in order to link ourselves with the rest of humanity, whether that humanity be brother theosophists who happen to disagree with us on some points, or just the remainder of red, white, yellow and black human creatures; in the centre in order that we may know ourselves *as we are*, without the veils of conventional preconception, and free from the false colouring our egotism is ever ready to supply. A difficult task, but a task worth attempting.

VEEA JOHNSTON.

Ed. Note.—This is a palpable inversion of the real order of things. The Founders of the Society never entertained the wild idea that Human Brotherhood in its complete sense was possible *on the material plane*, where differentiation of entities is the paramount fact, and universal harmony the result of these equilibrating discords. Brotherhood exists where there is unity, and that, where there is identity, *viz.*, on the planes of the higher consciousness. We formulated the First Object as we did because we hoped that by the concurrence of the most noble minds of the different national and creedal groups of mankind, a nucleus might be created, which would work together in brotherliness for the study of the world's religions and the discovery and proof of their common origin and fundamental identity.

THE MANIFEST AND THE OCCULT.

THOUGHTS ON THE FIRE PHILOSOPHY.

TO those who may consider the aspects which nature presents, and the inferences we may draw therefrom, it will be more or less obvious that two different conclusions may be derivable—namely, a set which arise from the outward and *most* apparent, and also others which, going deeper, belong to the inward or *less* so. It is most probably owing to this state of things that we meet with a similar and corresponding difference in the mental sphere; since we find there is not only that which we call "common-sense" and its numerous applications, reaching to the highest flights of physical science, but also some other and less obtrusive sense as well; and this latter has to do with transcendent things and matters usually denominated occult. Naturally, as the world is at present constituted, it is the manifest or apparent side we deal with first, and not until later on does the other side begin to indicate its existence.

As an instance of this state of things, we may remember that it was at one time the current opinion that our world was merely a flat surface or plane; that the stars revolved in such a manner that they were alternately above and beneath it; for this was the first impression which a cursory examination of the earth and the heavens led to. And it accordingly became established in the public mind—which never thinks deeply—that such was the true state of the case. According to history, it must have been a bold man who, when that opinion had once gained currency as fact, would venture to oppose it; * for those who were not of his way of thinking, if they did not always use forcible means to get rid of such opposition, could at least make an appeal to his "common-sense" to declare whether the obvious facts of the case did not contradict his ideas, as people might see for themselves, if they would only use their eyes and set some more value upon the current notions of the majority of their fellows, instead of worrying their brains over theories which, running counter to those notions, were neither useful nor of financial value. How certainly evident it seemed that the world was flat; and that it not only remained quite stationary itself, but was also the centre about which the celestial circles were formed. How was it possible that anyone but such as might be deficient in mental power and common reason, could for a moment doubt the fact? †

Yet, notwithstanding all this, those who were not satisfied with mere appearances—always a minority, because their views, founded much deeper

* "Laertius," ch. 19 : Builly, "History de l'Astronomie," lib. viii, sec. 3.

† Lactantius, cited in "Internal Development of Europe," i, 315.

than the surface of things, must necessarily to that extent run counter to the ideas of the superficial crowd of their contemporaries—these “pestilent” individuals went on with their unseasonable doubts, and the unpopular notions which intuition had prompted. And, in spite of all the force or argument which could be brought against them, they, in the end, by dint of considering certain things which were by no means obvious at first sight (and therefore unpopular) managed most completely to upset the views held with so much confidence by those ignorant of the facts, and accordingly succeeded in demonstrating, not only that the earth was *not* a plane, but on the contrary a globe—the very furthest departure from what had been popularly imagined, and therefore taught or sanctioned by “infallible” churches—but likewise that, in direct opposition to every outward appearance, the earth was not anywhere near the centre of the celestial movements, and was itself in rapid motion instead of remaining stationary.

Thus the whole science of astronomy, which once rested upon the merrest appearances, and, as such, received the support of that great mass of mankind who, looking only at the surface of things, are guided only by the common-sense and conventionality of their time—thus the whole aspect and foundation of astronomy has been completely reversed, and its centre, as we may say, has been utterly displaced*; so that, from having formerly rested solely upon the outward and the manifest, it has at length come to depend (much more securely) upon what was formerly the inward and occult; and therefore could not, in the first instance, be shown to accord with observation at all, and was neither received nor understood by the multitude, as likewise rejected by the churches which led them.

So it came about that the few doubters—the “occultists” or seekers of the unknown in their day—have ultimately triumphed over the many who looked upon them with so much scorn and contempt; and to-day our ships sail the oceans in the greater safety, because a few people were found who, ignoring outward appearances as the ultimate truth, sought only the underlying reality; and, opposing themselves to the many, as a result have ruled them and their crude ideas to such an extent that, when some surviving ignoramus is here and there found who upholds the now obsolete theory of the earth’s flatness and central position,† he is as much a mark for public ridicule as the advocates of earth’s spherical form and the Heliocentric theory formerly were.

To take another illustration, and from a different science—one, too, where all is of the most tangible nature, so far as appears at first sight. It was once held that the whole visible universe was built up of just four elements, which they who professed to understand such things denominated fire, air, water, and earth. And even the most learned academicians and schoolmen fully believed this to be the case; for in this instance there seemed to be much greater certainty than there had been

* “Mechanism of the Heavens,” article on Galileo.

† Cf. “One Hundred Proofs that the Earth is not a Globe” Boston, 1892.

in regard to the immovability of the earth. Regarding that, there had always been doubters and traditions of doubters, but in this matter there seemed to be none. But, as it was with the false theory of the world, so with regard to the four elements, there were massive folios written which professed to deal with the various combinations of these in the formation of well-known substances; and the theory of the action of medicines, the operations of chemistry, metallurgical processes, and every other similar thing, were held to be explained in a satisfactory manner upon this hypothesis. Yet the time has now come, when, through the exertions of those who were formerly the select (if unpopular) few, the four elements have not only been set aside, but at least three of them are shown to be no elements at all, whatever the other may consist of*—so that they are scouted and laughed at as a basis for chemistry, just as the Geocentric theory is as a basis for Astronomy. The world which our unaided five senses make us to some extent cognizant of, has been shown by these later chemical investigators to be built up, not upon the primitive four elements which those senses indicate at first sight, but upon a great number of a different kind—the very existence of which is, in many cases, inferred rather than seen and felt—or, at least, requires such careful demonstration as the minds which ruled when the four-element theory was in vogue might neither have valued nor perhaps have understood; and which they would have ridiculed accordingly.

We may, however, carry the illustration drawn from the instance we are considering, somewhat further—for, whereas the great chemists who had upset the previous theory had in their turn substituted for the four elements some seventy and odd of others, and had to all appearance placed the separate existence of these latter upon such a firm basis of masterly demonstration that to doubt its absolute truth and certainty was well-nigh equivalent to an admission of insanity—so, at the present time, others come forward who, in their turn, are attempting to show that behind these seventy or more apparently primitive elements there probably lies, in reality, only *one*, of which all the others, however numerous, are only different aspects. Therefore it appears, from this, that the advocates of the seventy or more separate elements, who have so vigorously and unsparingly condemned and cast contumely upon the supporters of the four, may not improbably come to stand, in relation to the "Protyle" or one element theory, exactly where the four-element chemists stood in relation to those who claimed seventy or eighty.

So, over and over again, it might be shown that the occult or true cause of the phenomena we witness may be quite different, and even quite opposite, to the views of them which we might draw from such appearances; and the greater the penetration we use in our examination, the nearer will be the amount of agreement with each other's results. Our own learned chemists of a few years back deduced as we

* S. D., I, 145, and 146 n. e.

have seen, from the apparent behaviour of bodies and of substances under all conditions available, a set of elements which they held to be the last certainty, and whose most obvious general characteristics were *multiplicity* and *separateness*; but those still deeper thinkers and subtler chemists who have succeeded them would appear to be arriving now at a basis whose sole characteristic is that of *unity*. They appear to be showing that behind all the apparent diversity of chemical elements there lies only that *one* * referred to above; and that, in all probability, the manifold appearances it presents are due to laws of which their immediate predecessors had no adequate conception. Yet how absolutely certain seemed the conclusions arrived at by the beautiful science of modern chemistry in its theoretical perfection, and how undeniable all its demonstrations! But, if those who have sought to follow it into its deeper depths are to be credited, its discoveries were but more or less *apparent* truths, and have by no means expressed fully that inward reality which lies behind.

How veritably exact appeared the atomic and molecular theories of Dalton, Tyndal, and others; yet the conclusions of those great men, when carried to something more like the ultimate results, and compared with later discoveries and observations, do not quite satisfactorily account for all the phenomena; and the very existence of those atoms and molecules seems to be more than problematical—for, like the numerous elements accepted, they in turn show a tendency to vanish, when brought to a more rigid examination. But in the case of the assumed indestructible atoms, we arrive at a different (and yet parallel and analogous) result to that reached in regard to the elements; for whereas the latter seem to be giving place to a unitary element or one substance, the atoms appear about to retire in favour of an explanation which makes of them only so many aspects or centres, not of Matter, but of Force.† This is the one force, differentiating primary matter, which is born of it, and animated by that force, as the world of life is by its vital principle; therefore not more indestructible in its varieties than other temporary forms.

But all such upsets and inversions of the most apparently obvious and certain philosophy must always go on, and perhaps even increase in number and, so long as the philosophy of the times is based solely upon externals; for these, being but the illusive appearances which are presented by the operations of some cause which lies hidden behind them, are true only in relation to each other—but give a false idea of that cause, if held to be the sole exponents of it. Hence we may see, from the instances of such results at present cited, that the outward or the manifest—which is what rules the decisions of common-sense—is not necessarily the arbiter as to the truth or falsity of the inward or occult; which, from the very fact of such oppositeness, is but rarely amenable

* S. D., I., 455, 542, 586, &c., o. e.

† S. D. I., 13, 112, 120, 506, 507, 510, 520, 637 (note) o. e.

to the laws of that same common-sense. And therefore it is that the popular philosophy of one age of the world cannot be the sole judge and arbiter of the value or worthlessness of the private and secret philosophy of some other age; for what is absolutely true to the one, may, under certain circumstances, be quite false to the other.

These instances from the exoteric philosophy of the world may not unfitly serve as an introduction to what is to follow; because, in the state of the environment in which we live, it is the outward seeming, or that with which we are brought immediately in contact, and wherein we are a part, that first presents itself for our consideration. And it is proposed to show that such surface considerations, while they may have engrossed the faculties of the majority, have also overlaid certain central doctrines which, like the one substance, are by no means so apparent. For how true is the time-worn adage that there is no new thing under the sun! Our great chemists and metaphysicians, in carrying their investigations so far beyond the verge of the apparent, and wandering so near to the attainment of the real facts, are only taking an incomplete backward step, and (unconsciously, perhaps) endeavouring to re-tread the same path which was marked out by others; and which may have been followed by themselves, for aught they know to the contrary, ages before our time. As there is an outward and inward to most things, so to the large majority who use the temporary philosophy of surface and of common-place, there has ever been also a small minority who sought a more recondite science—one whose character should be neither superficial nor temporary; and required, perhaps, some other sense than that of everyday life. Thus, according to that duality of nature by which apparent things seem to point to the existence of others corresponding to them, which are hidden, so perhaps the existing outward philosophy of the multitude has always covered the inward science of the few. And as that of the many is always taught in the academies and the schools, generally in the most open and public manner, and is constantly in evidence, so, that of the few, except at such times as their own laws make it public to a certain extent, is taught in secret and kept in obscurity. As the outward knowledge has its cyclic periods of manifestation and its occasional periods of obscurity, so has the inward knowledge its great periods of obscurity and its minor times of partial manifestation. And it is to the teachings of the few who possess it—which, for those who can read their symbolism, they have hinted in sundry ways the world over, as we shall further see—that we are to look for the true knowledge of nature and of man.

Accordingly, at the present time, when our greatest men are trenching so nearly upon the very root of things as they do, when they begin to proclaim the One Substance and the One Force as being the data which are alone sufficient to explain all manifested phenomena, what do we find?

In the very oldest books of the world—the Vedas, the Upanishads, and the Sastras of India—books whose antiquity extends so far back

into the night of time, that each new discovery of our scholars seems only to add to their age—we find this very same philosophic explanation given as to the radix of all phenomenal things; but with a more comprehensive grasp, and a further explanation. For where our chemists and mathematicians speak of their One Force, and of their Protyle or One Substance, the old Indian writings talk of their *Fohat*, which is *their* One Force, and of *Mulaprakriti*, which is *their* One Substance or primal matter. But here it is that they go further than our nineteenth century scientists; for to this dual root of manifestation they add a third—their *Mahat* or consciousness, the informing and guiding principle which causes the other two to assume their multiform periodic appearances, and all the phenomena we perceive about us. Though the existence of this third element has been strenuously denied to be such, by our natural philosophers of recent years, yet some of them are verging upon the admission of its truth; for their experiments in mental science, as compared with the laws of chemical affinity and the theories of attraction and repulsion, will doubtless ultimately lead to the adoption of the unit-consciousness to complete and harmonise all. Then there will be but one step further to go, which will be detailed in due course, and for which we depend upon the same mystic teachings.

Though, in referring to the Hindu books, we go very far back in order to find a comparison and a parallel concerning the root-ideas of ancient and modern theorists, yet, seeing that the occult teachings come to light periodically, we might expect later epochs to present similar views. And the sixteenth and seventeenth centuries will offer a suitable instance of this; for then it was that there arose what were called the Fire Philosophers, many of whom were found among the Rosicrucians, Paracelsists, and similar bodies of mystics. These were, for the most part, practitioners of Alchemy; and it is a noteworthy fact that, while our own great thinkers are coming to their most recondite conclusions by aid of the science of chemistry, so also did the Fire Philosophers hold that the study of the same science, as they understood it, would lead to the most magnificent and sweeping conclusions in regard to man and the universe.* Their name, under which they made so peculiar and considerable a feature in almost all the scientific circles of Europe at that time,† was derived from their idea that "the intimate essences of natural things were only to be known by the trying effects of fire directed in a chemical process." Therefore "they practised chemistry, by which they asserted that they could explore the profoundest secrets of nature."‡ If we stopped short at this definition of their views, it might reasonably enough be thought that these mystic students were only the precursors of the modern chemists in the most material aspects of their science; but when we are also told that "they strove, above all earthly know-

* Euenosier, "History of Magic."

† H. Jennings, "The Rosicrucians," 1st ed., p. 65.

‡ Euenosier, op. cit.

ledge, after the Divine, and sought the divine light and fire, through which all men can acquire the true wisdom,"* it becomes certain that these men were something more than the mere votaries of the furnace and the chemicals. Before, however, we can understand much of their peculiar ideas, we have to go a step further than we have yet done—even to go beyond the triad of Force, Substance and Consciousness, quoted from the Indian writings. This is that further step previously adverted to, for as the seven colours of the spectrum are based upon the three, the four elements of the ancients upon the seventy-two or more of the moderns, so, like the three colours which lie behind the seven, and the one white ray behind them; or the 72 behind the 4, and the one substance behind the 72; so, behind that triad of Force, Consciousness and Matter, there lies the One Unity of *spirit*—which is that Primordial Fire that the theosophists of the sixteenth and seventeenth centuries speak of; using terrestrial fire as its symbol.† These students it was who, during the revival of manifest science and the liberal arts, upheld the claims of occult science as well, and accordingly their tenets, and such traces of these as may be discernible through much earlier times, are of much interest.

It is difficult to give an easily-understood description of the ideas of the Fire Philosophers; and in any case we have to divest them in a considerable measure of their mystical technicalities, before we can reduce them to any form at all suitable for purposes such as those at present contemplated. In due accordance with the seeming order of things, we may begin with an examination of Fire or heat in its ordinary outward aspect; and endeavour to proceed thence to discuss, as far as we may, the inward or occult aspects corresponding thereto. And, having thus obtained some comprehension of the views current among the Illuminati of recent times, we can next apply those views to an explanation of the earlier faiths and religious systems, and trace the evidence as to what was the universal basis of these, in their remains, which serve to demonstrate that the principles of Theosophy were the true basis of all occultism in every part of the world.

As to the ordinary visible fire, with which we are all familiar as flame, chemists are, as a rule, either silent about it, or they have not very much information to give. It is said they have at length contrived to *weigh* it, and that seems to be nearly the whole extent of our knowledge as to any qualities it may possess over and above such as are otherwise obvious. Fire has been an object of curiosity in all times but after describing its effects, we do not appear to be in possession of any very satisfactory theory concerning it. Fire has been described as "an elastic body, composed of infinitely small particles, scarcely, if at all, adhering, to each other; and a body in motion. It is in effect the universal instrument of all the motion and action in

* Eunemoser, op. cit.

† By many of the ancient philosophers, fire was considered as the primitive element. See Higgins, "Celtic Druids," Ch. V., sec. xii, p. 186.

the universe ; without fire, all bodies would become immovable. . . . Fire then is the sole cause of all mutation and change, for all mutation is by motion, and all motion is by fire." * It is "Heat and light emanating visibly, perceptibly and simultaneously from any body ; caloric, the *unknown* cause of the sensation of heat and of the retrocession of the homogeneous particles of bodies from one another, producing expansion, and thus enlarging their dimensions ; one of the causes of magnetism, as evinced by Dr. Hare's Calorimotor." † Heat and light, magnetism (whether mineral or animal) and electricity, appear to be all different manifestations of one and the same thing, and to be to a large extent interchangeable ; so that, classing all these manifestations of force under the general name of Fire,‡ it becomes the medium by which we can render back into the unseen, (or the A'kasa of the occultists), all that has come out of it into manifestation or the objective world. It is the one potent agent by means of which we can rend asunder the adhesion of particles, and thus reduce to their constituents all otherwise solid bodies. Matter is only to be forced apart by some form or manifestation which, as above, we may class under the head of heat—flame being that brilliant something which arises during the process—the vivid and visible objective form of the heat. In the combustion which accompanies flame, we witness the last phenomenon which intervenes between the seen and the unseen—the solid reality as it appears, and the intangible nothing into which all things ultimately resolve. By its aid we can reduce the most solid bodies into the most delicate and impalpable condition—out of a solid into a vapour or gas, beyond the ordinary sense of touch into that of hearing and seeing only ; from which state it passes into a mere odour, and from thence into nothing the senses can reach. And the harder and more solid the body dealt with, the more intense the fire ; while the softer the substance, the less is the evolution of heat, as the well known phenomena of combustion prove.

S. STUART.

(To be concluded.)

* Sibley's "Illustrations of Astrology," p. 47, ed. of 1794.

† "Imperial Dictionary," article "Fire," I, p. 753. (Italics are mine, S. S.)

‡ H. Jennings, "Rosicrucians," pp. 91, 92.

HEAVEN AND SALVATION.

IT has been often laid at the door of Theosophy that it touches the intellect of men but does not move their affections, that it controls the head but does not appeal to the heart. If by this latter is meant the merely lower emotional part of our nature, that part of it which comes as a heritage from the lower kingdoms through which we have passed, especially the animal out of which an important part of us last emerged, this objection will have some colour of truth, but if by the heart of man something is meant that has its source in regions of the kingdoms of God immensely wider than anything our own evolution can afford, it will have no place even for discussion. And it is precisely on account of this far distant origin of what is most near the divine in the heart of man, that we claim for Theosophy a perfect conquest of the heart as well as the head.

In making efforts towards this conquest we shall not make much way with the world, however, if we attempt to ignore the lower and less exalted manifestations of the heart of man, which include the pas- sional part of him ; for, like every other organization which proposes to move people in their conduct toward each other—and this after all is what we chiefly have to do—we have to take the people in the world as we find them. It will not help our work to find fault with our material. It is our business to go to work upon it as it is, and make as good a job of it as we can. So, in offering any thoughts about Heaven and Salvation, we must remember that people around us have already inherited, very deeply, certain ideas about both these, and it would be idle to suppose that we can remove these, seeing how deeply they are graven in individual and national character by centuries of evolutionary thought. We have certainly a new light to throw upon both, but we shall not completely subdue the old light. Neither is it altogether desirable that we should do so, for it can be made to add strength and brilliancy to the new. So accustomed has the man or woman brought up in a Christian atmosphere been to link eternity with Heaven, even when not belonging to what is termed the 'religious' portion of the community, that when instead of this, we offer a heaven that is only for a time, there is a feeling that we are robbing man of something—giving him a stone instead of bread. But when it is remembered that a very large number, and those amongst the very best of men around us, have already put voluntarily away from them any very great faith in any heaven, eternal or temporary, we shall not so easily be charged with this robbery.

However, the only heaven we have anything profitable to talk to people about is a temporary heaven. This fact stands so unmistakably in the foreground that it is better to begin at once the task of showing why this should be and how, and for what purpose a termination is put

to this blissful condition by those who govern our evolution, in a system of thinking such as Theosophy, which claims to rest on the fundamental principle that Love harbours all.

To those who study the stupendous system of planetary and human evolution put forward as Theosophy, heaven will fall naturally into the plan as only a temporary resting-place. Of course I am speaking now of the heaven which has a parallel only in the heaven of all the world-religions—the realm of nature and of man's experiences as a personal creature, which is made up of his relations with all other creatures he expects to meet there—the heaven he will share with all who are dearest to him and hold the highest place in his reverence. I do not propose to touch upon that other and far higher state, into which all the temporary heavenly states will one day melt, which those who follow Theosophy right through are able to see. This is none the less real than the temporary heaven, but is felt to be so far away, only to be reached after such vast periods of time, only after such mountains of striving on our part, that it will not be serviceable to dwell on it. We may keep its far-away land sometimes in our thoughts, but the day for studying its conditions has not yet come.

Has this heaven—a temporary halting-place on the great path of progress towards attaining divinity—any relation to the heaven supposed to be for eternity, which has found a place in every great religious system? It has the very closest, for it is undoubtedly the same. Much of the difficulty turns upon the meaning of the word eternity, for ever and ever, everlasting, and other such terms used in the Bible and some other books. It is already allowed that in the Christian scriptures very loose translation has given false rendering of the original thought of ancient scribes. In very many passages it is proved that the correct rendering would be by æon, epoch, age, period, cycle, anything that would imply termination after even however long a time. I will not linger to pick out passages, any better student of the world scriptures will find them easier than I can.

The soul of man is by Theosophy considered to be something of immense antiquity, imperfect as we find ourselves and our fellows to be. It has taken enormous ages of time to produce us and we are still growing and far yet from our goal. Therefore in considering the plane of heaven as a state into which we enter not once, but again and again, we should expect to find that it fills some useful office in the growth of the soul, and is something more than a mere resting-place after the toils and stress of an earthly life. If this be so—and we say that it is—it is surely important to know how to get the best we can of it, how to prepare ourselves for the fullest gathering of the harvest we can gather there. Will it be measured out to us in any proportion to the deserts of the life we lead here, or be an arbitrary gift from a Deity who may favour some and deny others? These are fair questions to put, for the heaven of the Calvinist and the ultra Presbyterian is unquestionably such an arbitrary gift to a select few, carrying with its denial to others an

opposite penalty too awful to be entertained by any truly compassionate heart.

It will be objected that this heaven of Theosophy which does not last forever, which comes to a close, must bring about a fresh separation of those who there looked for a reunion absolutely free of any feeling of separation any more, from those round whose lives and happiness the heart is felt to be entwined everlastingly. The reply to this must be made in all courageousness—it does, and it does not. It does break off the communion of the friend with friend, but only when the great inner sacred life of each agrees upon the separation, not one single hour before. Not until this agreement is complete and absolutely full will any separation be. Unlike the physical tearing asunder which Death, the so-called King of Terrors, brings about by a sweep of his direful scythe, this other separation shall be like two comrades at the dawn of day each going to his own day work in his own corner of the harvest field; knowing that, the day's toil over, again they shall clasp hand in hand.

To those however who have not made the close study of the grand purposes of evolution which others have done, it will not be so easy, perhaps, to think of Heaven as a place where the soul is still growing, is still adding to its character and strength. To these we must be presenting a strange idea. They ask a heaven that is a finality and a perfection—for the main part also, a condition of perpetual rest, necessarily without progression, for the goal is final—nothing beyond. This view does not seem to me to offer a very wide view of what perfection is; it seems to leave me terribly cramped in my conceptions of the Deity's powers. I ask by what process can the ordinary person become fit after one life, often such a marred life, for the perfect state. If this be possible of accomplishment, why all these painful ages of evolution? ages made more and more manifest to us as fresh facts are brought to light proving the great antiquity of man. We cannot any longer close our eyes to the accumulating proofs of the great age of our world. We are gradually learning the wonderful similarities of all the great religions of the past, and we shall find the same similarity in the heaven spoken of by each of them. Let me ask those who have never thought of heaven in connection with an immense past and immense future for all of us, to follow a few of the postulates regarding the course we have come through already. First, to put away the idea that heaven and salvation came in with the Christian Creed, for both were present in men's minds before Europe was in the state it is to-day. Both were living ideas in the days when a great continent stood where the Atlantic now rolls. All a fairy tale, some will say. Many things we now accept were fairy tales to our progenitors. Heaps of to-day's so called fancies are fast becoming facts. I believe the Twentieth Century will bring full proof of the existence of past civilizations higher than any we have reached.

Now to help us to a conception of the heaven of Theosophy, we must think of these past epochs as living facts in which each of

na has had his share. Each of us helped to build them up, each of us helped to drag them down. These past chapters in the great life of humanity have brought with them great struggles, great pain and sorrow, necessitating times of rest. If we have erred in refusing to believe in this great past, we have erred still more in failing to recognise our own individual share in it. We want to realise that we built the Pyramids and the Halls of Karnac; that we in our time built up the hundred and one religions of Egypt, laid the foundations of the mounds of Central America, and if it be true that disaster overtook the Atlantean nations by reason of their crooked ways, we ourselves may have been the sinners so transgressing.

Pause for a moment on the probabilities of this. Consider quietly the fact that the idea of our continual reincarnation, strange as it seems to English people, is and has been accepted by the mass of Eastern people and was once taught by the Christian Church. Turn over the reasonableness of this teaching, not by the light of Church rush-lights but in full blaze of the sun of past history, of comparative religion. If you are unable to bear so much light at once, give yourselves time by patient thought to get accustomed to its splendour. And then when your eyes no longer are blinded by it, ask yourselves what a place a heaven built up of the incidents of a mere 70 years of life can have in its relations to the whole. Put these great thoughts of the past beside the idea that heaven is to be limited to the results of one life on earth—how impossible it will seem to you.

Put these thoughts fearlessly alongside the claim that the loved ones of this one life of ours are all the loved ones we have ever known—such association of ideas will be utterly destructive of any such paltry limitation of the wealth of our spiritual being. We dishonour the profound depths of the heart of man if we suppose it satisfied with the scanty feast of noblest love and lofty friendship which one miserable 70 years can bring to each of us. I am told perhaps that these high thoughts will not overshadow in intensity the craving of the mother for her darling son—but to this our reply must be, it will—only she must be brave and thorough in her gifts to him and not refuse to see that he is *more* than son to her. More than mother and son, more than husband and wife, more than lover and beloved; they have been and will yet be all of these to each other. If the tie be one that is sealed by real spiritual love there is no relation earthly love brings along with it which they do not bear to one another.

Then when one says to you, "I must have my brother or my husband with me in the after life," say yes, you shall; and when one says "forever"? say also yes, forever, but not always in those clothes; in other garments and in other relations shall the bond be sealed anew.

To realise this larger view of the love which exists between soul and soul we must live up to the fact that we are not mere creatures of this present life, or even mere creatures of yesterday. Innumerable

yesterdays have built up the love between you and the loved one, if it be more than a transient attraction of the body. Do your spiritual beloved the honour of recognising his or her proper place and dignity in the system in which you have both grown up together. You, of all others, should be ready to honour the past struggles and sorrows by which that nature, which so appeals to yours and holds it captive, became what it is. Only could it have become what it is by this long, long probation in the school of the past. Remembering this, and that your friend has like yourself to help to carry out the object of our great creation—the attainment of perfection by experience—can you then ask that this shall be delayed, if a change of experience has been decided on for him by those who have our lives in charge? His experience and your experience cannot be alike. Both of you are to do your own day's work and to bring your sheaves of experience into the great garner of God.

So, unless we are prepared to yield up each other's company for a time we hamper each other's evolution. Will you seek to wrap your brother's talent in a napkin? We should not so persuade him but rather consent that he leave us for a time to put it out to the usury of experience apart from our experience, and when the next meeting is, doubt not he will be richer.

A few words now on what is termed Salvation, and what it is that we say 'is saved.' The whole purpose of an evolution is to get knowledge by experience. The totality of knowledge gleaned is the great harvest of the Deity of our system, gathered in by units of which each man is one. And so, that this work in the vineyard shall be evenly divided, the whole day's work is regulated by the Lords of Karma, or Justice, who will see that all is fair. Adjustment is thorough, right through, and is made by Those who look over the whole field—not merely our corner of it. Looking at our little corner we see some of those near us doing apparently little work. *But* we don't see what they were doing yesterday or what they will be doing to-morrow.

Therefore some lives will be busier than others—more profitable than others—but for each rich and full day's work there will be a rich, full period of rest. But as to what is rich and full, we are not the judges. We do not see far enough. Some lives that seem to us very warped, very poverty-stricken, may have accomplished a great stride forward in a direction we cannot follow. Therefore we dare not shrink from any man because of his occupation or trade. One man would feel it horrible to be a butcher—for him it *would* be an outrage, but for another even this occupation may be a leading forward, perhaps, in some way we cannot see. But we cannot fail to see that in a life passed in such a calling there is infinitely less chance of gathering together experiences fit to live. Compared with the life of such a soul as Florence Nightingale, very little of it will be fit to be "saved."

So far as we understand it, it would seem to be a question of degree as to how much of us can be saved. By *us* I mean the personal man

whom in this present life we know by name. There is no question of the other man whose name we know not. His salvation or otherwise is not in question—but it is his earthly reflection that is on trial, and it will depend upon the colour and character of that reflection whether it will live. Whatever in the basest life has served for the Ego's fresh enlightenment has to undergo a process of turning over in the higher realms of the Spiritual man's existence, for transmutation into faculty. This is its Salvation. Enlarging the proportion of this, we enlarge the personal man's salvation.

We Theosophists believe that no time is thrown away throughout the eons of ages. We see object in everything. Therefore the Heavenly periods are not periods of idleness but of intense activity, when the incidents of each life are turned over and over till all they can offer has been sifted out. Statesman or slave, soldier or clerk, all vocations offer material for profitable working up, till the soul is made perfect.

W. G. JOHN.

H. P. B. AND THE KEELY "FORCE."

SINCE the first forms of this Number of the *Theosophist* were run off I have received a copy of a document addressed to the General Secretary of our European Section by certain of our French colleagues, and demanding the reason why the, now discredited, discovery of an "inter-etheric force," by the late John Worrell Keely, was treated in the "Secret Doctrine" (vol. i, pp. 606, *seq.*, 3d Edition) as a great fact, whereas it was a complete swindle; and how far this contradicts the declaration that that book was "inspired, directed and corrected by the Masters of Wisdom." For my part, I have no difficulty whatever in answering. If Mme. Blavatsky had ever pretended that the contents of the book in question or any other book, hers or anybody's else, were received as a whole from the personages in question, she would have told an untruth, and all the evil consequences of such a treason would fall on her own head. But she does not say that in her explanatory Preface or in the Introduction to the "Secret Doctrine." She says that she takes "all the responsibility for what is contained in this work . . . That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle [it] to rank, at any rate, on a level with the 'working hypothesis' so freely accepted by Modern Science. Further it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy."

Now, it is a fact that she has made a very great many mistakes in her books, mistakes in fact, in science, in history, in literary quotations, in authors' names, in pages, and, as Mrs. Besant says in her Preface to the 3rd Volume of the "Secret Doctrine," it contains "many statements based on exoteric writings, not on esoteric knowledge," and

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she warns the reader that "much in them is certainly erroneous." What H. P. B. writes about Keely and the new force which he was declared to have discovered comes within this category. Of her own knowledge she knew nothing about Keely and the validity of his pretensions, she got her facts at second and third hand, from Mrs. Bloomfield Moore, Mr. Evans, and other old patrons of Keely. She took it for granted that he had done the things reported, and in this slipshod scientific fashion went on to discuss generally and expound the Finer Forces of Nature as she knew them to exist, as she had been taught about them by the Masters, as she had learnt about them by practical experimentation. All the wonderful phenomena she showed me and others were produced by the employment of those forces. Her mistake was that she never took the trouble to verify the assertions made her by ignorant, if well-meaning third parties, and, not being a soundly-educated person and as ignorant as a baby of scientific literature and the progress of scientific discovery, galloped off on her Pegasus towards the high levels of Nature, where she was perfectly at home and where none of us could follow her. So, as Mrs. Besant says and every other honest friend of H. P. B.'s will concede, her books are full of mistakes as regards exoteric things, and she is almost the last person in the world that a cautious writer would care to quote as authority about them.

But the judicial mind will find it far easier to believe that, at least in the beginning, Keely possessed some extraordinary psychical powers, however much he may have cheated later, when possibly those forces in him were exhausted, than that he was a scamp throughout. It would be but to repeat the common experience with public mediums. It is sheer nonsense to say that such superior scientists as Prof. Leydy, Mr. Willcox and others, and the Master Mechanics of railways and other skilled mechanics who examined and reported favorably on the Keely motor at Philadelphia, when his first syndicate was formed to utilize the invention for railways, were suddenly stricken blind and mentally paralytic. I remember perfectly that the great question among them was not to prove the existence of the force, but to *construct a cylinder strong enough to confine it for use*. Many were made of the strongest materials at great cost—once by boring into a solid ingot of steel—only to burst like wood when the force was let into them. This is matter of history—to me, at least, for my informant was a Philadelphia gentleman who had put capital into the proposed railway company. What I heard from him H. P. B. heard and, while neither of us had the time, chance nor inclination to push inquiry to the bottom, the impression left on our minds was that Keely had actually re-discovered that resistless energy of Nature which Bulwer called *VRIL*. The long subsequent intimate association of H. P. B. with the enthusiastic Mrs. Bloomfield Moore in London—ten years later—deepened the first conviction, and away sailed my dear colleague into her most interesting and instructive disquisition in the "Secret Doctrine," above cited. Such a mistake neither Dr. Richardson, Miss Edger, Mrs. Besant, nor

any other advanced student of science would have made, they would have been thoroughly guarded when giving credit to Keely for his alleged discoveries and proceeding on to expatiate upon the general subject of the Finer Forces. Yet after conceding so much, where, we may ask, is there another writer or teacher who has thrown so much light on the obscure aspects of Man and Nature, uncovered so many ascending paths, done a tithe as much to revive the religious spirit in the student who shrinks from dogma and abhors teaching by authority? At the feet of this giant her critics appear for the most part pigmies.

H. S. O.

Theosophy in all Lands.

EUROPE.

LONDON, *June 30th, 1899.*

The month has been a busy one in our Theosophical circle, the lion's share of work falling, as ever, on Mrs. Besant's shoulders. The course of Sunday evening lectures dealing with the "Ascent of Man" has secured splendid audiences in the small Queen's Hall, and despite the out-door attractions of five summer evenings and the heat of a lecture hall in June, people have sat closely packed and spell-bound while great spiritual verities were once more spoken forth with all the persuasive eloquence of heart and voice we know so well.

Each Friday afternoon Mrs. Besant has delivered a lecture on the Mahābhārata in the French Saloon, St. James' Restaurant, and this series has also been very well attended, and the result, financially, will be a nice help to the Central Hindu College for the benefit of which the lectures have been given. The effect on those who have been privileged to hear the lectures must surely be a wider sympathy with Hindu lines of thought and modes of life, and a truer understanding of Hindu ideals, and the ultimate good results of this endeavour to bring East and West into better knowledge and closer relation cannot be measured in terms of money nor estimated by the limited vision of the normal individual. The lecturer has especially striven to impart the glow of Eastern light and colour to the environment of the story, in order that her hearers might gain a better conception of Hindu ideals of duty, all unfamiliar to Western modes of thought. The task was by no means easy—a sort of delicate operation on the mental visual apparatus of the audience whereby the focus of the intellectual vision was entirely re-adjusted; a complete dispersal of the normal, mental and emotional atmosphere of the listeners—no small achievement for any orator. It is easy for the fluent speaker to strike with powerful effect the key-note of his hearers' highest ideals; to gain their responsive sympathy in answer to a note to whose pitch their ears are unaccustomed is a far more difficult matter, and Mrs. Besant accomplished the feat with wonderful success.

Several 'at homes' have also been held by Mrs. Besant during the month, which have been well attended and devoted as usual to the answering of questions propounded by members and inquirers.

Blavatsky Lodge lectures have been given by Mr. A. H. Ward, on the 'Ladder of Life'; by Mr. Mead on 'Tehut, the Master of Wisdom,' in the course of which some of the Egyptian occult teachings were expounded; by Miss Arundale who read an interesting paper on "The Search for the Soul," discussing at some length the work of modern psychological investigators, mentioning especially that of Professor James of Harvard University; by Mrs. Besant, who filled up a gap in the programme at short notice, by giving a most helpful and suggestive address which was announced without title, but which might aptly be termed an answer to the old but ever recurring question, "What shall I do to be saved?" A question which is constantly put to all who are in any sense great spiritual teachers, and which Mrs. Besant answered by a discourse on the real meaning of *Dharma* and a re-iteration of the need of doing the duty that lies nearest, a need which seemed to become clearer and more emphatic in the light of the Theosophical teaching which was so forcefully expounded.

The last of the month's lectures was given by Mr. Sinnett whose rare appearances at the Blavatsky Lodge are the signal for crowded quarters. The subject was "Astronomy, Physical and Occult" and the speaker took occasion to emphasize the importance of *real* scientific study, and especially of distinguishing between facts ascertained and proven beyond a shadow of doubt, and the thousand and one hypotheses which were built out of that substratum of knowledge. He regarded the mistaken attitude sometimes assumed towards science by some students of Theosophy as due fundamentally to a mental confusion on this point, a confusion which really capable men of science never fell into, although the position might be common enough among the insufficiently trained.

Another week will bring us to Convention, which bids fair to have at any rate one special interest which must bring some mixed feelings to the minds of all who have shared in a long series of such gatherings, in that it will be the last which we shall celebrate in the familiar headquarters at Avenue Road. As announced in the June issue of the *Theosophical Review*, the time has come when it seems wise to make a change in the outer life of headquarters and there will follow a redistribution of workers, and we may hope that the result will be for the increased working power of the movement. Circumstances in connection with the T. E. have ever prevented a disposition to fossilize and we recognise that this is well. It is well also that the developing strength of the Section should be exercised by taking over a larger share of its own legitimate burdens from some of which its youth has hitherto been shielded by a generosity and devotion that its growing powers ought no longer to claim. More central offices are doubtless a necessary expression for the manifestation of expanding life, but for all older members there must be a feeling of regret in saying goodbye to 19 Avenue Road, and many memories will cling with affection to the place whence so much life-giving knowledge has come to brighten Nineteenth Century incarnations.

The near approach of Convention week is heralded also by the advent of quite a contingent of continental members. We have had with us Countess Wachtmeister, who has just left for Sweden, also Mrs. Windust and Mme. Meuleman from Holland, Mr. Brooks, Miss Carter and others from Brussels, while America is well represented by Mrs. Buffington Davis, Mrs. Sythes from Boston, and Mr. Walters from San Francisco.

Some of our friends have been drawn hither earlier in order to be present at the great Congress of Women workers which is now holding daily sessions at several large halls. Notable women from all parts of the world are gathered to discuss a wide range of subjects, among which International arbitration takes a leading place. Nor is the speaking entirely from the lips of women; our old friend Herbert Burrows has been declaiming on the Trades Union question, and here, as elsewhere, threw the light of theosophical teaching on the subject; the thoughts thus scattered may be carried far and wide, veritable thistle-down in manasic matter, to spring up—who knows where?

A. B. C.

AMERICAN SECTION.

We have received the published Report of the Thirteenth Annual Convention of the American Section of the T. S., recently held in Chicago, (a neatly executed pamphlet of 33 pages), the same mail bringing us also a brief report from the Secretary, Miss Pauline G. Kelly, of Chicago, from which we quote, in closing.

Mr. Wm. J. Walters of San Francisco was chosen permanent chairman.

The following officers were elected to serve through the coming year:—

For General Secretary and Treasurer:

Alexander Fullerton, New York City.

For Executive Committee:

George E. Wright, Chicago.

Mrs. Julia H. Scott, Denver.

W. J. Walters, San Francisco.

F. E. Titus, Toronto.

Alexander Fullerton, New York City.

We published, last month, copious extracts from advanced sheets of the General Secretary's Report, but much other matter is contained in the full official report.

Messages of most cordial greetings from distant sympathisers were read to the Convention.

"The business of the Convention covered three days time with three sessions each day. The Section was well represented and reports from various committees were encouraging and gave evidence of the steady growth of the organization throughout our Section and the widened sphere of the teachings."

NEW ZEALAND SECTION.

A Lotus Circle has been started in Nelson under the guidance of Mrs. Saxon; and it is hoped that this useful form of activity will be taken up by the Branches. Mrs. Aiken lectured in Auckland on Sunday, 18th June, her subject being, "The Law of Karma." It provoked a very interesting and practical discussion.

Another new departure is being taken in Auckland. On Sunday, 18th June, Mrs. Draffin began a series of suburban lectures in Ponsonby Public Hall, her subject being, "Theosophy and its Teachings." There was a good audience; it was a highly successful meeting. Four lectures will be given, the object being to present a general outline of theosophical teachings;

should the interest be sustained they will become permanent and lecturing will be begun in the other suburbs. These are thought advisable, as owing to the fact that no 'trams' or 'busses' run on Sundays in Auckland, it is sometimes a difficult matter for suburban residents to get into town to attend lectures, and there is evidence that the interest in Theosophy is widespread and continues to grow.

Miss Edger has been lecturing in Dunedin and Christchurch during the month, but no particulars have come to hand. Her visit will prove of great value to the Section, and will rouse fresh activity and interest.

Reviews.

ESSAYS IN PSYCHICAL RESEARCH.*

Under the pseudonym of "Miss X." one of the best educated and most intellectual women of England, Miss Goodrich-Freer, has for a number of years written upon the problems of supersensuous life and consciousness. Her name has become known to students in this field throughout the whole world, as a ripe scholar and a critic difficult to satisfy. Her mentality has the force of the masculine rather than the sentimentalism of the feminine mind. To such a degree has she cultivated the habit of doubt that friends who hold her in the strongest personal regard sometimes grow impatient at her apparent unwillingness to 'let herself go,' and cut the cord which binds her to the earthy level on which the typical 'psychical researcher' delights to strut. Her natural home is not within the vicious circle of the S. P. R. where, despite a stubborn gathering together of facts, no one seems to get any farther ahead towards the realisation of spirituality; or where if, as in one or two exceptional cases, the facts seem to prove beyond cavil an open door between this plane and the next, the convinced researcher lacks the courage to come out boldly and call himself a spiritualist. Since Miss X. puts a good Latin maxim on her title-page, let her read another which almost seems applicable to some of her colleagues of that School of Quibblers: *Aliud corde premunt, aliud ore promunt*. She can, if she chooses, soar very high, but one sometimes thinks she does not quite realise that "The eagle does not catch flies."—*Aquila non capit muscas*. It is doubtful if any member of that society is as fit as she to pursue real psychical research, for she has been a seeress, a crystal reader, and a subject of thought-transference from her youth upward. These gifts make her present book under notice an extremely interesting and suggestive one. All serious inquirers into this field of phenomena, who can afford it, should have it in their libraries. It is of equal interest throughout, and the reviewer can hardly resist the temptation to cite paragraphs to an extent that would far outrun the space-limits which can be given the work in so crowded a magazine as ours. We must just content ourselves with enumerating the subjects treated in the book, *viz.*, Psychical Research in the Victorian Era, Haunted houses; Another theory of hauntings; On the faculty of crystal-gazing; The Divining-rod, or the faculty of dowsing; 'How it came into my head'—the machinery of intuitions; Hypnotism; Obsession, or the imperative idea;

* By Miss X. (A Goodrich-Freer). London, 1899, George Redway. Price 7s. 6d. net.

Holywell—psychic healing : the Welsh Lourdes ; Saint Colombo, the Father of Second Sight. The authoress throws light and gives important information on all these subjects, and Mr. Redway has again put the public under an obligation by bringing out an instructive book in attractive form and at a reasonable price.

AUTOGRAPH ALBUM.*

ARRANGED AND COMPILED BY EVELINE LAUDER.

This beautiful Album contains select sentences culled from the writings of Mrs. Annie Besant, and arranged on alternate pages, each opposite page being reserved for autographs. One never realizes what sparkling gems are contained among the recorded thoughts of some of our prominent teachers of Theosophy until the sentences are separated from their context ; then it is that their inherent effulgence is manifest. These evidently have come from a veritable diamond mine. Here are a few of the extracts :

" He who would become a disciple must bring his life in his hands, and lose it ere he can find."

" What matter in this small span of life if the soul be loyal though all the gods be veiled."

" Christ is to become manifest in every son of man, as the preparation for that union with the Father which is the goal of humanity evolved."

" Seek your duties rather than your rights."

" The fundamental unity of man is the key-note of the future."

" God has need for all His children, and not only for those who crouch near his feet."

" The Teacher is within reach for the soul that aspires."

" That which in the end is a Mahatma, in the beginning was a self-sacrificing Grihastha (Householder) in the home."

" We are more particular in the small as we rise to the great."

" Devotion is the opening of the windows of the soul."

" Not by combat but by co-operation shall betterment be brought about."

" Nature only gives us wages, we must earn them."

" Thought is the garment of the soul."

" Theosophy does not ask you to leave your religion but to live it."

" The use of pain is to get rid of ignorance."

The ethical insight shown by the author of the quotations seems as clearly marked as in the case of any of the world's great Teachers. No more suitable birthday or Christmas present for a friend could be found.

A SOUL'S REDEMPTION.†

A PSYCHOLOGICAL ROMANCE,

BY ELAINE BECKER.

The apparent hero of this story, a noted violinist, dies off the stage of action in the first chapter—a somewhat unusual occurrence—but, determined not to be nonplused by such a trifling incident, he finds a sympathetic young

* Theosophical Publishing Society, London. For sale at Theosophist Office, Price 8s. 3.

† George Redway, London. Price 3s. 6d. net.

lady, still in the body, whom he manages to influence in such a way as to manifest, through her, his musical talent. This young lady soon begins to show uncommon ability on the violin, to the astonishment of her friends and the public; but meanwhile her demeanor changes, she seems strange and abstracted and occasionally manifests for her affianced lover, decided aversion. How her real condition was explained to her and her friends, and how she was finally freed from the thralldom of this influence which was sapping her vitality and weakening her will, is shown in the book. The author has much to say concerning the evils and follies of the present age, the tendency of which will be to ennoble the readers' ideals; yet she is at times a little prolix and somewhat bitter. She advocates the doctrine of reincarnation, but has nothing new to offer on the subject. A good deal of careful revision by the author and proof-reader would have been an improvement.

E.

THE BUDDHIST CATECHISM.

The latest English (33rd) edition of the *Buddhist Catechism* has been admirably translated into the Burmese and Sinhalese languages and these editions (the 34th and 35th) are now being printed at Rangoon and Colombo respectively.

CHOLERA.

We have received a 64 page pamphlet on "Cholera," by Dr. M. N. Mitra, of Bankipore, which will be found serviceable not only to practitioners but to heads of families also.

MAGAZINES.

In the *Theosophical Review* for June, Mr. Mead continues to give the results of his researches in the "Trismegistic Literature," and Mrs. Besant concludes her very helpful remarks on "Some difficulties of the Inner Life," which all should read. Mrs. Hooper gives us the results of her efforts to portray the ancient Irish Theogony, in an article entitled "The Irish Gods and their Worshipers." The legends relating to the ancient Druids have a peculiar interest. The interesting sketch of the life of "An Indian Yogin," is written by one G. B., who, it is said, was familiar with the fact of this Yogin's life. Miss Hardcastle finds "Traces of the East in Old Spanish Legends," and Mrs. Cooper-Oakley continues her Essay on "The Heavenly Kingdom of the Holy Grail," endeavouring to reach the 'origin of the tradition.' Miss Carr offers some beautiful quotations from the "Friend of God of the Overland," and tries to ascertain their authorship. "The Yoga Vasishta" is an initial attempt to present in brief the fundamental ideas found in the larger Hindu works. Others will follow. The author's name (Indian) is not given.

The May number of *Mercury* gives a very good portrait of Madame Blavatsky. The opening article, by Geo. E. Wright, is quite interesting, and treats of "Planetary Influences and their Effects on Human Beings." It is to be continued. Following this is a lucid essay on "Karma," by Alexander Fullerton. "Secret Sympathies," by Wm. J. Ward, touches upon a vital subject. "Human Snails," and "Truth and Falschhood," are two brief articles; the former by W. Lowthime, the latter by Karl Kram. The "Nation.

al Committee Letter" deals with important subjects. Reports of Branches show that good work is being done.

The Theosophic Gleaner (May) has an opening article on "Our Present Crisis," by D. D. Writer, which treats of the rapid changes that are taking place as we near the end of a minor cycle of the great Kali-yuga. "H. P. B. and our Gratitude to Her," is the substance of an address given on White Lotus Day, by N. P. Subramania Iyer, B.A., President of Bangalore Branch, T. S. The first portion of the excellent lecture delivered by Dr. A. Richardson, at the Indian Section T. S. Convention at Benares last October, on "Some Recent Advancements in Science" is also published.

Theosophy in Australasia speaks of the recent serious illness of Dr. Marques, which has prevented his coming on to assume the duties of the General Secretaryship. In his last letter he reports improved health, and hopes soon to be able to carry out his plans. The chief articles are "Isis Unveiled and Reincarnation," "Among the Philistines," and "Darwinism—a Reply." There are also interesting replies to questions.

Teosofia for June opens with an article by Engineer G. Aureli, on "Consciousness, Objective and Subjective." Signor Decio Calvari continues his essay on "Different Aspects of the Aura." Questions and Answers, and Notes on the Theosophical Movement follow. Rome Branch suspends its meetings from June 15th until Autumn, for the usual holiday. The productive activity of the members is highly commended.

Sophia, (Madrid) is received. The translation of standard theosophic literature is continued.

Philadelphia (Buenos Aires) grows more interesting as its conductors begin to see the harvest ripening from the thought-seed which they and their colleagues of the "Luz" Branch T. S. have been so patiently sowing during the past six years. The May number informs its readers that the interest in Theosophy is constantly spreading in the Republic of Argentina. New subscribers are coming in and many inquiries are being made about the views we represent. A second Branch, the "Ananda," has just been chartered in Buenos Aires by the President Founder, on the application of Señores Fernandez, Bonicel and other old members, and a third, at Rosario de Santa Fe, has sprung up and been organized. These are all most encouraging indications of a bright future for our movement in South America.

The Buddhist for May, publishes the substance of a lecture delivered by the Editor, before the Young Men's Buddhist Association, on "Christian Methods of Conversion," which is a scholarly and just arraignment of these past methods, which are handled in a truthful spirit, and without undue censure. It is to be hoped that these "methods" have been greatly modified. The Buddhist Sutta translation is continued and the report of the proceedings of the Buddhist controversy at Panadura is concluded. Mr. Banbery, the retiring Principal of the Dharmaraja College at Kandy, who has lately been summoned by Mrs. Besant, to take the position of Headmaster at the Central Hindu College, Benares, bids farewell to the Buddhists of Ceylon, in an interesting letter. They wish him every success (see Editor's Notes) and extend a hearty welcome to Mr. Wilton Hack, of Anstralia, an experienced teacher and manager of schools, who will succeed Mr. Banbery as Principal of Dharmaraja College.

Theosophia for June (Dutch) opens with a translation of an article from the pen of H. P. Blavatsky, which originally appeared in the first number

of the *Theosophist*, October 1879, and was entitled, "What are the Theosophists." There is also a translation of an article on H. P. Blavatsky, which appeared in *Lucifer*, November 1894, being written by Madame Jelihovsky, a translation of a lecture delivered in San Francisco, by J. O. Chatterji, on "The Communion of Saints," together with some renderings from standard English works, and a few contributions in the Dutch language.

Revue Théosophique Française, (Lotus Bleu). The June number of this most useful magazine contains mainly translations of well known authors, together with an original poem to the memory of H. P. B. by M. Largeria, read on White Lotus Day before the Loge Ananta, of Paris; a continuation of Dr. Pascal's erudite essay on God, the Universe and Man; a glance at Theosophical activities, by Commandant Courmes, and a Press review by M. Gillard. Two mistakes occur in the notice of the unveiling of the Blavatsky Statue at Adyar; Commandant Courmes describing it as a bust, and M. Gillard saying that the Madras School of Arts is under the superintendence of Col. Olcott, whereas he should have merely said that the statue was produced there under that gentleman's superintendence. The translation of the "Secret Doctrine," 2nd Volume, has now reached its 160th page.

The *Journal of the Buddhist Text Society*, Vol. vi., part III., gives a report of the sixth annual meeting of the Society, a "Buddhist account of the Four Vedas," "Influence of Buddhism on the development of Nyâya Philosophy," "The Mādhyamika Aphorisms," "Notes on the Mādhyamika Philosophy," and other matter of value.

The *Upanishad Artha Deepika* has completed the "Isa Upanishad," in the five preceding issues, and "Kena" is commenced in the sixth which is before us. Acting on the suggestion given in the *Theosophist* (see review of first issue), Devanagari characters have been adopted for the Sanskrit portion.

Arya Bala Bodhini, for July, has a good variety of interesting matter and is doing an important work for Hindu youth.

The Light of the East, *The Light of Truth*, *Brahmaśālin*, *Prabuddha Bharata*, *Pranottara*, *Indian Journal of Education*, *Christian College Magazine*, *Rays of Light*, *Harbinger of Light*, *Light* (London), *The Vâhan*, *Modern Astrology*, *Banner of Light*, *Immortality*, *Mind*, *Metaphysical Magazine*, *Phrenological Journal*, *Omega*, *Universal Brotherhood*, *New Century*, *L'Initiation*, *Lotus Blüthen*, *The Theosophischer Wegweiser*, *The Dawn*, *Madras Temperance Herald* and the *Occult Review of Reviews* (American), are all thankfully acknowledged.

CUTTINGS AND COMMENTS.

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

My old friend and well-wisher to the Theosophical Society, Swami Bhaskaranand Saraswati, departed this life on the 9th July, in the garden retreat at Benares, where he has been practising Yoga and receiving visitors these many years past. On the occasion of my last visit, on hearing my name, he sprang from the ground where he was sitting, ran to me, threw his arms about my body, and laying his cheek against my breast, murmured blessings on me. I think he was a little spoilt by having such crowds of visitors,

among them nobles and royal personages, both Indian and Foreign. Such notoriety is not good for a Yogi, and the Visitors' Register kept by his attendants to receive autographs, and his marble statue tended to stimulate vanity. A brief sketch of his life, death and obsequies is copied from the *Pioneer*, because of the life-like view it will give our non-Indian readers of the typical ascetic whom the Hindus and all other Asiatics delight to honor :—

" Sri Swami Bhaskaranand Saraswati was born in 1833 in the district of Cawnpore. When eight years of age he was sent to a Pandit to learn Sanskrit, and the progress he made was remarkable, for in his seventeenth year he was recognised as a great Sanskrit scholar. He then began to study the Vedanta philosophy with great masters, one of whom was Pandit Anant Ram of Patna, then living at Hardwar, and his rapid mastery of the subject was astonishing. Subsequently he studied and practiced *Patanjali Darshan* (Yoga philosophy) and attained proficiency in it. At the age of 18 he went on a pilgrimage to sacred places in India, and after he had visited nearly all the sacred shrines he thought himself fit for a life of seclusion (*Sanyas*). He was at this time known to all as a Sanskrit scholar, philosopher, and a real Yogi. About the age of 27, Sri Swamiji was initiated into the holy order of Sanyas by Paramahansa Sri Purnanand Saraswati of Ujjain, being christened Sri Swami Bhaskaranand Saraswati, by which name he was afterwards known to the world. After this the Swami travelled more than once along the banks of the Ganges from its source to its fall, and also to other sacred places and cities. During these troublesome wanderings he flung aside all clothing but a piece of cloth (*kapin*). Even this he discarded when he took his permanent abode in Benares in the Anandbag Garden of the Maharaja of Amethi. In this garden he remained up to the last moment of his life. Crowds of people daily visited the place to pay their respects and reverence to Sri Swamiji from every part of India, and also from foreign countries. Sri Swamiji was one of the great souls who feel the paramount need of true religion and *Sanyasism*. He was a thinker, philosopher and a Yogi, and one who soared beyond the visible. Calm, silent and majestic he remained immersed in the glory of his own soul. On the 9th instant at 12 P.M. he passed away while in a sitting posture, as if he was engaged in meditation, and his death has cast a gloom over all who came in contact with him, who feel that his was one of those rarely gifted natures not easy to replace.

His burial took place on Monday, the 10th, in the middle dome of the garden of Anandbag, with the vedic rituals and with great solemnity. At the time of burial a large gathering of gentlemen of all nationalities, numbering 5,000 or 6,000, were present."

* * *

A paragraph in a recent issue of the *Bombay Archaeology Gazette* refers to the Report of the Russian Geographical Society on the results of the explorations lately made in Central Asia by the Archæologists and Scientists of Russia, which have been of unusual interest, and continues as follows :—

" M. Klementz, the leader of a scientific expedition to Chinese Turkestan last year, has discovered over a hundred Buddhist rock-cut caves in the neighbourhood of Turfan, together with the Chinese and Sanskrit inscriptions and wall paintings, many of them in good order. The explorers call the excavations "cave temples." But most of these were probably "viharas" or monasteries. The Indian Buddhists constructed caves and "viharas" of this kind. This practice followed the propagation of the new religion into Afghanistan, across the Hindoo Kush into Central Asia, and onwards towards China. Fabian, the Chinese Buddhist pilgrim, who visited India fourteen hundred years ago, describes the Buddhist population of Khotan in Turkestan. The Russian discoveries seem to show that the country was once very populous. At the present time the region is little more than a desert."

In the "Travels of Fa-hien," by Legge, he speaks of 'Yu-teen' (Koten) as "a pleasant and prosperous kingdom, with a numerous

and flourishing population." "The monks amount to several myriads, most of whom are students of the Mahâyâna. They all receive their food from the common store." Fâ-hien describes a monastery called 'Gomati' (meaning 'rich in cows') of the Mahâyâna School, and says: "Attached to it there are three thousand monks, who are called to their meals by the sound of a bell." He describes the reverence and gravity of their demeanour, and their perfect silence at meals. They were not allowed to ask the attendants who served their meals, for anything, "but only make signs with their hands."

"There are in this country four great monasteries, not counting the smaller ones." Being desirous of witnessing the grand religious procession of images, Fâ-hien remained here three months. He says that this magnificent procession and ceremony continued fourteen days, the monks in the chief monastery "taking precedence of all the others." The king of the country put aside his crown, prostrated himself, offered flowers and burned incense. The seven precious substances (The Sapta-ratna, gold, silver, lapis lazuli, rock crystal, rubies, diamonds or emeralds, and agate) were "grandly displayed" about the chief car. He also describes the "King's New Monastery," $2\frac{1}{2}$ miles west of the city, which was eighty years in process of erection, is about "250 cubits in height, rich in elegant carving and inlaid work, and covered above with gold and silver, and finished throughout with a combination of all the precious substances. Behind the tope there has been built a Hall of Buddha, of the utmost magnificence, and beauty; the beams, pillars, venetian doors and windows being all overlaid with gold leaf. Besides this, the apartments of the monks are imposingly and elegantly decorated, beyond the power of words to express."

* * *

*Animals
in the
next world.* Canon Wilberforce gave a most eloquent speech before a meeting of the Anti-Vivisection Society in London on May 9th, and said he believed that "these beautiful and useful forms of life, which are sometimes so cruelly tortured, are bound to pass over into another sphere, and that in the great eternal world men and animals should sink or swim together." He said that for his "expressing this opinion he might be called a fanatic, but he would rather enter into a *Nirvana* with some of the dogs he had known, than go into a narrow salvation with some so-called religionists."

Nobly and bravely said.

* * *

*Hindus
and
Foreigners.* In writing on the spirit which should be manifested toward foreigners by Hindus, as contrasted with the 'contempt' too often shown for those whom they call '*Mlechhas*,' the Editor of the *Indian Mirror* says:—

"Because a *Mlechcha* does a thing, it cannot be good; because a *Mlechcha* says a thing, it cannot be true. This is supposed to be exclusiveness. Another and the right word for it is ignorance. Our ignorance has made us as blind to the merits of foreigners as to our own national faults. Surely, knowledge and virtue are not the property of one individual or one nation, though they may differ in kind and degree. And it would not be denied that the Hindus have lost much of their knowledge of their religious and philosophical systems, and would have lost all but for the timely and Providential inter-

vention of foreigners. The preservation of our surviving religious works is due to the *Mlechhas*. Their elucidation is at least in part due to them. Coming to more recent years, did not our young men, who had been taught the superficialities of Western thought, reject in their amazing ignorance the religious literature of their country? And would not that supercilious ignorance have become more and more abysmal had not the same *Mlechhas* interviewed, and held up to their amazed eyes the priceless hidden treasures of that same Hindu religious literature? If the educated Hindus are too proud to-day of their ancient religion, philosophy, and literature, it is because that pride has been instilled into them by foreigners, and Max Müller, the *Mlechha*, is accepted as a Rishi to-day by even the orthodox Hindus of Benares. Some of our orthodox Pandits invested Colonel Olcott with the sacred thread many years ago. So we see that we can be tolerant and appreciative of foreigners when we please. It is foreigners that have helped us to bring forth our long-latent virtues."

We may add that nothing has tended so much to restore respect for the religious philosophy of the Hindus, as has the work accomplished by the leaders of the Theosophical Society in India.



We have received, from Mr. R. P. Kamat, Honorary Secretary of the Bombay Branch T. S., a published Syllabus of Branch work for the months of July, August and September, which is admirably designed

and shows a very commendable degree of activity among the members. The committee show rare good sense in requesting thorough study and preparation of matter by those who are to appear on the platform. Lectures are given weekly, both in English and Gujarati, in addition to the public and private classes for study. Members are asked the following questions :

1. How much time per day have you given to study ?
2. How many people have you enlightened about Theosophy outside the Society ?
3. How many meetings of the local Branch have you attended ?
4. What proportion of your monthly income have you used for Theosophical work ?
5. How far have you acted on and practised the principle of Universal Brotherhood ?
6. What personal self-denial have you practised in order that you may be thereby enabled to help on the work of the Theosophical Society ?
7. What special piece of work have you accomplished in this month ?
8. What steps have you taken to spread the knowledge of Theosophy outside the Branch, either by lectures, newspaper articles, letters or distribution of leaflets ?

Those who wish to do something for Theosophy may well consider these personal.



The American press has been considerably exercised over certain communications purporting to come from spirit realms, which have been received through the mediumship of Mrs. Piper, who, by reason of her wonderful powers, has gained much notoriety throughout the civilized world. "Reputable psychologists," among whom is mentioned Professor Hyslop, are investigating the subject, and it is said that "Mrs. Piper is being constantly watched by detectives and by the Psychological Society." Little does the public realise the terrible strain to which the nervous system of a super-sensitive medium is constantly subjected, owing to this galling suspicion of fraud, and the presence of unsympathetic persons who are on the watch for it.

The conditions of the higher grades of mediumship are inseparable from extreme sensitiveness to thought-currents, both mundane and super-mundane, and under the prevailing surroundings of suspicion and unbelief, manifested by investigators, it would not seem difficult to imagine that the life of such a sensitive psychic must be unpleasant in the extreme; Some of these Psychical Researchers are about as well qualified for the business they so proudly undertake, as a coal-heaver would be to superintend the construction of an electrical machine.



Is it superstition? A correspondent of an exchange refers to "the ancient superstition of making a waxen image of an enemy, and bringing disaster upon that enemy by sticking pins into his image, or by setting it before the fire to melt slowly away. Most of us thought that the custom and the belief were dead and buried and forgotten. I believe that no superstition ever dies. This, at least, is not dead. I learn that it still survives in Cornwall.

But is this all superstition? The Occultist will remind you of the power of thought, and tell you that this power may be used either to bless or to curse. Burning one's effigy is a well known means of casting collective contempt and odium upon one who has been guilty of acts of base injustice and has an occult as well as a manifest significance. In the latest published "Report of the Smithsonian Institution," issued at the U. S. A. Government Printing Office at Washington, D. C., we find an interesting essay entitled "The Revival of Alchemy," from which we see that there has been a turn in the tide of events. The author says:—

"Simultaneously with the development of the truly scientific aspect of alchemical theory, there has arisen an extraordinary revival of the metaphysical side of the question; this goes hand in hand with the interest in chiromancy, astrology, theosophy, and occult sciences which occupy so large a place in modern thought, literature and polite society on both sides of the Atlantic. This tendency to cultivate the esoteric manifests itself in the study of the Kabala, the investigation of the mysteries of Buddhism, Confucianism, and other oriental philosophies, in researches into the phenomena of spiritualism, so called, and in the foundation of societies to study psychic force and the tenets of the followers of Madame Blavatsky. Crystal gazing, reading in magic mirrors, slate writing, planchette, the quasi-scientific study of apparitions, of table turnings, of rappings by unseen powers, of telepathy, of the subliminal self, are now regarded as legitimate pursuits, in no wise necessarily associated with the black arts of mediæval times, provided only they are conducted in a spirit of inquiry and for the purpose of discovering the latent power underlying these phenomena. And this line of research receives stimulus from the results secured by students of experimental psychology, of hypnotism from such discoveries as the phenomena of the X. rays, and from the transcendental physicists who theorize on the miraculous consequences of four dimensional matter. Crowded lecture-halls reward exhibitions of trance mediums, speakers on theosophy, palmistry, and occultism; in lower walks of life fortune tellers and clairvoyants reap a modest harvest; books treating of occult themes enjoy great notoriety; writers of fiction find it profitable to introduce the mysterious into the children of their brains; even secular journals, especially those of France, give space to the all-absorbing discussions on hermetism; these are some of the evidences of great popular interest in the unknowable. Only persons with special intellectual equipment are able to measure, weigh, sift, and co-ordinate the novel phenomena gathered by researches in the field of hypnotism, psychology, and occultism; those of weaker mental powers fail to perceive the real significance of the discoveries and are led away into unprofitable and dangerous superstitions."

The Fire-Walking Ceremony.

A fire-walking festival was held at St. Thomas' Mount, a suburb of Madras, on Sunday evening, July 23d, which was participated in by fifty devotees, about 2,000 persons being in attendance. A lengthy report of the proceedings is contained in the *Madras Mail* of July 24th. This ceremony is held in honor of Draupati, the heroine of the "Mahābhārata," who at the close of the "great war," established her innocence by passing through the same remarkable ordeal. According to the report before us, the ceremony seems to have been entirely successful. One eight-year-old boy walked over the coals, and a still younger one was led across by his father. Some of the people carried home a portion of the ashes to be used as a charm.

Walking on Money.

A correspondent of the *Ceylon Standard* writes about a ceremony which was performed at a certain temple, of which he does not give the name. He says:—

"Will any of your numerous readers be good enough to enlighten me on a practice that has sprung up of late among some Buddhists. In a certain temple, whilst performing the last ceremony of a great pinkama, the priests were led to the stage on a novel carpet of silk handkerchiefs and currency notes, on which were rupees and other silver coins profusely scattered, and the priests appeared highly pleased at walking on such a costly carpet. Does this sort of thing bring any respect to the priests; at the same time I should like to ask where to find such a thing recommended in Buddha's doctrines, and whether this practice existed before? It is because the priests are forbidden to touch money, I think, that they are glad to trample on it. It is now a question for the enlightened Buddhists whether they should encourage such a thing or find some other means to venerate their priests."

Certainly a greater piece of tomfoolery is not recorded in Buddhist history. If the bhikkus of Ceylon want to earn the respect of their public they had better begin to observe the Ten Silas, instead of being parties to such child's play as this, which moreover deceives nobody.

Iron-clad minds.

The intellectual mulishness of that class of old-fashioned materialists of which Colonel Ingersoll, the late Mr. Bradlaugh, and their living and dead associates are types, has never been more neatly and succinctly put than in the paragraphs which we take from *Light*, of June 17th. Referring to a published account in *Mind*, of a recent interview with Colonel Ingersoll, the Editor of *Light* says:

The Colonel is probably the best-known agnostic in the world, with an unconscious affectation of readiness to believe if any one could prove anything to him; but there are few men whose mental doors are more palpably double-locked against anything and everything that threatens to upset his determined materialism. One paragraph in the *Mind* article amusingly illustrates this. The interviewer starts him on Psychical Society Research work, and the Colonel leaps, positively leaps, into his beloved corner and behind his earthwork of Materialism. He said:—

"For every action and for every thought we draw upon the store of force that we have gained from air and food. We create no force, we borrow it all. As force cannot be used apart from matter, it must be used with matter. It travels only on material roads. It is impossible to convey a thought to another without the assistance of matter. No one can conceive of the use of one of our senses without substance. No one can conceive of a thought in the absence of the senses. With these conclusions in my mind, I have no confidence in 'spiritual manifestations,' and do not believe that any

message has ever been received from the dead. The testimony that I have heard and have read—coming even from men of science—has not the slightest weight with me."

This has about it an air of rationality and candour, but it is essentially prejudiced. He has a preconceived notion, and a very limited one, too; and everything has to be judged by that. The upshot of that, ('testimony . . . has not the slightest weight with me') is amusingly naive. Elsewhere, the Colonel admits that he does not know what matter is, but he does know, he says, that there can be no force, no life, no thought, without it. But if matter is x , we may all agree that there can be nothing without x ; at all events, it is a safe enough assertion. Even Colonel Ingersoll, in the plenitude of nescience, might admit that the use of some form of what we call 'matter' might be quite compatible with the manifestations of what we call 'spirit.' But these agnostics are, as a rule, remarkably certain.

A man can now remain a materialist, only at the price of ignoring the recent advances in physical science.

* * *

*The
Magic of
Sincerity.*

Mr. Wm. De Witt Hyde writes so excellently on the subject of "Sincerity," in the *Independent* (New York), that we copy nearly the whole of the article and most heartily recommend it to the attention of our readers:—

Sincerity, if not the crowning ornament, is at least the corner stone of character. Give man every other virtue, and woman every other charm, if sincerity be wanting, they are poor indeed; we cannot trust them; we do not want them for our friends. The insincere man is not a whole. He is broken into fragments, and these fragments are not consistent with each other. We do not know which of these inconsistent pieces of himself we shall find in any given case. A friend of mine wishing to say of a certain person what we do not ordinarily say of one another in polite society, remarked, 'Professor A. has the unfortunate habit of presenting different aspects of a matter to different persons.' The insincere man presents different aspects of himself to different persons and to the same person at different times. Sincerity, on the contrary, is wholeness, unity, consistency, coherence. The secret of it is well set forth by Goethe: "*Wo du bist, sei alles,*" "Wherever thou art, be all there."

Industrial sincerity consists in putting one's whole self into whatever one undertakes. What is worth doing at all is worth doing well. There are many ways of failing to do this besides the lazy way of downright shirking. Worry is one. When we worry about our work we are not putting our whole self into what we are actually doing. The best part of us is wandering off into the remote future and dealing with possible evils that may then arise "Sufficient unto the day is the evil thereof."

Concern about what people are thinking of us, and may say about us, is another subtle way by which our energies are too frequently drained off in profitless waste. To be wholly engrossed in the work, and at the same time highly sensitive to what people are going to say about it, is impossible. It is the attempt to do these two inconsistent things at the same time that makes, for many of us, public speaking and the more elaborate social functions such a drain upon vitality and such a wretched failure. When asked how he could accomplish so much, Henry Ward Beecher used to reply, "I don't do more, but less than other people. They do all their work three times over; once in anticipation, once in actuality, once in rumination. I do mine in actuality, alone." It takes most of us a long time to learn to do these things just once, to do nothing but the one thing while we are about it, and to assume for the time no responsibility for the comments and criticisms of other people. The criticism of our friends, and even of our enemies, is a valuable discipline; and when it comes it is desirable to learn meekly and patiently the lesson that it brings. But it is the most fatal folly to let the imagination of that criticism come in to distract and divide our attention when every bit of it is needed for the immediate task in hand.

Intellectual sincerity is the assent of the whole mind to whatever conviction it accepts at all. A poor creed wholly and heartily accepted, whether it be Theosophy or Christian science, Mormonism or Millenarianism, will do more to take fear and fret and fever and weakness and wickedness and worry out of life than the most orthodox creed in Christendom which is merely assented to in a formal, half-hearted, coldly intellectual way. [How about the creed of the Vedantist? Does that usually get much further than the "coldly intellectual state."—EJ.] In Professor Patten's recent "Development of English Thought" there is a passage which throws a flood of light on the ineffectiveness of our current theological beliefs. Speaking of the characteristics of a "general environment" like ours as compared to the local environments in which the intenser faiths of the world have been born and reared, he says:

"Men divide and classify the surrounding phenomena endlessly until they become hair-splitters in their distinctions. Ethics and theology become so formal and discursive as to conceal the vital relations on which they depend. Scientific facts are too minutely divided and specialized for embodiment into race-knowledge. As it is impossible to have a definite motor reaction with each of these numerous distinctions, such men readily perceive the qualities in objects, and analyze them into their ultimate forms, but they act with less promptness than their primitive ancestors, and see less clearly the few essentials upon which race-survival depends."

Now sincerity does not of necessity imply narrowness; but it is much easier to give one's self up wholly to a simple than to a complex and highly elaborated system of ideas. It is not impossible for the intellectually rich to enter into the kingdom of Heaven, but it is harder for them than for the intellectually poor. For the practical value of belief depends less on how much of the truth the mind grasps than on how much of the mind the truth controls.

One thing is sure. No two inconsistent beliefs can be entertained in the mind at the same time without disaster. There is not one standard of truth for geology and another for Genesis. There is not one standard of credibility for secular and another for sacred history; one for Herodotus and another for the authors of the Pentateuch; one for Romulus and Remus and another for Joshua and Jonah. The truth is one, as the mind is a unity. No man who tries to hold unreconciled inconsistencies in different chambers of his mind can ever feel the sweet compelling charm of truth, or experience the blessed constraint of certainty which is in store for the sincere alone.

Emotional sincerity requires that we never permit a fine emotion to escape by any other channel than the narrow raceway that drives the wheels of will. Now that we have outgrown the indiscriminate condemnation of opera and theatre and novel of our Puritan ancestors, we need to assert in place of it the responsibility for the right uses of these things. Of course one of their main functions is pure relaxation and amusement. With that a wise ethical insight will not wish to interfere by the intrusion of an extraneous moral. In so far, however, as theatre and concert are resorted to as means of culture and education, then sincerity demands that it be the whole soul, not the emotional fringes of its border that we cultivate. We must not leave the will standing upon the sidewalk, and usher only our dreamy sentimentality into the comfortable seat inside. The psychological reason for this is well stated by Professor James in his Psychology:

"When a fine glow of feeling is allowed to evaporate without bearing practical fruit it is worse than a chance lost: it works so as positively to hinder future emotions from taking the normal path of discharge. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be never to suffer one's self to have an emotion at a concert without expressing it afterwards in some active way. Let the expression be the least thing in the world—speaking genially to one's grandmother, or giving up one's seat in a horse-car, if nothing more heroic offers—but let it not fail to take place."

Social sincerity requires us to say nothing to one person or of one person, which, so far as the tone and temper and spirit of it is concerned, we would not be willing that all persons should hear. It permits us to say nothing behind one's back we would not dare to say to his face. While it would not exclude all criticism of other people, it would lift it to a kindly, courteous and courageous level. All this is obvious. There is, however, a much deeper form of social sincerity, which is not so generally understood, but which is vital to domestic and social happiness. Stated in terms of our fundamental formula, the rule for it is,—“Never address a person with only a part of yourself.” All of our unintentional unkindness comes from this partial speech. The father, as a whole, loves his child and does not wish to grieve him. But just now he doesn't wish to be interrupted; he gives expression to that temporary desire not to be interrupted, in a cross word. The child takes the word which came from this temporary and fragmentary bit of his father as if it were the expression (as all words ought to be) of the whole father; and he is deeply grieved. The husband loves his wife, and would not wound her for the world. But he is irritated and depressed by business reverses or worn out with business cares; and the irritation and depression come out in the harsh and bitter tone and look which fill that woman's day with sorrow and her night with tears.

Moral sincerity goes deeper still, and cherishes no thoughts, imaginations or desires which we could not talk over with our father, confide to our mother, or publicly avow before the face and eyes of all men. It tolerates no dark secret corners of consciousness into which one sneaks away to hold disgraceful revels with himself, unfit to see the light. It permits no single appetite or passion of our nature to sit up on its own account; recognizing with Plato that all vice and injustice is “this rising up of a part of the soul against the whole soul.” It insists that the self as a whole shall be represented in and realized through the particular appetite or passion; or else that in the permanent interest of the whole self, the partial and temporary appetite or passion shall be repressed. The moral man, from this point of view, is the man whose whole self is present in each act: who is “all there” in each appetite or passion which he consents to gratify at all.

Deepest of all, religious sincerity demands that we bring to God everything or nothing. We may not come to church with our fine sentiments for our Saviour and our high hopes of Heaven alone. There is that hard, disagreeable duty we have been shirking and postponing. Sincerity says, “Bring that along, or else stay away yourself. That is a part of you; and until you bring that part this is no place for the rest of you. You must have both or neither: Christ and the duty, Heaven and the task well done; or else the Devil and your laziness, your shirking, and the hell it deserves.” As Jesus put it, “If thou rememberest that thy brother hath aught against thee, leave there thy gift and go thy way; first be reconciled to thy brother and then come and offer thy gift.” As he repeatedly tells us, we cannot be at the same time forgiven and unforgiving; half love to God, half hate to man. In the one state or the other, in the divine love or out of it, we must wherever we are, be all there.