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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 XXIX.

BOTH nature and the Prince gave us a warm welcome to Limbdi, our next station, for the mercury stood at 102° Fah. in the shade, and Thákur Saheb Jaswantsinhji Fatehsinhji did everything to show his pleasure in our visit. Limbdi is a small Káthiáwár State of the second class (its area is 344 sq. miles), whose rulers are of the Jhala Rájput caste, that is to say, hereditary warriors and possessed of the usual vices and virtues of the class, the former active in the olden time of fightings and struggles, the latter now developing rapidly under the changed conditions of to-day. Among the Rájput princes of Káthiáwár there are, however, some who do not throw great credit upon their stock—drinking, gambling and amusement filling up the round of their years. But the Limbdi Thákur is an honor to his family and his people, well educated, kindly, an enlightened ruler, and deeply interested in the profounder questions of thought. He and Harisinhji were school-fellows, I believe, at Rajkumar College, where the reigning cricket favourite, Ranjitsinhji, and all the young Chiefs of Káthiáwár have been and are educated under the eye of the Government. His Private Secretary, Mr. Khimchund, F. T. S., and other gentlemen, met us on arrival at the station, and conducted us to the place assigned for our entertainment. The Dewan, Harilal, called in the morning and the Prince received us at the Palace at 1-30 P.M. We had a long and friendly talk together about Theosophy and Hindu religion, in which His Highness is greatly interested. He showed us in his fine library a shelf where I saw "Isis Unveiled," the volume of my lectures, and other theosophical literature, all bearing marks of having been much handled. The Palace, a new construction, is a handsome building, and in the Darbar, or reception room, we had the opportunity to admire, if we

* 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.

so chose, a large gold and silver framed *gâdi*, or throne-seat, with a pair of carved, silver mounted arm-chairs with lion-head ornaments, for visiting dignitaries to occupy on occasions of ceremony. Considering that the State has a population of only some 50,000, and an annual revenue of, say, £25,000 to £30,000, it seemed to me that so much display was rather unnecessary; yet that is the Râjput character and there is nothing to be said by outsiders, save this—which I have said before—that if the commercial travellers for the great jewelry houses of Bombay and Calcutta were less glib as talkers and less cunning in playing off the vanities of Indian ruling princes against each other, there would be fewer of such costly toys as these thrones, chairs and sofas in Indian palaces, and less financial embarrassment felt when paying the bills. There seems no remedy save the interference of the Paramount Power, and yet it is hard to see how even that can be resorted to without invading the private rights of both buyers and sellers. It would be possible to create some sort of a safeguard about the young Princes in one way, viz., by educating them at the Rajkumar Colleges as sensibly and practically as the Royal Princes of Great Britain have been educated, so that they might at least begin their rule with characters well grounded in the homely virtues, and not, as at present, spoilt in boyhood by sycophantic flattery and left to be the prey of tradesmen who bribe the *darbaris* and charge the exorbitant commissions in the bill. I beg pardon for having been led into this digression, but the sight of the costly seats in the Palace of Limbdi brought up before me the recollection of this great evil as I have seen it exhibited throughout India. The poor victimized Rajahs, Thakurs, Nawabs and Mahârajahs of this country are sponged upon by whites to an extent that nobody would believe who had not seen it himself and got the facts at first hand. This, however, is not at all *à propos* of our host, the Thakur Sahab, whose sweet hospitality calls for my most kind and friendly remark. Each day of our visit he came and took Prince Harisinhji and myself out for a drive and to show us the sights. One day he took us to see his Guru, a Sanyasi, whose feet he worshipped in the Eastern fashion, by prostrations and the placing of the teacher's feet on his own head. We all sat on the carpet cross-legged, and for a couple of hours or so discussed religious questions. It was a picturesque scene, and would have made the subject of an excellent photograph.

One day, at the Prince's request, I lectured in the palace Durbar Hall on Mesmerism, and as my friend Mr. T. V. V. Naidu, who was with me as volunteer Private Secretary, is, fortunately, very susceptible to my influence, I was able to show some interesting scientific experiments. His Highness, after the usual evening drive, returned with us to our bungalow, and spent another hour in talk about Mesmerism and Hypnotism, with illustrative experiments on my friend. After we had called at the Palace (on the 8th April) to say farewell, the Prince sent to our lodgings a present of Rs. 500 for the Adyar Library, with a very kind and too complimentary letter to myself.

From Limbdi we went on to Baroda, the grand capital city of the Guikwar Mahârajah, where we were received as State guests and lodged sumptuously. The new Palace is one of the finest buildings in India and compares favorably with European palaces which are not fortresses. The Guikwar is one of the premier feudatories of the British Government, and, at the same time, one of the most intellectual and best educated. My only complaint against him is that he was so thoroughly anglicised by his English tutor as to have got out of touch with his ancestral religion. In my various discussions with him at Baroda, Calcutta and Ootacamund, he has always posed as agnostic, and shown a decided skepticism about the existence of spiritual powers in man. I have had talks by the hour, most interesting yet unsatisfactory, because of his ignorance of the facts now proven by modern psychical research. His manners are most courteous and there is an entire absence of that reserve and hauteur one somehow expects to see in Asiatic princes.

A much more congenial spirit to me is Mr. Manibhai Jasbai, then Naib Dewan (Under-Secretary of State, as one might say), a man of the highest character and most brilliant acquirements. When H.P.B. and I first came to Bombay, in 1879, he was Dewan of Kutch, and from the beginning showed a real interest in our work and in ourselves personally. Naturally, one of my first visits was to the house of my old friend, in company with my other old and dear friend J. S. Gadgil, Judge of the Baroda Varishta (High), Court. The next day I lectured at the College to students, but many adults, including H.E. the Dewan Saheb, Mr. Cursetji, Chief Justice Judge Gadgil, Mr. Manibhai and others, were present. After the lecture the Dewan Saheb took me for a drive, and later he and several other notables of the State spent a couple of hours at my quarters in conversation, about Mesmerism among other things, and as the rumour of my Limbdi experiments on "Dorasawny" had reached town, I was asked to repeat them for the instruction of the company present.

On the following day the Dewan Saheb headed a subscription in aid of the Adyar Library, with the gift of Rs. 200, and Messrs. Gadgil and Manibhai followed suit. I was very ill that day from having eaten some bad plantains and milk for breakfast, but I determined to stick to my programme, despite the friendly protests of Mr. Gadgil and others; so at 3.25 P.M. we took train for Surat, which we reached at 8, and were put up at the Travellers' Bungalow on the banks of the River Tapti. During my stay the Surat T. S. (an efflorescence of the Sanatan Dharma Sabha) was formed with that most respected, unselfish and pious Mr. Navtamram Ootamram Trivedi, as President. Under his fostering care the Branch has been ever since one of the best on our roll and, with the accession of Dr. Edal Behram, Surat has been one of the strong centres of our movement in India. Among others who acquired membership during my visit occurs the notable names of the

popular Guzerati poet, Vijiashankar Kavi, and Dr. Nariman, the Civil Surgeon, a learned Parsi gentleman.

We reached Bombay on the 17th, and from thence, two days later, went on to Poona, that great centre of progressive ideas and intellectual culture. Lectures were given at Heerabagh and the Albert Edward Institute to large audiences, after which we returned to Bombay and I took up the task of preparing the Programme for my projected tour through Northern India—the Central and North-Western Provinces, Punjab, Behar and Bengal. It was printed for circulation, and from the copy now before me I cite a passage or two as of general interest, viz.: it says that “by strict economy the tour expenses have been so reduced that the share payable by each Branch will not exceed Rs. 17 If 1 rupee (1s. 4d.) per diem be also given, this will cover every expense for fuel, milk and food required at the station and bought elsewhere. Col. Olcott particularly notifies Branches to pay no more than this on his account to anybody for anything. This caution is suggested by the wasteful generosity often hitherto indulged in by his friends as well as by impositions practised upon them in his name. The travelling expense account covers every item for tongas, bullock daks, steamboat fares, meals at railway stations, extra luggage charges, portorage, etc. etc.” It was most disagreeable for me to seem to wish to interfere with the hospitable impulses of my affectionate colleagues and friends, but I really could not stand by quietly and see sometimes hundreds of rupees thrown away on my visit when the merest trifle would have satisfied all my necessities. Anyhow, the precaution was a good one, for the 10,000 miles of my tour of 1887 were made at the cost of less than £100, everything included. I was much amused on arriving at a certain station in Bengal to see how literally the following paragraph in the printed Programme Notes had been complied with:

“Branches will kindly have ready upon Col. Olcott's arrival the following articles, the cost of which may be deducted from the per-diem allowance, viz., 2 large earthen water pots; firewood; 1 seer of milk; 1 loaf bread; 1 seer sugar. Also one Mahomedan cooly to assist in the kitchen.”

Before the greeting salutations were fairly over, one of the Reception Committee took me aside and showed me that the articles I required had all been brought—to the station platform! A queer place for me to set up my kitchen, to be sure.

It must not be inferred from what precedes, however, that an outsider could travel so cheaply in India, for in my case there were no hotel bills to pay, I travelled second-class everywhere, I was a vegetarian, and my food cost less than a pet dog's would in England or France.

I note an entry in my Diary for April 25, 1887, to the effect that “very bad news is received to-day from Ostende about my dear ‘chum's’ health. The physicians report H. P. B. as lying between death and life. But she will *not* die yet.” She didn't.

With K. M. Shroff, Dr. Ray and Tookaram Tatya I paid a visit to

the Bai Sakerbai Hospital for Animals, one of the worthiest charities in all India. The initiative of this benefaction was either made by our colleague Mr. Shroff or he was the one who made it the great success it is. Mr. Shroff went into the great Bazaar, of Bombay, got the Shettas or headmen of the different classes of traders to call them together separately, addressed them upon their duties as Hindus to care for the brute creation, and actually persuaded them to self-impose a tax on their trade returns, for the upkeep of such a Hospital: the headmen agreeing in each case to be responsible for the collection of the tax. In this way, an annual income of some Rs. 30,000—if I rightly remember—was assured. He then persuaded the high minded, philanthropic wife of Sir Dinshah Maneckji Petit, Bai Sakerbai, to give a suitable piece of land and, I think, necessary buildings. The Hospital being thus founded, Mr. Shroff set other forces to work and got the Bombay Government to take the wise step of attaching the Hospital to the Veterinary College, thus at once affording to the students the best possible chance for professional training and giving the sick animals every necessary medical and surgical help. If a monument should ever be erected to Mr. Shroff he ought to be represented, as Sri Krishna is, leaning against a cow. For infinitely smaller services than his, hosts of men have been decorated and incensed by the Government of India.

On the 27th April, I started for the North, my first objective point being Nagpur, in the Central Provinces. I was alone with Babula, my servant now, Prince Harisinbji having left me in Guzerat, and L. V. V. Naidu at Bombay. It was the hot season and travelling was about the most unpleasant thing to do, the mercury standing even at midnight at about 100° Fah. Some friends tried to persuade me not to incur the risk of heat-apoplexy, often so fatal to Europeans, but I was quite willing to take the chances and so held to my Programme. At Nagpur I was kept busy day and evening with conversazioni, initiations, visits, Branch formation and public lectures to packed crowds, with the heat of a furnace, almost, to bear. We got at this station one of our most important members, Mr. C. Narainswamy Naidu, the leading Pleader of the Central Province, whose activity in Society matters, including the Adyar Conventions, up to the time of his death, everybody knows. No good scheme for promoting its interests went unhelped by him, no call was made in vain. At the close of my lecture in the native theatre, Nagpur, on "Chitragnpta," Mr. Narainswamy threw over my shoulders—as Indian Princes do to guests—a red Kashmir shawl, handsomely gold-embroidered. A number of European officials showed a considerable interest in Theosophy, attended the lectures, and some of them joined the Society. To Hoshangabad next, a day's train journey, with the heat at 106°, and nothing to suggest the need of a blanket or overcoat. Elsewhere I have described the beauty of a moonlight scene on the steps of the great bathing-ghât on the bank of the sacred Nerbudda River, the silvery splendour of the massive stone staircase, the white-domed temples, and the river flowing

along between its history-crammed banks. The night of my arrival I received two addresses on the platform of the ghât, the company sitting on Oriental carpets and the whole picture an Asiatic one. There was not even one European costume to mar its effect, as I wore my Indian muslin dress because of the oppressive heat. I lectured at the same place the next evening on the necessity for promoting the study of Sanskrit. On the third evening the Branch celebrated its Anniversary, Brahman pandits reciting benedictory slokas, after which the Branch members distributed wheat to beggars, after the ancient custom. The evening's proceedings closed with another lecture by myself. Each morning, before sunrise, I enjoyed the luxury of a swim in the sacred stream. On the 5th May, I went on to Jubbalpore, the home of my old friend, Nivaran Chandra Mukerji, and his family, all most interested in the work and welfare of our Society.

A notable incident of my visit to this station was a call at the Prison where I saw some of the very Thugs, Dacoits and Prisoners described in Col. Meadows Taylor's thrilling Indian tales. One old man told me he had "only killed one man," thus seeming to imply that he was a very pattern of moderation. He showed me how they handle the *roomal* (handkerchief) in strangling—a very simple and efficacious process. Shall I describe it? Perhaps not, lest it might suggest to some ripened yet not actually developed assassin the easiest, quietest, least brutal way of disposing of a troublesome witness or other chosen victim. Doubtless the thing has been described in print before, but that is not my fault; let every one look to his own karma. I saw at another prison once an old Thug who had killed many men and who, at the request of the Heir Apparent, had practically shown him how to do the trick, by putting the *roomal* about the Royal neck and giving a preliminary twist. I was told by a Jail Officer that on seeing a strange fire of ferocity flame up in the Thug's eyes at that moment, he stopped the experiment on the instant. Had he not, the Prince might have had his neck broken, for the skilful Thug kills his man by a single twist of the *roomal*, before his body has time to fall to the ground.

Thuggee is now practically extinct in India, but it was a fearful pest while it lasted. The Thugs were hereditary assassins, ostensibly cultivators and, in fact, they did work their farms during a portion of the year, after which they would start out on their expeditions of pillage and murder, followed by the blessings of their families, the approval of their tainted neighbors, and the protection of Native rulers, who shared with them the fruit of their spoils, and gave them refuge when danger threatened. From father to son, generation after generation, the tradition of the glory of their calling was handed down and the training of their youth was most carefully attended to. In the "History of the Thugs" (Nattali and Bond, London, 1851) the author says:

"The children of Thugs, during their more tender years, are, it appears, kept in ignorance of the occupation of their fathers. After a time, they are permitted to accompany them; but a veil is thrown over the darker scenes

of the drama. To the novice, indeed, the expedition presents nothing but an aspect of pleasure. He is mounted on a pony; and being, by the laws of the Thugs, entitled to his share of the booty, he receives a portion of it in presents suited to his years—the delight attending the acquisition being unalloyed by any consciousness of the means by which it has been obtained. The truth reveals itself by degrees. In a short time the tyro becomes aware that his presents are the fruits of robbery. After a while, he has reason to suspect that robbery is aggravated by a fouler crime; at length, suspicion passes into certainty: and finally, the pupil is permitted to witness the exercise of the fearful handicraft which he is destined to pursue. The moral contamination is now complete; but it is long before the disciple is entrusted with the performance of the last atrocity. He passes through a long course of preparatory study...before being elevated to the dignity of a *strangler*."

The book from which the above is taken is doubtless out of print, but one can get a graphic account of Thuggee, that most detestable of crimes, by reading Meadows Taylor's "Confessions of a Thug," which is procurable almost anywhere. My reader will understand with what painful interest and loathing I gazed at the conscienceless assassins before me in the Jubbulpore Prison, wondering how many times each had inveigled unsuspecting travellers to their doom and broken their spines with a twist of his fatal noose. From the conquest of Mysore in 1799 to 1808 the practice counted its victims by hundreds annually, some of the more audacious villains had been concerned in above two hundred murders, and it has been computed that a Thug of fifty years has slain at the very least ten victims a year during the twenty-five years of his active work. Here is a nice problem in karma for the metaphysical Theosophist to work out. Whose the greater crime, the father strangler who deliberately corrupts his son and destroys his moral sense, or the child whose murderous arm has been trained to destroy life?

H. S. OLCOTT.

ATOMIC EVOLUTION.

THE subject of evolution, regarded in the new light which Theosophy has shed upon it, has proved more bewildering than ever to the ordinary enquirer and even to the student. Not only does it clash with former ideas, both from the religious and the scientific standpoint, but the greater part of the enquiry is removed from the physical to planes where ordinary sense perceptions are utterly deficient for investigation, where the ordinary student has to rely solely on his teachers and inferential deductions. True, the scientific hypotheses of evolution are based on inference also; but they are apparently supported by physical facts, and the student, from the very nature of his education, shrinks from the acceptance of evolutionary activity on planes inaccessible to his consciousness, or by force of habit tries continually to reduce everything to the physical level.

That man should have preceded the other kingdoms on our present globe seems to be a veritable stumbling-block, and it is even suggested that our teacher, H. B. Blavatsky, might have misconveyed and blurred the archaic teaching on this subject.

The blundering of students is partly caused through losing sight of the clearly stated fact, that man appearing first on *this* earth, refers only to this globe and this round. Before that, the monad, which here appears as man, or in man's form, has passed through all the lower kingdoms on this earth-chain in previous rounds, and must therefore have passed through the animal form. The larger scheme of evolution coincides, therefore, in this respect, and so far as the evolution of form is concerned, somewhat with the evolutionary theory established by science.

Another difficulty is, the statement that minerals and vegetables have to develop and continue their further evolution through man ("Secret Doctrine," n.e. volume I, page 113). That is another subject, the actual knowledge of which can only be attained from the higher planes of consciousness, though by analogy and inference we can obtain evidence satisfactory enough to accept the teaching as a working hypothesis.

To clearly grasp the evolutionary scheme in connection with our globe, in all its details, is a hopeless task, as long as we are limited to consciousness in our lower vehicles. The complexity of the scheme of human evolution alone is so great, that we have to be satisfied with a general outline, and fill in details as we advance. However, the information first conveyed through H. P. Blavatsky, has been supplemented and extended, through the labors and writings of Mrs. Besant and others, to such an extent that the student should be able to grasp the general scheme with comparative ease, and begin to draw inferences, based on what he has learnt, from the study of nature surrounding him.

Most of us have, of course, to be satisfied to restrict our investigations to the physical plane, and if I venture to draw any conclusions from my observations of it, I beg it to be understood that it is, so far, mere speculation, based on study outside the lines of strictly scientific investigation, and unaided by those means of perception which make the conclusions of the advanced occultist authoritative.

In "The Ancient Wisdom" (page 56), Mrs. Besant tells us to firmly grasp and bear in mind, that three great waves of evolution poured out from the Logos, are distinguishable in connection with the evolution of humanity on our earth; the evolution of Spirit-matter, the evolution of Form and the evolution of Self-consciousness.

From the further study of the scheme we can infer that the monad of form, although it becomes by the third outpouring only the vehicle of the human monad, continues its evolution and will in the future merge into, become itself, a human monad. Likewise Spirit-matter,

the atom, will merge ultimately into the monad of form. The evolution of both is even accelerated by the outpouring of, and the contact with, the monads evolved in past Universes.

We have learnt that the first great wave of evolution is "the involution of the life of the Logos as the ensouling force in every particle, and its successive enwrapping in the spirit-matter of every plane" ("The Ancient Wisdom," page 55), the forming of the atoms. The mode of this involution, and its progress through the various planes, forming the matter of these planes down to the physical, has been lucidly described by Mrs. Besant.

The atoms thus formed are utilized to build the vehicles or bodies of the evolving monads on their respective planes. On the physical plane, however, two different bodies are formed from the atomic matter. The more permanent body, the etheric double, is built of the matter of the four higher levels; the dense body, built into or filling the etheric double, often in our literature designated an illusion, is composed of the matter of the three lower levels—solids, liquids and gases.

The atoms on these three lower levels seem to be almost outside and disconnected from the monadic evolution, but as they are the only ones whose activity we, who are blinded and imprisoned within them, can observe, I propose to follow them in some phases of their activity.

We have learnt, and it is clearly demonstrated by science, that in our own physical bodies as well as in those of animals and plants, a continuous change of particles is taking place. With the food we consume and with every breath, we introduce matter into our bodies to replace that which has become effete and which is continuously ejected. This waste is absorbed by lower organisms to build bodies which, in their turn, become the food or building material for higher bodies. It is a continuous circling round of matter from the higher bodies to the lower, and back again to the higher.

But if we look a little closer into this activity, we will find that there appears to be a distinct tendency, on the part of these migrating particles, to take a higher position than they held previously; that they also seem to follow the general law of evolution to something higher, and show even a kind of consciousness in their activity, in the choice of their associations.

To the theosophic student it should of course be an accepted fact that an atom possesses consciousness, because he has learnt that an atom is the involved life of the Logos, or that matter is spirit in differentiation, and therefore differentiated consciousness. However densely spirit be veiled in a material atom it retains the power to respond to the great evolutionary impulse. As every private in the great Napoleon's army was said to carry the marshal's baton in his knapsack, so every atom has the inherent power "to become a God—and ultimately God." ("Secret Doctrine," I, 183.)

It is somewhat difficult to think of minerals as entities, which use the atomic matter of our globe for their visible vehicles, and this difficulty leads so often to the mistake of confounding the mineral monad with its visible covering. The mineral monad within its atomic shell is itself so much veiled, being on the lowest point of the evolutionary arc, that it can only very feebly respond to extraneous influences and therefore show only feebly the characteristics of an evolving entity. We may except perhaps crystals, which begin to show a kind of individuality; we can distinctly recognise in them a specializing power, which attracts and arranges the atoms forming its visible body in definite geometrical lines and forms.

Modern science suggests, even, through Professor E. von Schroen of Naples, that crystals not only possess life but also reproduce their kind, which in turn grow, develop and generate living successors.

The energy and perseverance with which scientists investigate the hidden secrets of nature is truly admirable, and their labors and methods, though faulty from the occultist's point of view, will bear their fruit in good time. They are preparing and training a body of investigators who, when in the future the veil of the next planes shall be further lifted, will accomplish marvellous results.

The law of evolution in the mineral world is beginning to be recognised by them already, for Professor Roberts-Austen plainly stated that "a future generation will speak of the evolution of metals as we now do of that of animals." (A lecture by Professor Roberts-Austen, C.B., F.R.S., delivered at the Royal Institution, March, 15th, 1895, on "The Rarer Metals and their Alloys."—*Nature*.) But that there should be a dual evolution going on within the mineral, will complicate matters very considerably, and such proposition is sure to be met by ridicule and unbelief.

At present the chemist and metallurgist labors in his researches to isolate the metals from their oxides and other combinations in which they occur in nature. To the occultist these combinations and oxides represent an evolutionary advance from the pure metal-state.

The oxides are a combination of the metallic atoms with oxygen, and this oxygen seems to play an important part in atomic evolution. As a chemical element it constitutes about one-half of the earth's crust and is found in almost every combination. One might call it the Fohat of the physical plane. Like its cosmic prototype it traces "spiral lines" (see diagram to "Occult Chemistry," by A. Besant, *Lucifer*, November 1895) to disengage the atoms, which the former has united and hardened, and force them onwards on the upward arc.

The atom forming the pure metal is at a low point of obscurity, almost inert, till oxygen digs it out and sets it free to enter the vortex of evolution. It is a life, a soul that shall become a God. And modern science in its blindness has managed to harness a son of Fohat (electricity) to force oxygen out and the atom back again. The alchemists of

old knew better, for "Basil Valentine symbolizes the loss of metalline character, which we now know is due to oxidation, to the escape from the metal of an indelible spirit, which flies away and *becomes a soul.*" (Professor Roberts-Austen, in lecture quoted; italics mine. H. F. K.)

A verse quoted by the same lecturer from "*Les Remonstrances ou la complainte de nature à l'alchimiste errant,*" a poem of the thirteenth century, is applicable with equal force to the proceedings of the modern chemist:

"Comme nature se complaint
Et dit sa douleur et son plaint
A ung sot souffleur sophistique
Qui n'use que d'art mechanique."

This may be roughly rendered in English;
"How nature sighs and complains
In telling her trouble and pains,
With such alchemist, silly, sophistical
Who only applies art mechanical."

When we find that oxygen combines with certain substances, or that different substances enter into certain combinations in preference to others, we are in the habit of calling such preference chemical affinity. But we get no explanation as to what chemical affinity really means like gravitation it is simply a word to designate certain observed phenomena, without explaining the causes behind these phenomena. Now, if we watch these processes, we will find that such preferential combinations seem generally to be in a direction where the substances or atoms combined are brought nearer to a state in which they can be assimilated into organic bodies. It seems as if chemical affinity were nothing but the evolutionary impulse which urges the atoms to enter into combinations where they can experience fresh and higher phases of life.

The metal sodium, for instance, has a strong affinity for oxygen, forming in combination with it, soda, but a stronger affinity for chlorine, an elementary gaseous substance, usually found in combination with hydrogen. Neither of these compounds is singly assimilated into vegetable or animal organism, the latter indeed acts as a strong poison to plant and animal life. But bring these two compounds within reach of each other and a change takes place at once. The chlorine attacks the soda and, expelling the oxygen, it combines with the sodium to form salt, and the remaining hydrogen and oxygen enter another combination and thus form water—both being substances readily assimilated by plants and animals.

A pretty experiment which is made use of in the manufactures in the refining of gold and silver, shows this preferential selection very plainly. The—to the man of the world—most desirable metals, gold and silver, seem to be despised or neglected by oxygen; their main value to man consists in their resisting the influence of oxygen, and gold

takes, in this respect, rank before silver. If we take an alloy of gold and silver, which contains the latter in preponderance, and subject it to the action of nitric acid, a substance where oxygen in combination with nitrogen and hydrogen is held in a more concentrated form, the acid will slowly dissolve the silver out of the alloy, leaving the gold in its pure metallic state. That is, the acid, or mainly the oxygen atoms, combine with a certain number of silver atoms in preference to the gold atoms, and the silver is held in solution in a clear, watery fluid, with no visible trace of any metallic character.

If now we place a piece of copper into this solution, a strange activity commences. A cloud of tiny brilliant particles forms a thick mist in the previously calm and clear fluid; slowly they settle to the bottom of the vessel, while the copper disappears, leaving again a clear, but blue fluid.

Now the chemist says that copper has a greater affinity for oxygen, each copper atom binds twice as many of the nitro-oxygen atoms as the silver atom did; the silver atoms are therefore released and return to their metallic state, while their place has been taken by the copper atoms.

In introducing into this copper solution now a piece of iron, a similar process takes place; the iron has again greater affinity for the acid than the copper; each iron atom binds three of the nitro-oxygen atoms to every two which the copper had bound, and the copper is precipitated out of the solution, giving up its place to the iron.

Now what is the reason for these changes? The term chemical affinity does not convey any explanation to the inquiring mind. But if we look upon oxygen as taking the place of Fohat on the physical plane, as the propelling vital force, then the reason becomes evident. Then the iron atom has attained a higher place in evolution than either copper or silver, as it can hold more oxygen atoms, or can carry a greater amount of vitality, and as such it is ready to enter into spheres of greater activity.

And such is the fact in nature. The combination of oxygen and silver is not taken up into organic bodies, it is even destructive to organic tissue. The copper-combination is not so destructive, but is not yet assimilated by plants and animals. But the iron in its combinations with oxygen is readily taken up by organic bodies; we find it in plants and animals, in the latter it forms an important constituent of the blood.

Apropos of iron, some remarks made by John T. Kemp, M.A., Cantab., will be interesting in this connection. He states that probably not more than 8 or possibly 10 of the elements occur in the earth's crust in larger proportion than iron. About half of the earth's crust is composed of oxygen and another 35 per cent. is made up of silicon and aluminium. Altogether 99 per cent. of the earth's crust is composed of some 6 elements, leaving 50 or more which constitute the remaining 1 per cent.

Iron forms somewhat less than 1 per cent. of the whole, but in proportion to the other elements it takes a very high place. Its compounds pervade every portion of the earth's crust, and with regard to the colors imparted by them, it has justly been called "the great pigment of nature." The production of chlorophyl in plants has been experimentally proved to be in some way, as yet imperfectly understood, dependent on the presence of iron in their nutriment ("The Place of Iron in Nature," by John T. Kemp, M.A., Cantab.—Knowledge, 95). To the deeper student of Theosophy this abundance of iron in nature should induce thought. Iron corresponds to *kamarupa* in the human principles ("Secret Doctrine," III., page 452, diagram II.). Our globe is in its *kamarupic* state; it has reached its fourth principle in this fourth round ("Secret Doctrine," I., page 280.) It seems therefore that perhaps iron bears a similar relation to the *kamic* element of our globe as it does in the human body where it forms an essential constituent of the blood, for "Kama is life, it is the essence of the Blood" ("Secret Doctrine," III., page 578).

Let us now try to follow some of the phases of atomic evolution, choosing a part of the rocky crust of the earth, a stone, as our starting point. We know so little about the real stages of evolution in the mineral kingdom, that it is still questionable whether a metal or a rocky substance is at a higher stage. The general view of the world would of course place the more valuable or economically useful metals before the rock, but the more complex structure, the partly crystalline character, seem to indicate to the occult student, that the minerals composing the rock have had a larger experience, and attained a higher place.

The mineral monad in a rock or stone is encased in matter of the various planes, and has also filled its etheric envelope by attracting such atoms of physical matter as can respond to its vibrations. The solid molecules, which make the stone visible to physical sight, are an aggregation of physical atoms, and the characteristic of such stone is determined by the vibrations to which this aggregation can respond.

Now the range of vibrations to which a stone can respond is not very great, it is almost or apparently inert. It gives to our physical senses the impression of form, color, hardness, a faint odor and flavor, but these attributes remain rigidly the same so long as no external influences disturb the vibration of its particles, and even then they change only slowly and with difficulty.

But in nature these influences are incessantly at work. Light and darkness, water and dryness, alternately act upon the stone. The sun's rays heat it and stimulate the atoms to greater vibratory activity; then a sudden shower of rain chills it and reduces the normal activity, and in time, after many such changes, the original range of vibration of the atoms becomes somewhat extended and the outer appearance of the stone becomes altered. I say the *outer* appearance, because the influences, acting upon the unresponsive stone do not act equally upon the whole

aggregation of atoms, the whole mass of the stone, but only on the outer layers, and it is only those atoms directly exposed to these impacts which become altered in their range or rate of vibrations. And as soon as their rate of vibration becomes altered from that of their fellow-atoms, harmony is disturbed, the bond between them is loosened, they become ultimately detached, and are no longer part of the stone.

H. F. KESSAL.

(To be concluded.)

THE KINGDOM OF RAVAN.

I HAVE long been of opinion that Ceylon never could have been the kingdom of Râvan, the Lanka of antiquity. Our word Ceylon is a corruption of the Malay word Salang, and the Arab name Sarandip (Salangdwip) is a very similar corruption. Ceylon in its palmiest days must have been a small place, and probably in the days of the Râmâyana was merely a dependency of the Dravidian kingdoms in the South of India. Without accepting all the details of the Râmâyana, we may yet assume it was built upon a basis of historical fact. When the Râmâyana took place will form a bone of contention among the learned until the date is finally settled by the Hon. Balgangadhar Tilak, or some other equally learned Indian Sanskritist and Astronomer. For present purposes we may assume that the Râmâyana happened several thousand years ago. At the time of the Anabasis of Ram Chandra, Oudh was one of the three Aryan kingdoms in Bhâratavarsha, the Eastern one; the other two being to the North and West of it. Between these Northern Aryan kingdoms and the Dravidian kingdoms of South India stretched a waste of deserts, forests, and mountains (Satpura, Vindhya, etc.) inhabited by Bhils, Gonds, and other non-Aryan tribes. It would have been as impossible for Rama Chandra to have forced his way through this No-man's Land, as it would have been for Râvana to have carried Sita across it. The Oudh of Râma Chandra probably comprised all the country South of the Himâlayas and between the rivers Ganges and Brahmaputra.

It may be asked if Ceylon was not Lanka, where then was the kingdom of Râvan? If I reply, in Salangdwip, I shall be told I am merely juggling with words; and so I must now proceed to locate the real Lanka. If a good map showing ocean depths be available, it will be seen that South of Siam and Cambodia, Southern China and the Philippines, and East of the Malay Peninsula, Sumatra and Java, and West of the Celebes, lies a very shallow sea, containing the great island of Borneo. Well then, in my opinion, the kingdom of Râvana contained all Burmah, Siam, Cambodia, Cochin-China, Annam, Tonkin, the Shan States, part of Southern China, Hainan, the Malacca Peninsula, the present great islands of Sumatra, Java and Borneo, with the shallow sea

surrounding them, which in those days was dry land. Salangdwipa, or Lanka, was a continent, not an island. To modernise the name, we might call it Malaysia, for the subjects of Ravana were almost certainly Malays. The probabilities are that the Northern part of Malaysia was Assam, and the great Brahmaputra River the boundary between the kingdoms of Rama Chandra and Ravana. If this explanation be accepted, most of the difficulties presented by the Râmâyana will disappear.

Those who go for fresh light on this subject to "Isis Unveiled" or the "Secret Doctrine" will not gain much, for these two monumental works are mostly traps for the unwary; for Madame Blavatsky was certainly not one of those who "suffered fools gladly"—still, however, for those wary enough to avoid these "literary booby traps," a hint is given in the first volume of "Isis Unveiled." To save the trouble of reference I will quote, speaking of Nagkon-Wat: "This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures, cut in *basso-relievo* upon sandstone slabs six feet in width, and represents subjects taken from Hindu mythology, from the *Râmâyana* . . . The contests of the king of Ceylon and Hanouma, the monkey god, are graphically represented. There is no keystone used in the arch of this corridor. On the walls are sculptured the immense number of 100,000, separate figures. One picture from the *Râmâyana* occupies 240 feet of the wall." In a footnote to the above Madame Blavatsky shows how thoroughly she enjoys laying "literary booby traps" for fools. "The Hanouma is over three feet tall, and black as a coal. The Râmâyana, giving the biography of this sacred monkey, relates that Hanouma (Hanuman, why is he always painted red in Hindustan? Is it because *Rhousus Macacus* is usually seen end on?) was formerly a powerful chieftain who, being the greatest friend of Rama, helped him to find his wife, Sita, who had been carried off to Ceylon by Ravana, the mighty king of the giants. After numerous adventures, Hanouma was caught by the latter, while visiting the city of the giant as Rama's spy. For this crime Ravana had the poor Hanouma's tail oiled and set on fire, and it was in extinguishing it that the monkey god got so black in the face that neither himself nor his posterity could ever get rid of the colour. If we have to believe Hindu legends, this same Hanouma was the progenitor of the Europeans; a tradition which, though strictly Darwinian, hence scientific, is by no means flattering to us. The legend states that for services rendered, Rama gave in marriage to the monkey warriors of his army, the daughters of the giants of Ceylon, the Rakshasas; and granted them, moreover, as a dowry, all the western parts of the world. Repairing thence, the monkeys and their giant wives lived happily and had a number of descendants. The latter are the present Europeans. Dravidian words are found in Western Europe, indicating that there was an original unity of race and language between the populations. May it not be a hint that the

traditions are akin to elfin and kobold races in Europe, and monkeys actually cognate with them in Hindustan ?" Now all this is pure chaff on Madame Blavatsky's part ; she means no more than that Hanuman was the chief of the Lemurian forest tribes that lived in those regions. They are of the same Negritto race as the Andamanese and the Veddahs of Ceylon. Similar races exist in the Philippines, and only the other day formed part of Aguinaldo's force. Those in the Malay peninsula build houses high up in the tallest trees. The Basques are the last of the Dravidian races in Europe ; though as late as Cæsar's time there were Negritto races in England, but the Saxon invasions following the lead of Hengist and Horsa cleared them out, together with most of the Celtic races. The European races will scarcely object to their Rakshasa descent, since in the Vishnu Purana there is a direct reference to their becoming the Saviours of Humanity * * * * Madame Blavatsky informs us that Lanka formed the northern portion of Lemuria (the four maps with Atlantis show that Malaysia was North Lemuria), and that Lemuria extended *via* the Atlantic into Europe, our English Wealden forming the valley of a great North Lemurian River. This is corroborated by Dr. Alfred R. Wallace who discovered that the Arjuna mountains in Java are covered with our English vegetation, as are the Himâlayas. We have thus a direct line of mountains from Java, South of the Equator, the Himâlayas, the Hindu Kush, Elburz, the Caucasus, the Carpathians Alps, Pyrenees, etc. This is of importance, as in Rama Chandra's Anabasis the Aryan invaders had only to keep the mountains on their left hand to arrive at their destination, Malaysia.

The next thing to be done is to trace the Anabasis of the Aryan invaders from Ayudhia to Malaysia. This is by no means such a difficult task as one would suppose. In those days time was no object ; and Rama Chandra's Anabasis occupied several years. It was carried out very much on the lines of the recent Chinese invasion of Yarkand. As long as their commissariat lasted they marched on. When supplies ran short, they halted, built a city, and cultivated all the surrounding country. Harvests being reaped and supplies once more abundant, the march South was resumed. In this manner, by the Aryan names of their cities and halting places, amid an Atlantian Mongolian people, we are enabled to trace the course of the Anabasis. The Brahmâputra must have been crossed and an Aryan city founded, the present Gauhatti in Assam. Leaving Gauhatti, the march continued through Sylhet and Cachar to Manipur. Thus came this Aryan city to be founded among the Nega tribes, that a few years back rose to notoriety as a more than usually vivid instance of that official incapacity and incompetence of which we have had so many instances since. The next march of the Aryan Anabasis brought them down the Chin Win, into Upper Burmah. This led to the founding of the Aryan city of Amarapura, in the neighbourhood of the present capital, Mandalay. Thence the march was continued till the Menam was reached, a little above Bangkok, the present capital of Siam. Now that the Aryan Army were near the goal

of their objective, they christened the Aryan city they founded after their own capital in Oudh, Ayathia. When the last and final move was made, the Aryan forces crossed a narrow sea into the present Sumatra, not at Rameswaram, but at a place now called Junk-Ceylon; a corruption of Lanka-Salang.

It is now-a-days impossible of course to identify the actual site of Ravana's capital, but the probabilities are, that if not now submerged in the shallow Java sea, it must have been in Java, which is so full at the present day of the ruins of its former magnificent cities. I am myself inclined to identify the site as the present Sourayabaya, the city of the Sun, opposite the large island of Madura. It is but natural to suppose that as the Kings of Oudh belonged to the Royal Solar Race (Surajbansi) they would have re-christened Lanka after its capture, Sauyanagar; similar to the two cities of the Sun which exist at the present day in Cashmere and Garhwal. A reference is also made to this Sourayabaya, at page 323, in the second volume of the "Secret Doctrine." From this it would appear that Lanka, or Salangdwip, formed part of Sâkadwipa. From this Soursyabaya, came the Magas, the forefathers of the Persian Magi; and also Asura Mâyâ, the father of all Indian Astrologers. To commemorate the conquest of Lanka to all future ages, the immense pile of Nagkonwat was built in Siamrap, Cambodia. Here every incident of the Râmâyana is portrayed in imperishable stone. Those who wish to know more about these, the most wonderful ruins in the whole world, can refer to Vincent's "Land of the White Elephant." The ruins of the ancient buildings in Java surpass anything else of the same kind in the whole world. The Hindu religion flourished in Java till 400 years ago, when it was superseded by Islam; but the island of Bali still remains. Hindu and Lombok, the next island, has a Mahomedan population ruled by a Hindu Rajah. The Ancient Hindu ruins of Java were first described by Sir Stamford Raffles in his history of Java. A very good account of them can be found in Dr. Wallabe's "Malay Archipelago." These ruins are found at Brambanam (Brahmanam) in the centre of Java, and at Borobada on the West Coast as well as at Gunong Prace, forty miles from Samarang on the East Coast. The whole country between these three places also abounds with ruins. The old Hindu people of Malaysia are called, to this day, Klings, which shows that their ancestors must have come from the ancient Kalingadesha, near Pari, now Kalingapatam.

Recent scientific researches have established the fact that the Nagas of Assam are of the same race as the Malays. The forests of Assam cover the ruins of immense ancient cities, similar to those in Burma, Siam, and Java. The Râmâyana sings the commencement of the Aryan Colonial Empire, similarly as the Iliad (the Greek Râmâyana) preceded the Greek colonies. No doubt Rama Chandra had as little intention of founding colonies, as Henry VII. had when he engaged the services of Sebastian Cabot. It is quite possible also that

the Sita Haran was as much the cause of the sack of Lanka as the Rape of Helen was of the Burning of Troy. There must have been an immense demand for white Aryan girls in the harems of ancient Lanka; and the white races have always stopped this sort of miscegenation as summarily as the Râmâyana tells us Rama Chandra and his warriors of the Solar Race did. The Aryan conquest of Lanka gave India a Colonial Empire second only to that of our own times. It must have extended on the West to Central America, as the presence of Ganesha on the Mâyâ Temples shows; on the South to Australia, of which New Guinea then formed the Northern portion; and on the East to the great Central African Lakes. It may yet be found that the ruined cities and abandoned gold mines of Mashonaland were the work of Hindu colonists. The great island of New Guinea is, especially the Eastern or Dutch portion, quite unexplored. Great discoveries may yet be made there. There is a considerable infusion of Aryan blood in Tahiti, and other Pacific Islands, whose aristocracy, as Aryas, hold themselves aloof from the rest. It must be remembered that there are two separate and quite distinct races in the Malay Archipelago, the Malays and the Papuans; and that the dividing line is the deep sea channel between Borneo and the Celebes. The Papuan is frankly Lemurian, and resembles the giant statues found on Easter Island. I have written this article in the hope of arousing the interest of Hindus in their former great Colonial Empire. If some of them could but be induced to visit Java, and see there the magnificent achievements of their ancestors, they would gain that pride of race which would for ever prevent their losing heart even in the depressing days of the present.

THOMAS BANON.

JNANA AND KARMA.

(Concluded from page 652).

FROM the preceding explanation it will be seen that there is the individualized being, the individualizing influence in association with him, the Reality beyond the individualizing influence, and the course and differentiating nature of the individualizing influence.

The individualizing influence, as the veil through which the *Jneya* beyond is cognized, is *Jnâna*; the same as the course is the generator of action, Karma. According to the attitude of the individualized being towards the veil, either as a veil to cognize the *Jneya* through, or as the generator of, Karma, there springs up one or the other of the two Trinities—*Jnâtâ*, *Jnâna* and *Jneya*, and *Kartâ*, *Karana*, and *Karma*. The *Jnâtâ* in the first appears as *Kartâ* in the second; the *Jnâna* appears as *Karana*. The *Kartâ*, chiefly bent on the coursing activity, pays no attention to the *Jneya* beyond the veil, as the *Jnâtâ*, intent on what is beyond the veil, heeds not the coursing activity giving rise to *Karma*.

These two Trinities are mentioned in the following sloka of the Bhagavad Gîtâ, XVIII., 18 :

"*Jnāna, Jneya and Parijnāta* form the three-fold impulse to action, *Karana, Karma and Kartā*, form the three-fold aggregate of action."

The follower of *Jnāna Mārga*, constantly intent on knowing the *Jneya* ultimately attains his object. How? It must be by the intervening veil getting clearer till it is perfectly transparent and pure.

The follower of *Karma Mārga* constantly devoted to let the activity have its course, himself unattached to it all the while, arrives ultimately at a stage where the whole of the activity that had individualized him gets exhausted. His individuality dissolves in the ocean of Universal Existence as a crystal of salt does in a boundless ocean.

Much discussion often arises as to the power of the two *Mārgas* in securing *Moksha* to their respective followers. It is not uncommon to hear it said that *Jnāna* is the only thing that secures *Moksha*, because bondage is due to *Ajnāna* which nothing but *Jnāna* can remove. The statement so far is perfectly right. On the strength of this argument one often finds not only *Jnāna Mārga* extolled but *Karma Mārga* decried and its followers alluded to with contempt.

Taking the *Jnāna Mārga*, the first question that occurs is whether the follower of *Jnāna Mārga* has or has not *Jnāna* while he is treading, and is therefore still on, the Path? If he has it, then it may be asked whether acquisition of *Jnāna* (the state of purity of the veil free from all *Ajnāna* or impurity) and attainment of *Moksha* are coincident or are separated by any interval of time. If coincident, the expression that one who has acquired *Jnāna* is on the Path to *Moksha* is meaningless. If separated by some interval of time, it may be asked, what happens in that interval between his adoption of the Path and arriving at its end? And, if anything, what does he acquire in that interval? Reason forbids that the time taken up in traversing the Path should be purposeless. It is not for the acquisition of *Jnāna* because it has been supposed that he has it already. To take it to be anything else than *Jnāna* would amount to admitting the necessity of something besides *Jnāna* in the attainment of *Moksha*. This the advocates of *Jnāna Mārga* do not allow, and rightly too.

Thus the follower of *Jnāna Mārga* has not *Jnāna* while he is treading the Path. It must be remembered that the *Jnāna*, as here used, means the clear transparent veil through which the Reality, the *Jneya*, is cognized. There are various degrees of *Jnāna* short of this, the highest. But all these are more or less tinged with *Ajnāna* which dims and clouds the veil. The *Jnāna Mārga* helps to remove the cloudiness; in other words, to make the veil, the *Jnāna*, brighter and brighter till the highest and purest state is attained. How is it effected? It is said, by *S'ravana, Manana* and *Nididdhyāsana*. How do these effect it? When a follower of *Jnāna Mārga* is told about the Brahman, or the Reality, and he hears and believes in it, can it be said that he now knows it or that he has *Jnāna*? All will reply in the negative. Thus, mere belief in the One Reality and admitting the truth of what the

Sāstras say about It, do not constitute *Jñāna*. *Manana* must be added to *S'ravana*. What is this *Manana* for? It is to be satisfied in one's own mind that his reason agrees with what he has heard the Sāstras say. While *S'ravana* generates connection of faith, *Manana* engenders conviction of reason and strengthens faith. The former says that something ought to be true, because the Sāstras say so, the latter, that it is true because it is consistent with reason. They are not different from *S'raddhā* and *Samādhāna*, the last two of the *Shatsampatti*. But to have firm faith in, and to be by one's reason convinced of, the truth of what the Sāstras say about the One Reality, are not sufficient by themselves to have the *Jñāna* of It. *Nididdhyāsana* (meditation) is demanded, on what one has faith in, and of the truth of which he is convinced by reason. It thus seems that *Nididdhyāsana* is able to effect what *S'ravana* and *Manana* fail to do.

What is required is, as all admit, *not taking in* the *Jñāna* from without, but by removing *Ajnāna* thus discover the *Jñāna* which is in oneself. The individual self, as the "I" he believes himself to be, has between himself as the "I" and the Reality he in essence is, the individualizing influence with which he has become associated. The grossness and opacity of this intervening veil prevents his recognizing the Reality beyond. He, as the "I," is what this individualizing influence has made the underlying reality he in essence is, appear. Every "I," therefore, as such, is the outcome of a particular modification of the individual influence. This individualizing influence, regarded independently of its particular modification in association with a particular "I," is the same in every being. As what has given rise to the being, it is his *Antahkarana*, the innermost cause or instrumentality. The modification of the individualizing influence is the modification of *Antahkarana*, i.e., *Antahkarana* in a state other than the purest. The individualizing influence in its purest state is, as said before, of the nature of activity in a state of possibility, and activity running its course gives rise to differentiations and modifications and various states of grossness. The further any of its modifications is removed from its original state of purity, the more impure is the *Antahkarana* of the particular being who identifies himself, and is associated with, that particular modification, and the more limited and cloudy to him is the view of the Reality beyond. In proportion to the limitation is the being's bondage; in proportion to the cloudiness owing to grossness is his *Ajnāna*. Reduction of limitation and removal of *Ajnāna* go together.

Now it remains to be considered how *S'ravana*, *Manana* and *Nididdhyāsana* act in removing the *Ajnāna*, and to discover, so to say, the *Jñāna* to which the being aspires.

By *S'ravana* he receives certain impressions. It is not improbable, nay, it is very likely, that he is more or less prepared to receive such impressions. Perhaps his *pravritti* in *S'ravana* represents the course of a portion of the individualizing activity in association with him. Thus while receiving impressions favourable to his rise, he at the same time

ensures the exhaustion of a part of the activity in association with him, by leaving it to its course. *Śravaṇa* marks his *pravṛitti* on the plane of the senses, towards objective existences. But he has, very likely, other activities and impressions entering into his constitution and representing his leaning towards parents, wife, children, possessions, &c., and his likings and hatreds for certain harmonies and disharmonies he may come in contact with through the senses. To shut in all these activities and impressions and thus prevent the senses from functioning, would amount to not letting the activities he has become associated with, and which are the cause of limitation and obscurations, exhaust themselves. Any attempt at such a restraint is no less *pravṛitti* than driving them on. Thus he will be engaged, virtually, in two efforts, so to say; first that of *Śravaṇa*, and the second that of restraining certain activities. While the first can help him to rise, the other tends only to keep him where he is. For the *Śravaṇa* to be effectual, he ought to let the other activities have their course towards exhaustion; not because he wants them to go in a particular way, but because he is unconcerned as to whether, where or how, they go. Harmonies and disharmonies there will be. But he, devoted to *Śravaṇa*, neither holds to the former nor shrinks from nor tries to avoid the latter. There are some things that must needs come by the force of his *Prārabdha*. He has to enjoy them without attachment, or endure them with resignation, feeling not pain at the cessation of the former nor joy at the cessation of the latter. In short, he must go on, and accept whatever comes, himself remaining free from *Raga* and *Devesha*. This leads to the exhaustion of the activity in association with him and as manifesting on the plane of the senses.

Next comes *Manana*, by which one reasons out for himself the truth of what he hears in the *Sāstras*. This supplies a healthy engagement to the mind. It prevents grosser thoughts from coming, or drives away those that come, and thus leads to the mind being rid of gross impressions which enter into its constitution. Thus by *Manana* one ensures the purification of the subtler plane of *Manas*. When *Śravaṇa* and *Manana* are combined, the being, while unconcerned about the objects of the senses wherever and whenever they present themselves, does not think of them when absent. He is less aware of the objective world in *Manana* than in *Śravaṇa*.

But simply hearing the truth from the *Sāstras* and reasoning it out by one's reason, is not all. The *Sāstras* say it, reason grants it, but is it really so? The verification of the conclusions of *Sāstras* and of reason comes only with realization. This necessitates *Nididdhyāsana*, fixing the mind intently on the reality as pictured by the *Sāstras* and acquiesced in by one's reason. This intentness on one point, severs the being from all other activities with which he has become associated. They are left to their course unheeded and undisturbed, on the various planes from the subtlest to the grossest. As this proceeds, the intervening veil gets thinner and clearer, the once impure *Antahkarana* is

being rid of its impurities, light breaks through; it more and more, giving better view of the beyond. While intentness on the Reality sought after brings the light, however faint, the light once presented strengthens intentness in its turn. When every impurity removed leaves the veil perfectly transparent, the once differentiated individual, the self, who had in the beginning engaged in his attempt to realize the Reality, has disappeared into the One Universal Individuality, the All Self, and rests in front of the veil, clear, transparent and resplendent, and in view of the Infinite, all around. The only idea which there obtains is one of Existence Infinite, Light or Intelligence Infinite, and Bliss Infinite. It is the Divine vision, the one that S'ri Krishna makes Arjuna experience in the Gîtâ, when he finds himself before the indescribable splendour. The perfect transparency of the intervening veil unifies the One Universal Existence, the veil and the Supreme Reality beyond, making Unity of the Trinity—the idea expressed by the following S'ruti (Tai. Up. II. 1) सत्यं ज्ञानमनन्तं ब्रह्म. The veil is the perfection of *Jnâna*, the indescribable *Yoga Mâyâ*, the Divine *Śakti*, the *Brahma Yoni*, the originator of the First Trinity. The once individual self as the One Universal Existence he finds himself to be, in view of the all resplendent veil not distinguishable from himself as from the One Reality beyond, realizes ब्रह्मास्मि "I am Brahma," and finds the verification of तत्त्वमसि "That thou art," he had been told before. The veil vanishing or rather non-recognized, even the One Universal Existence passes into Silence, the Supreme Peace.

From the course of the *Jnâna Mârگا*, as traced above, it will be seen that while perfection of *Jnâna* coincides with the realization "I am Brahma," all the time the aspirant is treading the Path, impurities of his Antahkarana are being removed at every step he advances towards the goal. And this removal of impurities is effected by the activities and impressions, from the subtlest to the grossest, in association with him as at present constituted, being allowed to run their course towards exhaustion. Bent on the acquisition of *Jnâna*, he is said to be following the *Jnâna Mârگا*. But while following the *Mârگا*, before the sought-for *Jnâna* comes, the activities in the form of impurities of Antahkarana, already in association with the aspirant, must needs be exhausted. This is effected by leaving them to their course, in other words by actions being performed. It is quite immaterial whether the aspirant takes cognisance or not of those actions, so long as he does not in any way interfere with their course nor feel attachment for them or their fruits.

The *Karma Mârگا* advocates the performance of actions, i.e., leaving the activity in association with oneself to its course. If all interference is avoided under the conviction that all attachment to actions or to their fruits engenders pain, the purification of Antahkarana will be as effectually accomplished and the consequent acquisition of *Jnâna* will be as certain and perfect as in the case of *Jnâna Mârگا*. The follower

of *Jñāna Mārga* arrives at his goal the moment all activities in the form of impurities get exhausted and the individual being has left with him no activity he can call particularly his own—in other words when he becomes *Niskarmi*. The follower of *Karma Mārga* too follows the same course, in search of bliss which, he is convinced, must be, if at all, beyond impermanent and ever changing activity. To say that *Karma Mārga* is intended solely for the purification of *Antahkarana*, and that the *Jñāna Mārga* is to be adopted after such purification is accomplished, is equivalent to saying that one treading the *Jñāna Mārga* has his *Antahkarana* free from all impurities. But one with such *Antahkarana* is, as shown above, not on the Path, but at the end of it. If the Path towards the Reality which one treads is to be styled *Karma Mārga* while the *Antahkarana* continues stained with the least impurity, there will be only one Path, and that the *Karma Mārga*, which, rightly followed, ensures the purification of *Antahkarana* by the exhaustion of activities, and ends in simultaneous perfection of *Jñāna* and realization of "I am Brahma."

But the *S'āstras* speak of two Paths, the *Jñāna* and the *Karma Mārgas*. In view of such a statement, as the *Mārga* cannot be the end, and as the end is attained when all obscuration vanishes, both, and not *Karma Mārga* alone, must be taken as contributing to the removal of impurities. If such a conclusion is not allowed, it will have to be admitted that the follower of *Jñāna Mārga*, who has not yet reached the goal, cannot but have some impurity in his *Antahkarana*, and to remove this he will require the help of *Karma Mārga*. Similarly, if the *Karma Mārga* ensures purification of *Antahkarana* without the coincident rise of *Jñāna*, the latter will call for *Jñāna Mārga*, when in point of fact, with the complete purification of *Antahkarana*, there is left no obscuration and therefore no *Ajnāna*.

These considerations point to one conclusion only, *viz.*, that each of the Paths, rightly followed, tends to the purification of *Antahkarana* by the removal of *Ajnāna* or obscuration, and the realization of the One Reality, and that the Path is styled *Jñāna Mārga* or *Karma Mārga* according to the attitude of the individual towards the activity which is left to its course.

One thing requires mention in connection with *Karma Mārga*. If an individual merely seeks the exhaustion of activity in association with him, by leaving it to its course, and has no ultimate object in view, if, in other words, he puts himself in a position, no better than if he were in a state of unconscious sleep, he exposes himself to the risk of passing into a state of *laya*, a state of unconsciousness while immersed in the One Universal Existence, as unconscious of the One Reality as a mote is of the Sun in full glare. He will be what he was when in the long past he first started on his evolutionary course, and will have deprived himself of the fruits of milleniums of evolution. He will have to start afresh and again accomplish what he had once failed in.

But the follower of *Karma Mārga*, when he leaves the activity to its

course with a view to the attainment of bliss which must be somewhere beyond activity and liability to change, does not run such a risk. As the activity in association with him gets exhausted, he experiences more and more happiness and less limitation. But this too, being not perfect, does not satisfy him and on he continues. Thus he is wide awake to the experiences he meets with as he advances. Only he does not attach himself to any of them so long as he finds them subject to change and impermanency. The follower of *Jñāna Mārḡa* is intent on the One Reality, oblivious of everything else in the intervening stages. The follower of *Karma Mārḡa* experiences all that he meets with in his Path, but when he perceives limitation, change and impermanency, he does not attach himself to it and patiently waits for what comes next. Thus advancing step by step, he arrives at the goal where he finds what he had been seeking, a state of existence, Infinite, Unchangeable.

It will thus be seen that both *Jñāna Mārḡa* and *Karma Mārḡa* help the being to attain the same goal, and Śrī Krishna in the *Bhagavad Gītā* tells as much when in Ch. V., Sl. 5. He says:—

“The place which is gained by the *Sankhyas* is reached by the *Yogis* also; he seeth who seeth that the *Sankhya* and the *Yoga* are one.”

The veil immediately before the course of evolution begins, is the *Jñāna* giving rise to the Trinity of *Jñātā*, *Jñān* and *Jneya*. The course of activity gives rise to limitation and grossness and makes the once transparent veil appear dim and clouded at the various stages of the course of evolution. The being not recognizing the *Jñāna*, the purest veil, and attaching himself to the coursing activity, appropriates more or less limitation to himself. His *Jñāna* thus becomes enveloped more or less with *Ajnāna* and he is deluded, as Śrī Krishna says in the *Gītā*, Ch. V., Sl. 15:—“*Jnana* is enveloped by *Ajnana*; therewith mortals are deluded.” So deluded, he believes himself to be the “I,” the individual self, and concerns himself with the harmonies and disharmonies of activities, thus perpetuating his individualized existence and subjecting himself to births and deaths on the ever-revolving wheel of *Samsāra*. When experience makes him alive to his state of bondage and teaches him that attachment for whatever is transient ultimately leads to misery, he seeks liberation and a state of bliss with misery unknown. His old attachments are in his way. They constitute his bondage; from them, only pain to him is possible. Their exhaustion is necessary for him to be free and beyond pain. He allows them to go along their course. He who has brought this bondage upon himself by having attached himself to the coursing activity, now withdraws himself from its course, and he will have to keep himself thus withdrawn till, step by step, with the exhaustion of all activity in association with him, he arrives at the highest point, i.e., at the subtlest veil where the course had first started. Here arrived he is beyond the course. All the actions that were being performed in relation to him had their end in this veil, the *Jñāna* devoid of all grossness and limitation. *Bhagavad Gītā*, IV, 33. “All actions in their entirety, O Partha, end in *Jñāna*.”

Jnāna and *Karma* have a very intimate relation. Non-recognition of *Jnāna* leads to attachment to *Karma* and obscuration of *Jnāna*. Non-attachment to *Karma* leads to *Jnāna* and a state of actionlessness. What is the source of *Moha* and of action to the Germinal *Jiva* at the commencement of evolution, is the *Jnāna* to the same *Jiva* returning full of experience and wisdom, a full-blown adept, a *Mahātma*.

C. G. KAJI.

THE WORKERS OF THE FUTURE.

THERE is a story of an old Roman philosopher who stood watching a triumphal procession at Rome. He was looking beyond this magnificent display and with patriotic zeal was eagerly watching for signs of Rome's future prosperity, the causes which would in working out still further extend the power and glory of his native state.

He looked at the carts heaped high with the spoils of the conquered. He saw hordes of captives preceded by their chiefs in golden chains. The old philosopher was heard to say—"Alas for Rome if this is all!"

He saw the victorious general in his gilded chariot, followed by his battle scarred veterans who had carried the Roman eagles triumphantly over bloody fields; but again he was heard to sigh—"Alas for Rome if this is all!"

Now the youth of Rome marched along; those who were eager to enter the army, eager to give their young lives, if need be, in upholding the honor and dignity of Rome, and in extending her power. Then the old man smiled and exclaimed "Thank the gods, Rome is safe!"

The Theosophical army has its generals. We honor them. It has its veterans; those who have given and are still giving money, time, talent, life itself to this movement. But like the old general we may say—"Alas for the Theosophical Society if this is all!" Even the magnificent theosophic literature, the world's recognition of Theosophy as a system worthy of study, the defeat of conspiracy, and the wreck of traitorous camps; all these are not enough if Theosophy is to realize its possibilities. The young must be trained to take the place of the veterans. The new recruits, whether old or young, must become ready to enter the ranks of the active workers. They must be taught and be encouraged to take part in discussions. Those who are liable to be called upon for an opinion will acquire the habit of listening attentively. It is a great thing to have a leader who can teach classes, lecture, and direct the affairs of a Branch. It is a still greater thing to have a leader who can train new members so that all alike will feel the responsibility and be ready and willing to act. Recollection of such a teacher suggested this article. Every one who was associated with her shared the responsibility of branch work. She encouraged timid members to express an opinion, to read a short extract or serve on a committee. Not the least valuable part of her various theosophic activities was this discipline of

the raw recruits. They proved the value of their training in keeping up classes and meetings when no recognized leader was available. In the course of time these workers will become the leaders in other Branches, spreading enthusiasm and love of active theosophic work. In this way the raw recruits of the present may become the veterans of the future Theosophic army.

S. E. PALMER.

THE MANIFEST AND THE OCCULT.

THOUGHTS ON THE FIRE PHILOSOPHY.

(Concluded from p. 681.)

OF Fire or Heat, in that sense in which we are treating it, there are two principal divisions—the *objective* or visible, and the *subjective* or latent. The first needs no description; but the second, in its lowest aspect, may be described as the condition of fire “when so combined with . . . matter as not to be perceptible”—* to the senses. It is said to be indestructible, and inherent in all matter; and in a more or less latent form it is essential to the active existence of all animated forms. It is only when the conditions of its existence become changed from latent into the extreme objective form, that it becomes a destructive force; and consequently those who admit the occult to be the opposite pole of the manifest, may look upon it that the latent form of fire is the preservative or life-principle in all things—that, in fact, it is analogous to, if not in some sense identical with, *spirit*, which according to Occultism is inherent in matter. “Aeswar [Fire] resides in every mortal being, and puts in movement, by his supernatural powers, all things which mount on the wheel of time.” † Therefore it doubtless is, that the visible objective form of fire, a flame, has always been held to be typical of spirit; not as being, in that form, identical with it (since spirit is formless) but as its outward aspect, the opposite to the inward reality. ‡ Hence the Fire Philosophers, the Rosicrucians, Illuminati, or earlier Theosophists, held as a great general principle, that the spiritual power objectivised in man is like a fire taken from the great ocean of light, the universal spirit. Like the flame which we force into a temporary outward existence, so is the life of man; and as the flame passes back into its own invisible or imperceptible world until the time comes for it again to be called forth, so does the inner principle of man retire into the region whence it came, until again made manifest on the surface of things.

In pursuance of such trains of thought, the mystic students of two centuries back, like their more ancient brethren, reached some curious conclusions. They appear to have held, as now said, that when a spark

* “Imperial Dictionary,” *sub voce* Heat, p. 902.

† “Bhagavad Gītā,” as quoted in “Celtic Druids,” ch. v, sec. xii, p. 169.

‡ “Key to Theosophy,” p. 106.

of fire disappears to us, it goes into the universal ocean of invisible fire; and that is what constitutes its disappearance. Metaphysically, itself a particle of *objective* light, it disappears out of what is light to our senses—therefore, to its inner essence really darkness, as belonging to the lowest physical plane—and reappears in the true Light, which necessarily to us is darkness. As the Real, when viewed from contrary planes, is the opposite of the apparent, so that which is light to us (and a material thing) is darkness in the subjective world; and consequently that which is light on that plane, is darkness for us—for spirit, not being itself material, is darkness and non-entity to us, but to its own plane, light and reality. For we know that light is a material thing upon our own plane; and therefore it must, from the spiritual plane, be dark; so that spirit, not being dark, must be as darkness to us.* Such appear to have been some of the views, very briefly expressed, of the oldest of all Theosophists, the founders of the magical knowledge of the East; and of the Fire Philosophers, who taught that all knowable things (on this world-plane) were evolved out of the invisible fire, and were finally resolvable into it, as they tried chemically to illustrate—or rather, that spirit or Primordial Fire lies at the basis of the Manifested Universe, as Theosophists now put it. Their Mystic Fire is therefore the foundation and ultimate of all things, as may be seen in a far-off way through its objective form in connection with matter. When we strike sparks from a flint, and thus instantly evolve fire where no appearance of it was previously, we are perhaps forcing spirit into manifestation for an instant, and so revealing what it is that holds the flint together as a flint; but if we compelled that innate principle to continue on the same objective plane as the flint itself, that principle would turn destroyer in place of preserver—and it would then be the flint which would disappear into the subjective state. By the same rule of contrary in regard to the two planes, since we are able to make of objective fire our temporary servant, it is an argument that the subjective or latent fire is in reality master of all—and that which is supreme master is spirit.

These metaphysical abstractions may be somewhat difficult of comprehension; but when grasped, it will appear no great wonder how the earlier peoples (who, in their eudeavours to give forms to their ideas capable of appealing to the multitude, were the founders of Fire Worship) considered that, in the presence of the Sacred Flame, they stood, if not face to face with their Deity, at least in the presence of all that in their innermost thoughts they could imagine of such a Being. They saw in that flame, not the common ordinary fire, which has so little of the abstract about it as to be always dependent upon matter for its support, but an occult, mysterious, inner fire; † the only possible abstract entity containing all things, and into which all-devouring

* Cf *Path*, Vol. ix, No. 1, p. 22. and "Rosicrucians" H. Jennings, pp. 86, 87.

† "Rulers in two worlds are They, each in his own."—*Path* cited, p. 23.

flame the very worlds themselves must fall in succession,* as they doubtless had emanated from it. We can no longer feel surprise if ancient nations,—such as the Persians and their masters the magi—concluding that they saw the All, or a type of the Absolute, in this magnificent fire-element, made it the visible representative of their highest Deity, and were led from its unchanging and universal character, to believe, on Pantheistic principles, that their Deity was in all things as all were therein.† Consequently they were themselves as entities making a part of the Divine Totality,‡ in their essence immortal and imperishable as the essence of the flame—the everlasting energy of nature. As a recent writer has put it, “There is no more certain law than that of the conservation of energy; but if the human soul is not a mere attribute of matter, but an independent energy, it follows, if this law extends to it, that it can never die, but only be transferred. The Calvinistic theory of death for the immense majority, and life for the few select, disappears, and instead of it we have a religion like that of the Brahmins and Buddhists, teaching the transmigration of souls from one life to another, and the final absorption of all the separate rills of individual life in the great ocean of Pantheism.”§

We have been accustomed to look upon the ancient Persians, whose doctrine the foregoing resembles, as being the typical, if not the only Fire Worshipers; but a close examination will show that their beliefs were only another phase of the more universal underlying principles to be found in all religious systems. The peoples who are represented as worshipping fire were not either ignorant or idolatrous in the sense in which it has been too usual to speak of them; because they only regarded fire as the symbol or visible sign—the last and the nearest to the absolute; and it was by them used in that sense because they, in their mystical speculations, had, as we may say, arrived at another world by means of their deductions from what we deem the “facts of nature.” Passing beyond these, and coming out, as we may figure it, *on the other side*, and thus penetrating into the secrets of things, they finally evaporated all powers, and resolved them figuratively into the Last Fire. Beyond this they found nothing, as into it they had resolved all things. Thus the so-called worshippers of the Sun, or Light, or Fire, whether in the old or the new worlds,|| did not in reality pay reverence to the physical objects named, whatever the ignorant multitudes may have done; but recognised rather the Unknown Infinite, in the last image that was

* “Is not the Fire the devourer of all; of men, gods, powers, even of the worlds in space?” *Path* cited, p. 22. “The Devourer of worlds rose before me.” *Ib.* p. 23. The primitive fire was supposed to have an insatiable appetite for devouring all things. According to Maximus Tyrius, the ancient Persians threw into the fire combustible matters, crying “Devour, O Lord!” Max. Tyrius, *Dissert.* xxxviii, in “*Cel. Druids*,” v, xii, p. 168.

† “In Thee is my only real Life, a god am I, now I know It.” *Path* cited, p. 23.

‡ “Are we not One, I, thou, and It?”—*Ibid.*

§ Laing, “*Mod. Science and Mod. Thought*,” p. 352.

|| H. Jennings, “*The Rosicrucians*,” p. 112.

possible to man at all—the fire, and they chose that, as may appear from what has been already said, as being to the Infinite what shadow is to light*—although the very opposite of what they really imagined, yet, as being the crown or apex of all tangible things, coming the nearest to that ideal. In it they saw the beginning, middle, and end, the symbol of spirit in time, of the finite in the Infinite. We find these ideas both in the East and in the West, in the oldest times as well as in those more recent. Surviving through all the ages, they lie buried amid the ruins of empires, hidden under the rocks, hoarded in the legends, maintained in monuments, preserved dimly in beliefs, suggested in traditions, borne about in all sorts of emblems, gathered up in mystic rites, spoken in the field of hieroglyphics, shining among the ceremonies of all peoples, figured forth in religions—symbolised in endless ways, if we can penetrate its many disguises, do we perceive the underlying Fire Philosophy, the outward form of recognition of the one Spirit. In connection with these views, we often hear it said that Theosophy is the true underlying principle of all religious systems; and since it holds that spirit is the one Reality, while the Fire Philosophy covers the same idea, therefore if the latter has been so universal, so has Theosophy also; and the whole round of disputed emblems, which are found in all countries, seeming to point to this belief in Spirit or Fire as the first principle, shows that it was the very first idea to be embodied in formal religions, lying at their foundation † in times when there was no practicable access to the minds of mankind except through religious ideas. The attestation of these facts will be found scattered in religions and other remains all over the world—the rites and usages of all creeds, down to our own day, bear reference to it—and the problems and puzzles in religion, which cannot be otherwise explained, stand clear and evident when regarded in this light. In all Christian varieties of belief—as truly as in Buddhism, Mahomedanism, and Heathenism whether Eastern, Western, Northern, or Southern—this “Mystery of Fire” stands ever recurring and conspicuous—for it is beyond measure old, and extensive past all common recognition. It is universal, in fact, as man himself, and his thoughts, and is that beyond which, in natural philosophy, we cannot further go. It appears to carry truth with it, however difficult it may be to comprehend; for a thing so universal and indestructible is not likely to be founded in error.‡ All faiths appear to have diverged out, the narrower or the wider, as rays from the great central sun of this Fire original—the Spiritual sun of the world-religions. In China, where these things remain the longest unchanged, perhaps, they still have the worship of the Tien, or earliest Fire, or Light, in their temples, and with this we may compare other usages and imagery. In Troy they had the image of Pallas, as that of the manifestation of the world by the Fire-soul; while in Athens was

* H. Jennings, *op. cit.*, pp. 109, 113.

† H. Jennings, *op. cit.*, p. 111.

‡ *Op. cit.*, p. 88.

Pallus Athene, signifying the same. The flames of the Greeks, the story of Prometheus, and the myth of his stealing the fire from heaven, wherewith to ensoul the visible world, the mysteries of the Etruscans, the rites of the Carthagenians, the torches borne in processions in all times and places, the vestal fires of the Romans,* the very word *flumen*, as indicative of the pontifical office, the whole mystic meaning of flames on altars,† and the legends of the ever-burning tomb-lights of the earlier peoples, whether in classic or barbarian lauds‡—everything of this kind was intended to signify the reference to the occult Fire. Fires are lighted at the funeral ceremonies § of the Hindus and Mahomedans, even when the body is not burned. The city of Heliopolis, the city of the sun, in lower Egypt, contained a temple in which the flame-secret was preserved and the tradition guarded, the symbol alone being presented to the world; and the same may be found in other countries. As regards the use of fire in the disposal of the dead, cremation, which was practised in all times and localities, and which the most highly civilised nations are now seeking to revive, has a more profound meaning than the simple sanitary one usually advanced; for the inner signification of this fire-burial is the commitment of human mortality into the last of all matter, overleaping any intermediate states; dispersing at once the astral body with the physical counterpart, as it is taught at this day in the East, and recognised by Theosophists.

The architecture of the world, and more especially that of the temples and other religious edifices, recognises the Fire Principle in the most emphatic manner. For all obelisks, spires, minarets, tall towers, upright stones, and architectural perpendiculars of every description—or, generally speaking, all erections conspicuous for height and slimmness, seem to have been, among other things, representatives of the Flame. || They bespeak, wherever found, and in whatever age, the idea of the First Principle; and are a manifest symbol of the occult. The Chinese pagodas are nothing but innumerable gilt and belled fauciful repetitions of the primeval flame-monolith; for the very form of these pagodas symbolises the transition from the seemingly solid reality of the world, out into the spiritual beyond, which is architecturally emblemed in the diminishing stories, carried upward until they pine away into a series of discs pierced by a vertical rod, which culminates in a blazoned and gilded ball; referring to the final ending of the world of appearances in that of the abstract reality. We may recognise the same embodied myth in all spires, whether tapering to the globe of the Egyptian Mœus or disc, or in whatever form. Again, the same is seen in the Mahomedan minarets, and also in the steeples of the Christian

* *Op. cit.*, p. 112.

† *Ib.*, pp. 107-109.

‡ *Ib.*, p. 110.

§ *Ib.*

|| "The Fire-self appeared, a gigantic pillar." *Path, loc. cit.*

churches. In the Fire Towers of the Sikhs, in the dome-covered and many-storied spires of the Hindus, in the vertical-turreted temples of the Buddhists, of all classes and of all sects; in the religious buildings of the Sinhalese, in the upright flame-fanes of the Parsees, in the originals of the *campaniles* of the Italians as seen in the Tower of St. Mark at Venice—in the flame-shaped or *pyr-amidal* architecture of the Egyptians, we see the same ever-recurring symbol. All the minarets that, in the Eastern sunshine, glitter throughout the land of the Moslem, all testify to the deification of Fire. It seems curious how the modern nations, whose ideas on the subject of the Fire-Myth are all but extinct, should yet be compelled by the very necessities of their own utilitarian policy, to perpetuate the old form of the Fire Towers in their modern light-houses, to which no other form is so applicable.* They are identical in principle with the "Round towers" of Ireland, which were evidently not light-houses as we understand them, although they appear to have had some connection with the Phœnician navigators.

The Babylonian tower of Belus is said to have been a fire-tower,† as were the pyramids of Egypt; and the Colossus of Rhodes certainly was, as likewise the Pharos of Alexandria, and Cleopatra's needles and other obelisks symbolise flame among other meanings.‡ The rocks at the entrance of the Mediterranean, Calpe and Abyla—called the Pillars of Hercules—were used as fire towers.§ This was also doubtless the case with reference to the two hills called Mont St. Michael on the coast of Normandy, and its counterpart on the English coast, which also seem to have been fire-stations.

The lighting of signal-fires on hill-tops points to a mythic origin.|| So "the festival of the 25th of December was celebrated by the Druids in Britain and Ireland with great fires lighted on the tops of the hills. This festival was repeated on the twelfth day, or on what we call the Epiphany. In some parts, the fires are still continued. . . . On the 1st of May the Irish made great fires in honour of Bel or Baal, and offered him sacrifices. They have yet a festival on the 1st of May called Bealtine, when, on the tops of their hills, they light great fires. . . . On May-day we find the Druids made prodigious fires on these cairns, which being everywhere in sight of some other, could not but afford a glorious show over a whole nation. These fires were in honour of Beal or Bealan, latinised by the Roman writers into Belenens, by which name the Gauls and their colonies understood the sun." **

The connection between the sun and fire will readily be seen from what precedes; and how fitting an emblem of the sun fire in reality was.

* H. Jennings, *op. cit.*, p. 89.

† *Op. cit.*, p. 91.

‡ *Ib.*, pp. 92—94, 107.

§ *Ib.*, pp. 96, 97.

|| *Ib.*, pp. 103, 104, 106.

** "Celtic Druids," pp. 103, 180, 181, 219.

"For the sun was the outward emblem of spirit, as fire also was; and on the twenty-fifth of December, at the first moment of the day throughout all the ancient world, the birthday of the God Sol was celebrated."

This was the moment when, after the supposed winter solstice, and the lowest point of his degradation below our hemisphere, he began to increase, and gradually to ascend. At this moment, in all the ancient religions, his birth was kept; from India to Ultima Thule, these ceremonies partook of the same character; everywhere the god was feigned to be born, and his festival was celebrated with great rejoicings. Thus came the 25th of December, the Heathen festival of the God Sol, to be selected as the birthday of Christ, and the Druidical festival of the winter solstice to become a Christian rite.*

These are merely a few of the instances where the fire-principle comes prominently forward in customs, buildings, and other remains of antiquity; but the list might be indefinitely extended if research were carried further. They are the efforts made, as previously noted, to embody the idea of the Formless under some symbol of its opposite, or Form, as the only means available whereby to perpetuate the underlying idea in a tangible manner, comprehensible to all who were made in some measure acquainted with the fact that there was an ideal of some kind hidden behind them. This ideal reappears at intervals through the mist of outward knowledge; and, like a beacon light, it tempts the enquirer to penetrate deeper into the fire-arcana by means of more profound study and thought. Those who may pursue this one of the many avenues leading to the unveiling of Theosophy will find themselves surprisingly enlightened; for all sorts of side-issues present themselves—and in the end we reach things which appear to belong to the common radix of all knowledge, transcending that of the schools.

If, however, we calmly review what seems to be the general tendency of modern philosophical speculation, we shall probably find that science is reaching the confines of its domain in the investigations of the relation of material things to each other, and the enunciation of the laws which govern those relations—and consequently, that there is a demand now, not merely for that definite expression of such laws which satisfied previous enquirers; but, having got together a body of those rules of nature, the men of science begin to demand the collective reason and origin of them. Hence their theories as to the unity of Force, and other similar speculations; the general direction of which is towards the re-discovery of that antique knowledge of the primordial fire or spirit with which we have been dealing. That is, it would appear, the direction in which modern science is drifting, if we are to credit the pronouncements of Occult Philosophy; whether the scientists know it or not—and, by the light of theosophic study, it is our privilege "to trace the reviving truths, through each new discovery of the philosopher and chemist," and to be the witnesses to the recovery of "some few of

* *Op. cit.*, pp. 164, 165.

the starry truths which shone on the great shemaia of the Chaldean Lore, and gleamed dimly through the darkened knowledge of later disciples, labouring . . . to revive the embers of the fire which burned in the *Hamarin* of the East."* For the age of the contented study of illusive appearances, the mere utilitarian application, on the lowest plane, of the corresponding discoveries, although it seems at its height, is not the only application sought. Science begins to be done with simple externals; and her highest minds are now bracing themselves to the task of unravelling the inner meaning, the underlying and most abstract secrets, of the visible creation. Chemistry, apart from its simple application to current necessities, is departing from the mere trite analysis conducted by aid of its bottles, its retorts, its furnaces and its balances, and is beginning to lean more towards a metaphysical investigation of method. In place of the assumed physical elements, she leans towards what have been significantly called *meta*-elements; and her progress in this and similar directions will probably lead to that kind of method which was essentially the characteristic of the ancient alchemy—so that the pioneers of this new development are now carrying their abstruse investigations into regions where the science of but a short time ago was content with mere faithless conjecture, which led to nothing practical.

Then the astronomers, so long contented with the mere calculation of the planetary motions and the numbering of the stars, are now finding something very like a limit to their capacities in those directions; and in doing so, they are coming across certain puzzling phenomena which are leading them to speculate about the possible verity of the old ideas as to the Ether of space; and to enquire more narrowly as to the origin and continued existence of the everlasting motion of the heavens—concerning the laws governing which, there is beginning to be a vague feeling that they are not so thoroughly understood as it was formerly thought. Moreover, they have for some time past been making endeavours to trace a connection between certain periodic phenomena, terrestrial and celestial, and thus tending towards something by no means unlike the ancient science of astrology. More and more does it become evident that many, if not all, of the abstract sciences, are but branches of the one tree of true knowledge upon which grew those once called occult—and by insensible gradations they run one into the other, as did the older arts attributed so wrongly to the sorcery and enchantments of the weird and far time of the past. We are every day coming nearer and nearer to another world of thought and action, and the outward seeming is no longer looked upon as any guide to the inward reality in the way it formerly was; unless it be by way of those laws of analogy and contrast which have hitherto been the sole property of the mystic and the occultist.

S. STUART.

* "Zaruni," Bk. III., ch. v., p. 138.

HAUNTED TREASURE.

THE belief in haunted treasure is a long established and widely prevalent one in the countries of the East. That this should be so will not be regarded as surprising by any one acquainted with oriental history and customs. With Eastern people it has been from time immemorial the habit to bury their hoardings, and in consequence of the frequent invasions to which, up to almost modern times, their lands were subjected, and the general insecurity of life and property which was so often a characteristic of Eastern life, this concealment of treasure had frequently to be effected suddenly, and as it often happened that the owners had to seek safety in rapid flight to distant localities whence some of them never returned, all traces of the place of concealment became lost. "The sword," says De Quincey, "has been moving backwards and forwards, for instance, like a weaver's shuttle, since the time of Mahmoud the Ghaznevide, in Anno Domini 1000—i.e., for eight hundred years—throughout the vast regions bounded by the Tigris, the Oxus, and the Indus. Regularly as it approached, gold and jewels must have sunk by whole harvests into the ground. A certain percentage has been no doubt recovered; but a larger percentage has disappeared for ever In these circumstances why should it surprise us that men will pursue the science of discovery as a regular trade? Many discoveries of treasure are doubtless made continually, which, for obvious reasons, are communicated to nobody. Some proportions there must be between the sowing of such grain as diamonds or emeralds, and the consequent reaping, whether by accident or by art. For with regard to the last, it is no more improbable, *prima fronte*, that a substance may exist having an occult sympathy with subterraneous water or subterraneous gold * than that the magnet should have a sympathy (as yet occult) with the northern pole of our planet."

Many of the treasures thus concealed are believed to be guarded by tutelary genii who must be propitiated or expelled by magical art if the hoard which they protect is to be recovered. How these genii come to be there is variously explained according to the history of each particular case. In some cases it is believed that gold, silver, and gems, if left for a long period in the soil, attract towards them, by some kind of astral affinity, the earth elementals or gnomes, who thereafter possess themselves of the treasure and battle all attempts at recovery, by shifting it from its place of deposit. This is the explanation I have generally found given by natives when they have heard that some individuals who had many years before buried their savings and gone away to other lands, had, on their return, failed to recover them although

* In the *Theosophist* for 1893 (Vol. XV., p. 267) will be found a description of a "gold magnet" stated to be in the possession of a certain Indian Initiate. Apparently it was a piece of some variety of wood prepared in a particular way.

they had searched the spot most diligently. In other cases, however, it is believed that the "djinn" are invoked and placed on the haunted spot by the spells and ceremonies of a competent magus in proper planetary hour. Such treasure can be removed from its resting place only by a magician who is a master of yet more potent spells than he who buried it. It is said also that in some cases, as a further safeguard, in addition to the ghostly sentinels, there is thrown over the spot a magical glamour or "Maya," which entirely alters its natural aspect and effectually hides it from prying eyes. Another method which was sometimes practised by the Barbary corsairs and the buccaneers of the Spanish Main, is thus described by that grim war-dog and sea-rover, Bertram Risingham, in Scott's "Rokeby":—

"An ancient mariner I knew,
 What time I sailed with Morgan's crew,
 Who oft, 'mid our carousals, spake
 Of Raleigh, Frobisher, and Drake;
 Adventurous hearts! Who bartered bold,
 Their English steel for Spanish gold.
 Trust not, would his experience say,
 Captain or comrade with your prey;
 But seek some charnel, when at full,
 The moon gilds skeleton and skull:
 Then dig and tomb your precious heap;
 And bid the dead your treasure keep;
 Sure stewards they, if fitting spell
 Their service to the task compel.
 Lacks there such charnel?—kill a slave,
 Or prisoner, on the treasure-grave;
 And bid his discontented ghost
 Stalk nightly on his lonely post." *

That the form of *diablerie* mentioned in the last four lines was not confined to the Western seas, will be seen from the following narrative which I give as it was told to me by a Mahomedan merchant-skipper of Zanzibar. He had occasion, some years ago, to visit the seaport town of H., on the Malabar coast, on private business. During his stay there, he became somewhat intimate with a Maghribi † magician who confided to him the fact that a valuable treasure lay hidden in a rocky islet in the bay; that it was under a spell, and that he would like to secure it. As my friend expressed his doubts about its existence, the Maghribi told him that if he would accompany him to the island, he would give him an opportunity of judging for himself. Accordingly, a few days later, they took a boat and, towards sunset, arrived at the island. The Maghribi, carrying in his hand a long narrow box containing certain necessary articles, led the way to the spot which he identified by certain peculiar features known only to himself, and by the light of the newly risen moon described his circles in the centre of which he sat with his companion. He then proceeded to burn incense and other perfumes in various parts of the circle and, lighting a lamp which burned

* "Rokeby," Canto II, Stanza 3, XVIII.

† Maghribi, literally a Western (from the Arabic *Maghrib*, west), is a term applied to the natives of Morocco and the other Barbary States.

with a large flame of great brilliancy, began to repeat his Arabic incantations. The wild and solitary character of the place, the stillness that prevailed, and the weirdness of the ceremony, all conduced to fill the skipper with awe, and this feeling was soon heightened to terror when—apparently as a result of the incantations which were being repeated—he saw rise through the volumes of smoke given off by the burning incense, the dark figure of a gigantic negro who, with a diabolical and threatening aspect, attempted, every now and then, to break into the circle, while the Maghribi, still repeating his spells, with a long guardless * sword on which were inscribed mystical verses and diagrams, was keeping him off. As his eye caught that of the magician, the latter, without interrupting his proceedings, pointed with his disengaged hand to a certain part of the circle on which the light of the lamp fell with its full brightness. What was the astonishment of the skipper when he discovered that here the earth had gaped open, and in the chasm or vault thus caused, the singular effulgence of the Maghribi's lamp revealed a sight of extraordinary splendour!

"The spoils of Indian seas and mines,
Hoarded in nether caverns dark;
Ingot of gold and diamond spark,
Chalice and plate from churches borne,
And gems from shrieking beauty torn."

At this stage, however, the magician repeated the dismissal, his ghostly opponent vanished, the ground within the circle assumed its wonted appearance, and the ceremony came to an end. When asked why he had thus abruptly brought the operations to a close, he replied "you saw the demon who attempted to enter the circle? Well; had I gone on for a few minutes longer, a similar one would have made his appearance on the opposite side, and although I could keep this one in play, it would need another as potent as myself to manage the other one; otherwise neither of us would leave the circle alive." "How came this treasure to be here, and who are these sable guardians?" asked my friend of the Maghribi. "This treasure," replied he, "was buried here, some two centuries ago, by Portuguese buccaneers, and the guardians, which so terrified you, are the spirits (elementaries) of the African slaves sacrificed on the spot. There is another; a comrade of mine and my equal in knowledge, who could help me in this matter, but, unfortunately, he is detained at present in Arabia by certain adverse circumstances. Some day, if it is so willed, he may join me, and we may recover the treasure." The pirates referred to were evidently part of that huge gang which were so long the terror of the Indian seas, and it is to these miscreants, according to Sir William Hunter, that we owe the utter destruction and disappearance of the cities which once flourished in that vast tract of forest and swamp now known as the Sundarbans.

An old Hindu servant of our family—long since gone over to

* The magic sword is always without a guard.

the majority—once gave me an account of an incident which happened more than forty years ago in his native village in the Godavery district, which I here relate, as it exemplifies the dangers that sometimes attend the quest for hidden wealth. On the outskirts of this village, not far from the neighbouring jungle, was a large dilapidated well of unknown antiquity, to which the more venturesome youths of the place would occasionally resort for the purpose of enjoying a swim. One day, while thus amusing themselves, one of the party of four who had just come up from a deep dive to the bottom, informed his companions that he had come upon a large metal cauldron which, from its mouth being closed with a plate, he surmised to contain treasure. As it was too heavy for one to lift, he proposed to one of his comrades, also a good diver, that they should go down together and bring it up. No sooner said than done. They descended into the depths of the well, seized the cauldron by its side rings, and brought it up to the surface. While taking it through the water its weight caused them no inconvenience, but once the surface was reached, they felt that to raise and place it on *terra firma* would be beyond their powers. This difficulty, however, was soon overcome by one of their number giving them a helping hand, and the burden was then brought to land. Hardly had this been done when the two adventurous divers were seen to throw up their hands in the air, stagger, and fall to the ground, as if struck by some unseen agency. Torrents of blood poured from their mouths, and in a few minutes they lay stretched out, inert and inanimate. He who had helped them to land the cauldron next succumbed, in the same manner and with the same symptoms. The sole survivor and witness of the tragedy, thoroughly terror-stricken, made for the village where, on arrival, he communicated the news to the local officers. The magistrate was soon on the scene of disaster, and after going through the usual formalities, he had the cauldron opened. It was found to contain a large number of rusty looking and antique gold and silver coins which, as treasure-trove, he consigned to the Government cash-chest.

I shall close this article with a strange story related to me, some years ago, and vouched for as true by my old Mahomedan Munshi. In the ancient frontier town of B. there dwelt, several decades back, a householder whose family, though very old and respectable, had, by a series of reverses, been lowered considerably from its former position. Tradition had it that in the fraction of his patrimony to which he was now restricted, there lay hidden a valuable treasure. With the aid of a sorcerer skilled in the knowledge of the ink-mirror or "Unjun," and a clairvoyant boy,* he managed to identify the spot where it was buried; and on a day previously decided upon, the three together, with a few near relations, hastened to the locality and began operations. After

* The boy usually employed for this purpose is a *footling child*, i.e., one born foot foremost, or a seventh son. If neither of these is procurable, in Egypt and Syria, according to Burton, a child is chosen in whose palm the *linea media naturalis* or cephalic (head) line is very long. According to works on Palmistry, a long line of the head sloping downwards towards the wrist is a sign of mystical tendencies.

digging several feet into the earth, they descried the cover of an iron pot, but on attempting to seize it, they found it slip away from their grasp and sink into the ground, digging lower, it again made its appearance and again disappeared, as before. This occurred several times when, almost desperate at losing what seemed almost within his grasp, the householder enquired of the boy gazing into the mirror, "What do you see?"

"A hairy Pisacha" (demon), replied the boy, "and he says he will not give up the treasure unless he is propitiated with a human sacrifice." "Impossible!" exclaimed the treasure seeker, "the Government would punish us for murder!" "Nay," said the boy, "He says the victim chosen need only prick himself with a needle, and he will do the rest." Hardly were those words spoken, when an elderly, sad-faced woman, the widowed sister of the householder, pressed forward to the edge of the pit, and before any one could prevent her, pricked her finger and held it over the treasure pot, exclaiming in determined tones, "I am old and useless: I willingly give my life for the prosperity of my house!" Having uttered these words, she seemed to be overcome with a deadly faintness and sank down unconscious. Her brother rushed to her assistance, only to find that her brave altruistic spirit had fled from this troubled sublunary sphere

"Where nothing is, but all things seem,
And we the shadows of the dream."*

As for the treasure, the moment the ruddy drops of life fell on the lid, the pot became stationary, and one of the bystanders, leaping into the pit, secured it and brought it to the surface. "With the wealth thus obtained," said the Munshi, "the householder soon repaired his shattered fortunes, and his family are now the most prosperous people in the town." But there must have been many a moment in his life when a dark cloud settled over his happiness, at the recollection of the noble, unselfish soul that had sacrificed herself for his sake.

P. J. G.

PHYSICAL LIFE AND SPIRITUAL LIFE.†

(Concluded from page 667).

PHYSICAL science, of course, has nothing to do with involutions, and that is where it makes so many blunders in its inferences and deductions; but, according to Theosophy, there is the emanation of the spirit from its divine source (the monad), which, by its own inherent force when involved in the matter of this physical plane, builds or moulds for itself these innumerable forms, of which I have tried to give you some idea, until it acquires an organism that is perfect, which it can use, and through which it can express itself with facility.

* Shelley: "The Sensitive Plant."

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

On the devachanic planes, and on the astral planes, before it reaches this physical plane, it created similar innumerable forms. Coming to this plane, it uses the ether wherewith to construct the ethereal model whereon to mould the physical matter to form the dense body in the mineral kingdom; and when it reaches that kingdom its involution in matter is completed, because then it has got to the nadir on the lowest point of materiality; emerging from that kingdom into the vegetable it moves along the upward or ascending arc, and then its evolution has commenced; and from the densest matter of the mineral kingdom it gradually returns through the more refined matter of the higher kingdoms (the vegetable, animal and human) and onwards, back to the divine source whence it emanated.

We have now to deal with it on this upward journey that it is making. In following it we have so far seen it evolve the nervous system and the brain and, by these means, natural intelligence has become transformed into intellect, and it is from about this point, or it may be somewhat earlier, that we have to take into consideration the other half of the truth, of which Herbert Spencer has taken no account, so that we can fully comprehend that, while physical life is "the continuous adaptation of internal to external conditions," spiritual life is the continuous adaptation of external to internal conditions. This is what is taking place with each of us at the present time; we are all striving in different ways—the great majority of us perhaps not so much of our own free will as through the compulsion of natural law—to adapt our lives here, or the conditions which we experience here, to the conditions that exist on the spiritual planes, as those planes are the goal to which we are all moving.

To better understand the position, it will be necessary for us to get as correct a conception as possible of these spiritual conditions, and reason by deduction from the spiritual to the physical. I am not going to attempt to define what spirit actually is, because I do not know; but Theosophy tells us that the Universe is Divinity in manifestation. We therefore can abstractly conceive of Divinity as that which is infinite, which permeates all, pervades all, containing all within Itself; all emanates from It, and though all Its creatures are in constant motion, It is Itself immovable and unalterable. To present the idea to you more clearly: the Infinite may be likened to an ordinary large glass jar containing gold-fish and other life; these creatures we see moving hither and thither, performing different actions, but the glass jar containing them is motionless and ever the same—the simile is a poor one but it may help you to follow me. We, and the denizens of the earth generally, are similarly contained within Divinity; we all having emanated from Its source, and emanating us in this way is, on Its part, a divine sacrifice, and it is only by this divine sacrifice that we evolve to what we are—that we as mortals enjoy existence here, and gain immortality. It is a voluntary self-sacrifice, because the Infinite, which is all, or absolute consciousness, cannot derive any benefit in being the cause of our existence,

whether we are as imperfect as we are at present, or even when we become perfected beings such as the Mahatmas are claimed to be.

You must understand that the object of all this material life is for the purpose of our developing into individual, self-conscious, spiritual beings, so that when we get back to, or nearer to, the divine source whence we primarily proceeded, we will be able to exist as self-conscious spiritual entities, and not become re-absorbed into the Absolute Spirit in which all life is contained. If we did become re-absorbed therein, after having become spiritually perfect men, we could not possibly confer any benefit on the absolute spirit, because all that is, and all that becomes, is what It yields, and is what is latent within Itself, so that It cannot be added to nor subtracted from. Divinity is much like the flame of a candle, which can light myriads of other candles without being diminished in the slightest, and if the flames of all those myriads of candles could be re-absorbed by the original flame which kindled the whole of them, that original flame would not be in any way increased or affected. Therefore it is not difficult to understand the great sacrifice that the Divine makes in sending forth Its emanations, for It (apparently at any rate) does so without having for Its motive, any benefit for Itself; the benefit necessarily accrues to, and is intended for, those who become perfected beings, and really gods when they have done with all material existence, and such is the destiny of the whole of humanity.

Regarding the matter in this light we see that while spirit in itself is absolutely attributeless and qualityless, yet its nature or its sole and only characteristic is that of pure unselfishness, and this one characteristic assumes many different aspects as the manifestation of spirit proceeds; by that I mean, as the monad passes out from its source to where we are now. Thus we have degrees of virtue as the descent from the higher to the lower goes on; viz.:—Justice, compassion, and wisdom with their dual aspects, love, mercy, and truth; for, directly manifestation commences, unity is replaced by duality. These then are the six spiritual virtues synthesised by, and emanated from, the seventh or the one which is unselfishness; and these seven therefore are unselfishness, justice, love, compassion, mercy, wisdom, and truth; and what these each signify and demand of us, represent the conditions of the different spiritual planes as we ascend from our worldly surroundings, and are what correspond to the 'internal conditions' of the modern philosopher; they are the conditions of the monad, or as we must now more correctly term it 'the Ego,' as it has now acquired individual self-consciousness.

Having made this explanation concerning the higher realms, we can once more return to the earth where we have traced the development of the physical body which the Ego uses, to a state of completeness (when I refer to the Ego, I mean ourselves—each one of us—we are Egos; these forms are our bodies); and, as I said before, we have to harmonize our actions and lives here with the conditions demanded on the higher planes—a task that is not easy of accomplishment, because these external worldly conditions are governed or created almost

entirely by selfishness, while the ego can remain satisfied with nought but what is unselfish; but being endowed with intellect, the means are placed within our reach of forcing on our development, and we have just to reverse the order of things, and not depend entirely for our progress on the laws of nature, as the Monad had to do before its form was complete; then all it did was merely, as it were, to quietly take advantage of whatever reached it from without. Something would come in contact with its form, and it would at once respond to the vibration causing a movement, contraction or expansion, on the part of its body. With us, however, (we egos) the position is altered; our duty being to make the conditions here accord with the spiritual conditions just treated of. We have to convert selfishness into unselfishness—in other words, to make the *responses from without* (that is, our actions) accord with the *impulses from within*.

This we learn to do through the intellect or the mind—as it is through this that the ego is able to come into closer touch with its physical vehicle—having now a complete apparatus in the shape of the mechanism of the brain, the matter of which is much more refined than that of the other parts of the organism, and capable of receiving impressions from the ego. As we have noticed, before the brain developed, impressions had to come from without, and only in that way could the ego communicate with the outside world; but the presence of the brain alters the position, because it is susceptible to impressions from without and from within, which causes the growth of the intellect; because psychology teaches us that all impressions received from without, that cause certain sensations, are noted by the operation of the mind, and then perception takes place.

However, I need not pursue that line of reasoning further; it is sufficient to recognise that the intellect is the outcome of the growth of the brain, and only when we are endowed with intellect are we enabled to discriminate between the results of our different experiences; this gives rise to reason, and by reason, more than anything else, we acquire knowledge; but learning by our experiences in this way seems a fearfully tardy process, especially when we take a glance back and try to realize what development by evolution means. For instance, the impressions that reach the ego from without, it translates into perceptions, which instruct the untutored brain, creating faculties such as the memory. The savage man puts his hand in the fire and suffers in consequence; he will thereafter remember that little experience, and not repeat it in a hurry, because he is able to remember the effect of such an action; and remembering the results of his experiences improves him; whenever he abuses himself in any manner suffering is inflicted upon him, and thus he is taught to take care of his body; thus he becomes careful of himself—temperate and abstemious, though still purely selfish, because all he does is for his own particular benefit. We may regard him from another point of view; if this savage man kills and eats his fellows, his fellows will try to kill and eat him; he

knows this by experience, and is fearful of that treatment being meted out to him ; and only do tribes of men emerge from this state of barbarity by the fear of being treated as they treat others ; and this fear in time abolishes the brutal custom of cannibalism among them, compelling them to resort to a different food, and in doing this they begin to lose a good deal of their previous animosity towards each other, and live more harmoniously together ; thus their condition is elevated. But here also what has actuated them has been the motive of selfishness ; and strange though it may appear to my mind, it is this selfishness which constitutes the seed and is the root of what is termed the moral instinct in man, because in tribes, states and communities, he began to learn that selfishness when carried to extremes by all, resulted in continued strife among themselves, and he found it wiser to give and take so that all would be satisfied with each other ; and no doubt this feeling among groups of men soon possessed the individual members of those groups in their relations towards one another ; and out of all this, rules and laws were established until every civilization as it has appeared has always had a system of morality purely human. Look at our own civilization—our rules and laws. I cannot help coming to the conclusion that they were originally due entirely to man's selfishness ; established to protect himself against his fellows rather than because of any particular idea of right and wrong, or only of right and wrong as he chose to view it—in short they have been the outcome of man's necessities. It may be said that this correctly applies to our legal laws, but not to our moral laws ; but if our legal laws are devoid of justice and mercy as well as wisdom, as they too often are, then our standard of morality cannot be true ; for do not our legal laws reflect the sort of moral laws we (practically, not theoretically) subscribe to ? What I am contending for is that morality does not evolve apart from intellect. The moral instinct in man evolves, along with the intellect, because according to his intellectual calibre so will be the extent of his understanding—large or small. And while he may fix his own standard of truth concerning nature, the Deity, and any of the other abstract problems of life, he is not permitted to fix his own standard of morality (though he persistently tries to ignore what he is taught in this direction)—that is fixed for him by different spiritual teachers from age to age, as embodied in all the world's religions ; and what each teacher imparts to his people does not differ from what others preceding or following him impart. The truths are exactly the same with all, only perhaps differently stated or presented in order to meet the requirements of the time.

These teachers then give us a true ethical code as a guide to our conduct, and what enables us to conform to that code, and that which reveals to us the essential difference between right and wrong, is something that needs not conventionalism, and that exceeds human inventions and necessities—that is, *conscience* ; the unwritten law of God ; the voice within that loudly speaks yet is silent and still.

Therefore we come back to this : in the first place, man's necessities

are responsible for his elevation, and we realize that his very selfishness forces him to cease abusing himself ; and as his body is better taken care of, and his actions are better regulated, greater harmony is at length set up between the mind and the body, and with the increase of this harmony, the ego, expressing itself as conscience, dictates our motives and our deeds in consonance with those conditions I have already explained, which are governed by unselfishness, justice, love, compassion, mercy, wisdom and truth. As man progresses, conscience declares itself more emphatically and irresistibly ; and as it does so, slowly and surely we find individual conduct altering. No longer is everything gauged by self-interest ; no longer is life reduced to a question of the survival of the fittest. On the contrary the mind is enlarged, and the nature expands with it ; the brutally selfish instinct of the world, all the conditions pertaining thereto, from day to day become transformed and moulded to the purpose of the higher conditions above or within us. The mind detects error and evil as it were at a glance, and that error and evil are avoided or removed ; the mind impresses the brain with its knowledge—a knowledge that is clearer and broader ; the purpose of life is realized, understood ; and that brain, though receiving and noting the impressions coming to it from without, so strengthened, fortified and controlled by the power behind it, does not necessarily respond to them.

We have now an altogether higher type of man dominated in all he thinks and does by a spirit of altruism, who does not seek everything for his own special benefit, and whose endeavours are as much on behalf of others as of himself, and perhaps more so ; for he lives more in his mind than in his body, and functioning actively on the higher mental and spiritual planes he acquires wisdom, and gains an insight into some of the mysteries of nature, and comes to understand the deeper meaning of unselfishness, and all it implies ; he perceives its unity just as he perceives the unity of God ; that all that exists is a part of divinity, emanating therefrom and returning thereto ; all the virtues, such as justice, love, compassion, mercy, wisdom, and truth, having their origin in the one divine characteristic of unselfishness, revealing to him the fact that spirituality and unselfishness are synonymous ; that the one cannot possibly be without the other ; that to be the one he must be the other ; that in no possible way but by unselfishness can he be truly just, can he truly love, can he be truly compassionate, can he be truly merciful, can he be blest with true wisdom, and can he be initiated into the mysteries of the truth.

The recognition of all this, the breaking in upon him of this great light, for which through incarnation after incarnation for past ages he has been steadily preparing himself, compels him to take himself more strictly in hand ; to exercise his will, and boldly and bravely combat the influences of the external world—which is the opposite pole of spirit—where selfishness obtains, and the conditions of which keep constantly leading him into temptation ; and the

more he struggles, the more resolute and determined he is, the greater are his triumphs, and the greater is his success in adapting the conditions of his physical life to those of the spiritual life to which he now so earnestly aspires. It is then that help comes to him from those to whom I have just referred, who are more advanced than himself, and who have all along been watching his progress; and they aid his efforts, teach him the way in which he can develop the higher faculties of the mind so that he can *consciously* function on planes higher than this, and ultimately, after the severest trials, he overcomes all the difficulties that beset him here; and, conquering the world, he at length becomes in his turn a helper of humanity. In his body he may appear a separate unit, but in his true self he is one with the Divine; and then it is that he can look back over the long pilgrimage, which has made him the perfect being that he is; and only one in such a perfected state can possibly realize the wonderful truth concerning the emanation of the spiritual monad, which, while remaining united to its divine source becomes apparently separated; for until in its descent it reaches the denser physical planes, its consciousness is that of the all-consciousness of Divinity. But, passing through the astral and physical worlds, this absolute consciousness—that consciousness which makes the Divine one with everything—becomes, through the extreme selfishness which constitutes all material conditions, self-consciousness; and the monad is gradually transformed into the ego, a self-conscious spiritual entity with an individuality of its own. When that is accomplished the work of involution, that is “the continuous adaptation of internal to external conditions,” and of evolution, the succeeding continuous adaptation of external to internal conditions, is finished, completed; and its achievement, its glorious result, is that which we can regard as the perfect man, the Mahatma who, being a god in himself, unites more closely man and Deity, for he is not to be a dweller entirely in the realms of the invisible. He is what we might call, without any irreverence, cosmopolitan, being now able to accommodate himself, if necessary, to all circumstances, simply because he can control them, and because by all he has passed through he has acquired the power of contracting his consciousness within the narrow limits of the brain, and of expanding it so as to embrace at will all the different planes of nature.

The final deduction I think we can rightly make from all this is, that selfishness is as indispensable as unselfishness in the production of perfection; and therefore that the proposition which I stated at the opening of my remarks is correct, *viz.*:—that physical life is as much the basis of spiritual life as spiritual life is the basis of physical life.

A. E. WEBB.

ANUBHAVANANDA LAHARI.*

(Continued from page 370).

“ I AM self-shining ; I am always spiritual ; I am in every way full of pure wisdom :”—Such self-knowledge it is that is acceptable to the greatest of the wise. Therefore think of the One without a second, always meditated upon by the righteous.

26. “ I am of inconceivable form ; I am freed from all bondage ; I am pure ; I am enlightened ; I am without limbs or organs ” :—Such self-knowledge shines indeed like the sun. Therefore think thou of the One without a second, always meditated upon by the righteous.

27. Contemplating upon such self-knowledge does a person become possessed of pure intellect and unbroken meditation upon Parabrahman and having lost fully all bondage, never (thereafter) enters into the whirl of existence. Therefore think thou of the One without a second, always meditated upon by the righteous.

28. The disciple said :—“ I bow to Thee, O Reverend Master, who art pure and enlightened, who art the receptacle of great calmness, who art unrivalled, and who art worthy of being waited upon by persons intent upon beatitude. I earnestly desire to know the blessed and supreme Lord, the One without a second, worthy of being meditated upon.”

29. The Guru said :—“ O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all ; the secondless, from which cause of all manifestation has evolved the whole of this visible universe ; into which at the end everything becomes absorbed, and in which Pure Splendour even a very minute portion of the visible universe is not manifest.

30. O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all, the secondless, whose form is Existence-Consciousness, who is the Lord of the lords of all worlds, who is never under any illusion, who cannot be measured, who is worshipped by the sages, and who can be approached by means of sacrifices, gifts, and practices of yogic concentration (such as Samādhi, &c.).

31. O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all, the secondless, who cannot be cognised by materialists sunk in worldly pleasures, having no settled belief as to the existence or non-existence of the supreme, who is represented by Pranava or the mystic syllable Aûm, and who can be understood only after a study of different scriptures and various sciences.

32. O (disciple) meditate upon the One Reality, Parabrahman, the substratum of all, the secondless, which is devoid of the duality of

* Translated by members of the Palghat Branch.

liking and disliking, it is known as Purusha,* which is the receptacle of eternal and inexhaustible bliss, which is worthy of adoration, and which is untainted with the hallucinations of separation and non-separation."

33. The disciple said : " Master, spiritual perception, such as has the excellent fruit of self-emancipation during life, and such as is practised day and night by the wisest, has been attained by me during your elucidation of the secondless, Parabrahman. O best of knowers of Brahman, (please) tell me what persons are always in the enjoyment of self-emancipation, are pure-minded, and are possessed of souls meditating upon the One Brahman, so that my doubt may be cleared."

34. The Gurn said : " O (disciple), he alone is in the enjoyment of self-emancipation during life and is a very great sage respected by all other sages, whose mind cognises Brahman everywhere, who even in the waking state always sees Ātma (or the Self), who, regarding alike respect or disrespect,† is of unsullied understanding, who has attained perfect quietude, and whose mind neither desponds nor is exhilarated in times of sorrow or happiness.

35. He alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, who sets at naught the delights of dreamless sleep and keeps awake,‡ who while awake is free from attachment, who having burnt up the good and bad impressions of previous births by means of spiritual perception is not agitated by births (and deaths), whose mind is liberated from the evil bond of egotism, and who, even under temptation, is unstained and immovable.

36. He alone is in the enjoyment of self-emancipation during life and is a very great sage respected by all other sages, whose soul, though immersed in desire, hatred, fear and the like (brought on by ignorance), is yet unpolluted by them ; whose soul, enjoying purity like permeating ether, is uncontaminated by sensual desire, &c., who has subdued vain lust (and made himself pure), who is perpetually chaste, and who delights the hearts of those who look at him.

37. He alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, who is proficient in different rules of conduct,§ in discrimination, and in polity,|| who wields the sceptre bravely,¶ who, though apparently enjoying the pleasures of the world, is yet aware of the evil sensual desires being really so many diseases,** who is free from death due to ignorance brought on

* The soul of the universe. Lit. Lying in all bodies.

† See Chap. XII. slokas 14-19. Bhagavad Gītā.

‡ See Chap. II. sloka 69 of Bhagavad Gītā.

The enjoyment of a person during dreamless sleep is limited : but that of a jivanmukta is unlimited.

§ As Vasishtha.

|| As King Janaka.

¶ Sri Rama.

** Sri Krishna

by selfishness, &c.*, and who has the *sankalpa* (or determination) of fulfilling his actions.

38. He alone is in enjoyment of self-emancipation during life and is a very great sage respected by all other sages, who, setting aside (his) birth agitated with hundreds of desire-bonds in this ever-transitory and painful, forest-like, worldly existence, and resting (himself) in a solitary (undisturbed) place, is acquiring the boundless state of discrimination between the self and the non-self.

39. He alone is in enjoyment of self-emancipation during the life and is a very great sage respected by all other sages, who leads his pure and calm intellect which is free from the taints of incontinence, &c., and which is attained by a series of virtuous actions, to the state of being one-pointed towards Brahman (the Supreme), a state which is adverse to (all) worldly perturbations and desires, and who, being resolute in plunging into the ocean of bliss of the Supreme, does not resort to the pleasures of the senses."

(To be continued.)

ASOKA-SANDRACOTTUS.

DATE OF THE BUDDHA.

(Continued from p. 617.)

ONE of the reasons why the date of 477 B.C. as the year of the Buddha's death is adopted by most Orientalists is, the supposed error of 66 years in the Ceylonese chronology, detected by some scholars of Europe, such as General Cunningham. They hold that it is impossible for two kings, Pandukabhaya and Mutasiva, to have reigned from 437 B.C. to 307, a duration of 130 years. But according to "Rajavali," a native history of Ceylon, Ganatissa, son of the first, reigned for a period of 13 years between the two kings, which considerably lessens the so-called impossibility of two long reigns. Besides, the fact of the long-lived grandson of a long-lived grand-father continuing to reign beyond the age of average humanity does not seem absurd and unreliable, when it is remembered that the Buddhistic patriarchs were very long-lived; and even in our degenerate days, our gracious Queen Victoria is nearing the 70th year of her reign. From 1760 A.D., when George III. ascended the throne of England, to 1899, when Queen Victoria is in the 63rd year of her reign, we get a duration of about 140 years, occupied by three sovereigns of one dynasty, that is, about 47 years to a reign.

543 B.C. being thus found as the great landmark of Indian history, already accepted by such authorities as Turnour, Lassen, Bigandet, Duncker, and others, we can now proceed to find out the dates in B.C. of the contemporary kings of Ceylon and Magadha and of the Sthaviras. Prof. Duncker, in his "History of Antiquity," establishes

* Sri Suka. These five are known to be 'Gnanis' of Krishnô Bhôgi Sukastyâgi Nripan Janaka Râghavau, Vasisthâ Karma Kartâcha pauchaita gnanisah smritah.

543 B.C. as the Buddha's date, by assigning to the Nandas 66 years instead of 22.

In the Ceylonese chronicles, which count the present year of 1898 as 2441 A.B., three synchronistic dates are given which support and strengthen one another. One is a list of Magadha kings, the second of the contemporary kings of Ceylon, and the third of the Sthaviras, the patriarchs of the Buddhistic Church. There were trifling discrepancies in the "Dipavamsa" and "Mahavamsa" which Dr. Bühler, a great authority on antiquarian subjects, has satisfactorily reconciled. . . . All these three lists are shown in three comparative tables, compiled from Dr. Bühler's "Three New Edicts" of Asoka, which was published in the *Indian Antiquary* for June, 1878.

	Ceylonese.	Burmese.	Tibetan.	Jaina.	Duration A. V. reign.	Accession. in B. C.
1. Ajatasatru ...	8 B. B.	8 B. B.	.....	.....	33	551
2. Udayihhadra ...	25 A. B.	25 A. B.	27 A. B.	.....	16	519
3. Anuruddha ...	40 "	40 "	.....	.....	- 8	503
Munda at Patali- putra ...	.....	48 "	.....	.....	.....	.....
4. Naga dasa ...	48 A. B.	53 ? "	.....	.....	-10-24 ?	490
Interregnum						
5. Sisunaga(Nanda)	72 "	63 "	63 A. B.	60	-18	490-(472)
6. Kalasoka ...	90 "	81 "	.....	.....	-28	463-(453)
Vaisali Council	.....	102 "	110 A. B.	.....	.....	441
7. His 10 sons ...	118 A. B.	109 "	..... A. B.	.....	-33	434-(426)
Arya Convention...	.....	137 "	137 A.V.	.....	.....	411
8. Ugrasena and 8 Nanda brothers	.....	140 "	..... A.B.	155	-22	402-(404)
9. Chandragupta..	163 "	163 "	.....	.....	24	380
10. Vindusara ...	187 "	187 "	.....	.....	27	356
11. Asoka ...	214 or 218	214 or 218	234	.....	37	329-5
12. Samprati ...	.....	.....	.....	235	.....	292

THERO.	ORDINATION.			DEATH.		PATRIARCHATE.
	In A.B.	Magadha Regnal Year.	Ceylon Regnal Year.	In A.B.	In Regnal Year.	
Upali	...	...	...	30	Udayabhadra 6	30
Dassaka	16	Ajatasatru 24	Vijaya 16	80	Sisunaga 8	50
Sonnaka	58	Nagadasa 10	Panduraja 20	124	Nanda 6 (9),	44
Siggava	100	Kalasoka 10, and $\frac{1}{2}$ month	Interregnum 11 $\frac{1}{2}$	176	Chandragupta 14	52 (55)
Tishya	164	Chandragupta 2	Pakunda 58	224	Asoka 26	68
Mahindra	224	Asoka 6	...	284	Uttiya of Cey- lon 6	40
						284 (287)

<i>The Ceylon Dynasty (Rajavali.)</i>				<i>Magadha Dynasty (Mahavamsa).</i>			
	A. B.	B. C.	Reign.				
Vijaya	...	1	543 38	Udayibhadra	...	16	Reign A. B.
Interregnum*	...	37	505 1	Anurudha }	...	8	"
Panduvasa	...	38	504 30	Munda }	...	8	"
Abhaya	...		474 20	Nagadsaka	...	24	
Interregnum	...	89	454 17	Sisnaga	...	18	
Pandukabbaya	...	106	437 57-70	Kalaska	...	28	
Ganatiassa	...		380 13	His 10th year =			100
Mutasiva	...		367 60	His 10 sons	...	22	(? 32)
Devani-piya Tissa	...		307 40	9 Nandas or			
Uttiya	...		278 267-10	brothers	...	22	
<i>List of Sthaviras (chief of Vinaya).</i>				Chandragupta	...	34	(? 24)
Upali	...	1	= 543	Bindusara	...	28	
Dasaka	...	30	= 513	Asoka crowned	...		218
Saunaka	...	80	= 513	Tissa-Yuvaraj. (Sub-King).			
Siggava	...	124	= 419				
Tissa	...	176	= 367				
Mahendra	...	244	= 299				
Dica	...	284	= 259				

It will thus be seen that there is a remarkable agreement between all the lists shown above. The slight differences in the list of Magadha kings, between the Ceylonese and the Burmese records, as also that of the Jainas, prove beyond the possibility of any doubt, that the true date must be a mean between the varying ones. According to the Ceylonese records, Sisnaga ascended the throne in 72 A. B.; but according to the Tibetan and Burmese authorities, the date was 63 A. B., which appears to be correct, that is, 480 B. C. According to the Jainas, Nanda usurped the throne in 60 A. V. which is equivalent to 467 B. C., and which shows that the Nanda was the Buddhistic Kalaska, who succeeded his father in 463 B. C., a difference of only 4 years. According to the Buddhists, Chandragupta usurped the Magadha throne in 163 A. B. = 380 B. C.; and according to the Jainas, 155 A. V. = 527 - 155 = 372 B. C., a difference of only eight years. According to the Lamas of Tibet, Asoka usurped the throne in 234 Nirvana era, (not Parinirvana), from which, deducting 20, we get 214 A. B. (329 B. C.), the year when Bindusara, his father, died, according to the testimony of the Southern Buddhists. Asoka's coronation was held in 218 A. B. = 325 B. C.; and after a reign of 37 years, he died in 292 B. C.; when his grandson Samprati (Sambadi, Tibetan) ascended the throne. According to the Jainas, Samprati ascended the throne in 235 A. V. = (527 - 235) = 292 B. C., showing no difference between the two dates, thus calculated. The slight differences in the other cases, in the different dates, show, that they were not derived from one source, and hence prove, beyond the possibility of doubt, that the true dates must be very close to the traditional ones. And so you cannot drag down Asoka by about 66 years.

I may conclude this section by mentioning the names of the four kings contemporary with the Buddha. The first (well known) was Srenika Bimbisara, the son of Mahapadma, the king of Magadha and Champa, whose capital was at Rajgriha. He was five years younger than the Buddha. The second was Prasenajit, the son of Aranemi Brahmadatta,

* In the copy, this word seems to have been substituted for the name "Upatiassa," Ed. note.

the king of Kosala, whose capital was Sravasti. The third was Udyana, son of Satanika, and the king of Vadsala, who had his capital at Kausambhi. The fourth was Pradyota, the son of Anautanemi, who was the king of Ujjayani. Of these, Bimbisara became the first and chief disciple of the Buddha. His next disciple was Prasenajit, whose son, Varudhaka, usurped his throne and sacked Kapilavastu in about 146, *Anjana* era, = 545 B.C. King Udyana of Kausambhi also became his disciple; Ananda, the personal attendant of the Buddha, being especially deputed to preach his doctrines to the former's five hundred queens, as recorded in the "Chullavarga" of the "Vinayas." Ajatasatru, who was said to have killed his father, Bimbisara, and ascended the throne of Rajgriha in 551 B.C., latterly became the patron of the Buddhistic church. He was known in the Jaina chronicles as Kunika, who removed his capital to Champa (now Bhagalpur).

P. C. MUKHERJI.

Theosophy in all Lands.

EUROPE.

LONDON, July 28th, 1899.

Of course the chief event of July has been the Annual Convention, which has been voted a most pleasant and successful gathering, never beaten in the annals of the Section as regards numbers attending. For the second time the reception of delegates, which always occupies the evening of the day preceding the formal business date of the Convention, was held in the Council Chamber of the Westminster Town Hall. The spacious room was crowded with delegates, members and friends, and the busy hum of voices went on unceasingly for two hours while old acquaintanceships were pleasantly renewed and fresh personal links made between members from widely separated areas of the Section.

On the morning of July 8th the Convention was formally called to order in the same Hall under the presidency of Mr. A. P. Sennett. The routine business was speedily dismissed but a somewhat lengthy discussion arose out of the Secretary's annual report in which the subject of the forthcoming change in the localisation of Headquarters was alluded to. Opportunity was afforded for a rather more explicit statement to be made with reference to the future financial requirements of the Section, and after some further ventilation of the subject the question of new Headquarters was left in the hands of the Executive Committee.

A pleasant feature of the meeting, as indeed of the whole Convention, was the presence of so many Continental and American friends. Mr. Walters of San Francisco officially represented America, Mrs. Windust spoke the greetings of the Dutch Section, while the Grafyn Brockdorf said a few words about the movement in Germany, and our old friend Mr. Keightley as usual conveyed the salutations of our Indian brothers.

In the afternoon the gathering in the garden at Avenue Road was very large and the usual group photograph was taken under circumstances which

bid fair to become increasingly difficult as the number of members continues to swell, for the photographer's camera cannot enlarge its capacities beyond a certain point. A very special interest, of course, attaches to the present photograph, as it appears likely to be the last of the long series which has been taken in the familiar garden whose pleasant lawn and shady trees are associated with happy memories to many Theosophists scattered far and wide.

The day closed with a public meeting in the Westminster Town Hall which was well attended and was addressed by Mrs. Buffington Davis of Minneapolis, U. S. A., by Mr. Bertram Keightley and Mr. Mead. Mrs. Davis spoke on the "Western View" and gave an outline of the way the theosophical thought caught the American mind, and the method of the movement in the United States. Mr. Keightley took "Lessons from the East" as his subject, and made a similar analysis of the Indian method of thought and the view taken by the Eastern mind. Mr. Mead dealt with what one begins to term 'his own subject'—"The Beginnings of Christianity"—and gave a general outline of the sources whence many rivulets flowed to make that stream of thought which has moulded Western Europe for 19 centuries.

On the following day, Sunday, there was a large public meeting in the Queen's Hall. The doors were early besieged by an eager crowd and the Hall was unpleasantly well filled, for a July evening, when the meeting began. The speakers were Mr. Leadbeater and Mrs. Besant, and the chair was occupied by Mr. Sinnett. Mr. Leadbeater spoke for three-quarters of an hour on "The Expansion of Consciousness" and dealt in a clear and interesting fashion with the increasing response to more and more rapid vibrations which was brought about as man raised his line of vision to higher and higher planes as he progressed in evolution. The subject was treated more or less with scientific side lights which were calculated to gain the attention of the uninitiated audience. Dealing with "Theosophy and Social Evolution" Mrs. Besant brought the Convention to a close with one of her impassioned addresses which made a strong impression on the audience, and drove home the points which Mr. Leadbeater had made in his address. The meeting was reported at some length in several of the leading London papers whose representatives presented themselves for admission, and, remembering that the meeting was a Sunday one, the interest thus shown was not less noticeable than the fact that the reports themselves had not one of the characteristics of flippancy and would-be smartness which aforetime have been exhibited in notices of matters Theosophical.

So ended the Ninth Annual Convention of the European Section T. S. Members lingered to bid many farewells and the large audience slowly melted into the summer night to carry seeds in all directions and bear renewed energy for local work in the cause which binds us all together. For several days Headquarters and the publishing offices of the T. P. S. wore an aspect of unwonted life and activity as the numerous foreign delegates interviewed the more prominent members and availed themselves of the Reference Library, or visited the book-store to acquire the newest literature or secure photographs of the speakers they had been listening to.

It should be noted here that the T. P. S. (which being interpreted means Theosophical Publishing Society) is also about to move its quarters and will in future transact its world-wide business from No. 3 Langham Place, London, W. Its new offices are next door to the Queen's Hall, so often the scene

of Mrs. Besant's eloquent triumphs, and therefore well known to all London Theosophists and every one interested in the subject.

During July Mrs. Besant has given three lectures at the Blavatsky Lodge, on the intensely interesting subject of the use of the Emotions in the Evolution of Man. They have been of immense value to students, and the distribution of a couple of printed tables, or diagrams, for the use of members has been a very acceptable arrangement. The tables form splendid Mnemonics for further thought upon the subject. No digest which it would be possible to give here could in the least convey an idea of the scope of the lectures. It may prevent disappointment and useless inquiry if it is added that these lectures were not reported and will not be printed as given, but it is hoped that they will form the basis of some articles in the *Theosophical Review* at no distant date.

The marriage of two of our most prominent workers—Miss Laura Cooper and Mr. G. R. S. Mead—has also been an interesting social event of the month, though the ceremony was happily accomplished without any of the superabundant fuss and commotion which usually renders these functions more or less detestable. The good wishes of Theosophists all the world over will follow Mr. and Mrs. Mead to their new home whither they will repair, after a holiday in Germany, and establish a new centre of activity for the emanation of theosophic work.

Mrs. Besant has given public lectures in Manchester, Leek, Exeter and Plymouth during the past fortnight, and finishes her summer campaign with lectures at Harrogate on the occasion of the quarterly meeting of the Northern Federation on the 29th and 30th of the month.

In the external world there is nothing of special interest to report, even if the chronicler had much space left wherein to discourse of things in general. Steadily and surely the edifice of materialism is crumbling to bits under the blows of psychological research. More and more do we find men's minds are prepared for the good seed of Theosophy; ploughed and harrowed, as it were, by the hail of facts scientific, psychological, archaeological, and otherwise, which break up the hard ground of prejudice and open the mental soil to the influence of light and warmth which Theosophy has to give. Here is work for every member of the T. S. to note, collect and synthesize these facts, wherever he finds them, and to serve them up in attractive form whenever he can secure a suitable opportunity in daily press or among the circle of acquaintances which we all possess outside the immediate influence of the T. S.

A. B. C.

NETHERLANDS SECTION.

The Third Annual Convention of the Netherlands Section T. S. was held at Amsterdam on July 15th and 16th.

On Saturday evening at 8 P.M., a number of members from all Branches and centres assembled at Headquarters for a general reception and informal meeting. On account of the overpowering warmth the guests were received in the garden, beautifully illuminated for the occasion, and where pleasant and bright conversation was kept up all the evening which cheered those present into a harmonious and joyous feeling. About 80 people were present and stayed until late, attracted by the fraternal and lovable spirit which prevailed. On Sunday the 16th, the Business Meeting was called to order

by Mr. Fricke, at 10 A.M., in one of the halls of a fine public building in the centre of the city. Some 75 members were present.

Mr. S. Gazon was chosen chairman. The United States was represented by Mrs. Kate Buffington Davis, from Minneapolis, and Belgium by Mr. W. H. M. Kohlen, from Brussels, both of whom addressed the Convention much to its pleasure. These speeches and the letters from other Sections expressing good wishes and greetings were received with enthusiastic applause.

From the General Secretary's report the following statistics are drawn. The number of new members admitted during the year had been 59; the roll now contained 223 names, nearly double the number of two years ago. Among the losses in membership, that caused by the death of "Afra," Mevrouw Augusta Obreen-toe Laar, was specially mentioned with a grateful recognition of her noble character, and of the great amount of work performed by that regretted and recently departed soul.

The total amount of receipts and expenditures has been guilders 1,000— or about guilders 450 more than during the previous year. Guilders 400 had been received from gifts to the General Fund. The Section had been able to contribute an amount of £10 to the White Lotus Fund, started by Colonel Olcott, on behalf of the treasury of the Parent Society. Special stress was laid upon this Fund as a means whereby the Section's Members may prove materially their gratitude to the Parent Society and their desire to help and support it. The General Secretary expressed his wish that the Section might perpetuate this Fund so that it would become a beloved institution for the Section as well as an efficient support to the Society.

The Section's literary work had consisted mainly of publishing a volume (12 numbers) of "*Theosophia*," and Dutch translations of two manuals and three pamphlets. The sale of theosophical literature has been growing steadily but very slowly.

A special feature in the year's propaganda had been the representation of the Section at the Exhibition of Woman's Labour, at the Hague, by a small stall of theosophical literature for sale, and three lectures on Theosophy, in the Congress Hall of the said exhibition.

Besides these, 42 public lectures were given during the year, in 12 places by 11 speakers—5 of whom were inhabitants of Headquarters—who gave 28 lectures.

White Lotus Day was celebrated as usual. Classes for study of the "Secret Doctrine," "Isis Unveiled," "Ancient Wisdom" and "Seven Principles" were held and regularly attended by most of the members.

No new Lodges or centres have been formed. Mr. W. B. Fricke was re-elected General Secretary and Mr. H. Wierts van Coehoorn, Treasurer. It was decided to start a fund for erecting a Sectional building for the library, and offices for the General Secretary and Treasurer, and guilders 1,000 were subscribed on the spot.

The establishing of a Sectional Library by the General Secretary was ratified by the Convention. Every contribution to this library will be welcomed, especially Indian books on Theosophy, philosophy, etc.

A revision of the Sectional Constitution and Rules was relegated to a special commission. This revision will give a legal standing to the Section if recognised by the Government.

The general prospects of the movement are bright and very satisfactory.

In the evening of the same day a meeting was held in the great hall of the same building where speeches on Theosophy were delivered by Mr. W. B. Fricke, Mr. J. J. Hallo, Jr., Mrs. Kate Buffington Davis (in English), Mr. J. L. M. Lauweriks and Mrs. P. C. Meuleman van Ginkel, to a large and appreciative audience, thus bringing to a close this most successful and harmonious Convention.

NEW ZEALAND SECTION.

Our Dunedin Secretary reports: Miss Edger arrived on the 28th May, lectured that evening in the Victoria Hall on 'Theosophy a Living Power in the World,' and thereafter was actively engaged in the work of propaganda, delivering several public addresses in the Agricultural Hall, Dunedin, and in the Currie St. Hall, Port Chalmers, meeting enquirers at the lodge room in the daytime and members in the evening in the same place. A social was given in her honour at the residence of a lady member, on the evening of June 3rd, and after a successful and useful visit, Miss Edger left for Christchurch on the 13th."

She has since last month paid a visit to Wellington, and reached Auckland on her return journey on July 12th.

Mrs. Drffin's Ponsonby lectures have been very well attended and the interest has been sustained all through. These and the popular drawing-room meetings at the Ponsonby College show that the interest in Theosophy in the Ponsonby district is very strong. The concluding lectures of the series were as follows: June 25th, 'One or More Earth Lives'? July 2nd, 'The Growth of the Soul,' July 9th, 'The Masters of Wisdom.'

On July 16th, Miss Edger gave a lecture in the same place on 'The Theosophic Basis of All Religions,' which also drew a large audience, and was said to have been the best lecture she has ever given in Auckland. She left Auckland for Sidney on July 17th, after a very successful tour of the Colony.

In Wellington on June 25th, Mrs. Richmond gave a lecture on 'Caste and Class in East and West.' Giving an outline of the caste system in India in its four great divisions, in the olden days. Mrs. Richmond said she had studied this subject for years, and offered this as the result of her conclusions. The lecture was followed by a most interesting discussion.

AUSTRALIA.

At last accounts Miss Edger was again in Australia and making a successful tour in Queensland, her headquarters being Brisbane. Her unflinching energy and devotion to the cause of Theosophy will surely be productive of good results wherever she may go.

Reviews.

THE VEDĀNTA DOCTRINE OF SRĪ SANKARĀCHĀRYA.

Under the above appropriate title Mr. A. Mahādeva Śāstri, Curator of the Oriental Library, Mysore, has brought out the second volume of "Minor Upanishads." It includes the translation of four small Sanskrit works and, as an appendix, two of them in Sanskrit.

The attempt to throw philosophy and religion into small poems, hymns or songs addressed to the Deity and intended to be chanted or sung during the daily devotions is known in every country and time. The fruit of such an attempt is the "Dakshināmurti Stotra" (of Śrī Sankarāchārya), a hymn addressed to Dakshināmurti. It consists of ten ślokas and states in exquisite poetry the barest outline of the great Achārya's Vedantic doctrine.

The text of this stotra has been commented upon by Śrī Sureśvarāchārya, and this commentary is known by the name of "Mānasollāsa." Of this commentator, says the preface, "Very little need be said regarding the high position which Sankarāchārya holds among the teachers of Vedic religion. Of Sureśvarāchārya, however, his immediate disciple and literary collaborator, ordinary students of Vedānta know less than they ought to, simply because his writings have long remained inaccessible to all but the very select few who entered the fourth order of Sannyāsa and were intellectually qualified to study his highly erudite expositions of philosophy and metaphysics. Suffice it to say that, according to all received accounts, the great aim of Sankarāchārya's missionary peregrinations was to secure the eminent mimāmsaka's allegiance to his own system of Vedānta. The nature of the work to which this disciple is said to have been detailed by the teacher, and the masterly fashion in which he has done it—the work, namely, of elucidating, systematising, supplementing and even improving upon the great master's teachings—more than justifies the honorable position which tradition has unanimously accorded him. He is known as the *Vārtika-kāra*, author of elucidative comments on the teachings of Sankarāchārya, who is known as the *Bhāshyakāra*, author of original commentaries."

"Mānasollāsa" is more than a mere commentary and is in fact a learned exposition of the Vedānta. In the course of such an exposition it was natural and necessary, perhaps inevitable, that other systems of philosophy prevailing at the time should be referred to and even refuted at some length. Our learned author, in an able introduction of seventy-five pages, gives a short review of these systems of philosophy, prefaced by a galloping account of the development of the human mind.

The stotra and Mānasollāsa, which is largely supplemented by notes of the author, bring the reader to "The aim of the hymn, which is, to produce in man a conviction of this truth—viz.: The Ego is, in himself, one and universal. He becomes many and detached only by attachment to the bodies which are many and separate from one another, his object being to reclaim the Ego from his present separate existence and life."

But how is one to realize this truth? It can only be done by contemplation of Dakshināmūrti. "The term Dakshināmūrti is variously explained:— (1) it is applied to a special incarnation of Siva in the form of a teacher, who, seated at the foot of a fig tree, with his face towards the south, is engaged in imparting spiritual instruction to the highest sages of the world, such as Sanaka; (2) it is applied to Siva, who in His mighty form composed of Existence, Intelligence and Bliss, and with His beginningless and unthinkable power of Māyā, can create, preserve and destroy the universe, and yet who has really no form whatever; (3) Siva is called Dakshināmūrti because the spiritual wisdom forms the only means by which He can be known and realized." So that Dakshināmūrti may be contemplated as the formless Supreme Brahman, or as the Avatāra of Siva of that name having a form. Those who desire to do the former will find the necessary information in the "Pranava-Varthika," the third of the tracts translated; and those who wish to contemplate the Avatāra will find full instructions in the "Dakshināmūrti Upanishad," the fourth of the tracts translated.

By a judicious selection of books, Mr. Mahādeva Sāstri has produced in a short compass a readable and useful volume on the Vedānta Doctrine of Sri Sankarāchārya, which has been in demand for some time past. The translation is simple, clear and concise. The notes are rendered complete by the author's own additions. The volume is neatly gotten up and the typographical errors are few. It ought to command a large circle of readers and its moderate price brings it within the reach of every one.

Y. S.

THE ALLEGED HAUNTING OF B—HOUSE.*

EDITED BY

A. GOODRICH FREER (MISS X.) AND JOHN, MARQUESS OF BUTE, K. T.

The work before us contains a Journal kept by the editors during different periods of residence at the house under observation, and numerous letters and statements from other parties as to what they had noticed while temporarily visiting the place. Diagrams are given illustrating the location of the rooms on each floor of the building, and it is evident that much careful attention to details has been observed in the preparation of the work, so that a large proportion of it is about as dry as a census report, or a Government blue-book. But the facts are thus made to stand out in unvarnished baldness,—theories being consigned to oblivion—so that readers may be left wholly free to form their own opinions. Shadowy apparitions, human and animal, were observed, and the "conspectus of audible phenomena" noticed and recorded from February 4th to May 13th (1897) covers four and one-half pages (see p. 245); thus it will be seen that there was no lack of material for the compilation of a book, and a guarantee of good faith is found in the social position of those who witnessed the phenomena. All the time and expense thus devoted to the collection of these dry details serves as an example of the thoroughness with which conscientious British observers gather together facts upon which to base their theories.

E.

* London: George Redway. Price, 2s., net.

HINDUISM AND HINDU SAINTHOOD

VIEWED IN THE LIGHT OF
COMPARATIVE THEOLOGY.*

We are indebted to Professor P. N. Patankar, M.A., of Madhav College, Ujjain, for a copy of this useful yet unpretentious pamphlet of 40 pages. The author states that the work was written in reply to a request from "a great Western Scholar" for information about "Hinduism and Hindu Saints" that would aid in refuting certain assertions made by so many Western Theologians, viz. :—

I.—"That true charity, chastity, holiness of life, devotion, real true virtue and voluntary poverty, are only possible in their own religion."

II.—"That all the so-called supernatural phenomena in other religions; as for instance, the apparitions of deceased persons, alleged miraculous granting of prayers, efficacy of holy shrines and places of worship, exorcism of evil spirits, all the miracles tending to prove the truth or to strengthen another faith, are always of a diabolical, Satanic origin."

III.—"That in no other religion than their own, have men willingly suffered torture and death for the truth of their own faith when they could escape by apostasy."

Of course one does not need a very exhaustive knowledge of a religious philosophy like Hinduism to see the utter fallacy of the three claims above stated, when viewed in relation to this mother-religion of the world. The author proceeds to show, by numerous quotations from the works of Max Müller, Monier Williams, Hunter, Dutt and Muir, as well as from original Sanskrit authorities, that the Hindu Religion is at least the equal, if not the superior, of other religions in regard to the points claimed by Western Theologians. The evidence offered is overwhelming, and the work before us would serve as an excellent eye-opener in the field of comparative theology, and would promote the cause of truth if circulated in Western lands.

MAGAZINES.

In *The Theosophical Review* for July, Mr. Mead concludes his critical examination of "The Trismegistic Literature." He shows its importance and explains why strenuous efforts have been made during the past two centuries to discredit it. R. Elias writes on "Comprehensiveness," considering its bearing upon religions and governments. "The Philosophy of Plotinus," by Wm. C. Ward, has some excellent preliminary remarks on the mere 'historical' study of systems of philosophy in general. Some of the central conceptions of the philosophy here dealt with are these :—"We can only know what we are; self-knowledge is the only real knowledge." "If you wish to understand divine things you must become yourself divine; there is no other way. Experience, reflection, can help us only by exciting the divine energy which is latent in every one of us; which is, in fact, our own inmost being. In proportion as the divinity within ourselves is awakened, shall we recognise the divinity which is in all things; and this is the true self-knowledge. The practical aim of the philosophy of Plotinus is the conscious union of the divine in man with the divine in the universe." The essay is continued. "The Yoga Vāsishtha," and "the Heavenly

Kingdom of the Holy Grail," are each concluded. In the latter, an interesting correspondence between the Grail myth and the theosophic teachings can be traced. Bertram Keightley, in his article, "The Gîtâ as a Text-Book of Devotion," touches briefly upon the three great systems of religious philosophy in India, and concludes that the Vishishtâdvaita doctrine is more in accord with the undeveloped condition of the majority of our present day humanity, though the Advaita theory might readily appeal to the consciousness of one who is very far advanced on the path of discipleship. He offers some very kind words of appreciation and encouragement to our brother A. Govindâchâry, who has spent so much time and labor in bringing out his large work, "Sri Râmânujâchâry's Vishishtâdvaita Commentary on the Bhagavad Gîtâ." Referring to the deviations—in this work—from the usual renderings of the texts of the Gîtâ which are mainly in harmony with the belief of the Advaita School, Mr. Keightley says: "The Sanskrit language lends itself, as we all know, with exceeding readiness, to such divergencies, and hence the student in reading the present volume must not reject as mistaken or erroneous even the most startling departures from the renderings with which he is familiar, for indeed both may be equally legitimate and supported by an equal weight of erudition and authority." He considers the work a "most valuable addition to our literature." As the reader probably knows, the work under notice harmonizes with the views of the Vishishtâdvaita School. Mrs. Besant's essay on "The Christ—Historical, Mythic and Mystic," will be eagerly read by the many who desire to know her views on this much disputed subject. This first instalment treats mainly of the historical Christ. "Understudies," by Louis L. Playford, calls attention to the need of training future theosophic teachers and lecturers for their noble work. "The Reaper," by Miss E. M. Green, is a brief but interesting story illustrating the law of karma.

Mercury has for its frontispiece a portrait of Colonel Olcott, and opens with an appropriate essay which was read before the Aloha Branch, May 8th, 1899, entitled, "Lessons from White Lotus Day." Following this, is the conclusion of Geo. E. Wright's interesting address on "Planetary Influences." Considerable space is occupied by the proceedings of the last Convention of the American Section of the T. S., and the Report of its General Secretary. The "National Committee Letter" offers some good suggestions, and advises "a much more vigorous and earnest study of the T. S. Manuals." The practice of congregational singing, and the reading of a few choice words from some religious or esoteric work, so that in meditation "the thoughts of those present may more nearly vibrate in accord, is recommended."

Theosophy in Australasia (July) opens with an article on "Human Evolution," by H. W. Hunt, which is followed by the substance of an interesting lecture delivered by Dr. Marques, before the Aloha Branch, on last White Lotus Day. "Darwinianism Again," is a rejoinder by Kela.

The Theosophic Gleaner closes its eighth volume with the issue for August, which contains Dr. Marques' White Lotus Day lecture, "The Pasteur Superstition," "An Indian Yogin," the remainder of Dr. Richardson's Benares lecture on "Recent Advancements in Science," and other matter.

Teosofia (July) contains a further instalment of Sigfrid Decio Calvari's "The Aura and its different Types," various "Answers" republished from

Vāhan, Doctor Pascal's article on "Reincarnation," and notices of Theosophical Movements.

The *Journal of the Mūha-Bodhi Society* has, among its chief articles, "The Pali Language and Literature," "What is most needed in India and Lanka," and the "Revival of Buddhism in India." There is also an account of the installation of Mr. Wilton Hack as Principal of Dharmaraja College, in Kandy, during Colonel Olcott's former visit to Ceylon.

Revue Théosophique Française, (Lotus Bleu) for July gives an opening chapter of Mrs. Besant's "Reincarnation" and also continues the translations of Mr. Leadbeater's "Christian Creed," and Mrs. Cooper-Oakley's "Incidents in the Life of the Comte de Saint Germain." M. Gillard contributes a paper on "Reincarnation and the Daily Life," and Dr. Pascal's valuable essay on "God, the Universe and Man," is continued. Commandant Courmes furnishes a summary of "Echoes from the Theosophic World," in which the recent rapid growth of the Theosophic movement in France, which has resulted in the organization of a new T. S. Section, is first noticed and the untiring labors of Mrs. Besant and Countess Wachtmeister, which contributed so much thereto, are acknowledged. The translation of the "Secret Doctrine" is progressing.

Sophia (Madrid) continues the translation of standard theosophic literature. Mrs. Besant's "The Future that Awaits Us," and "Some Difficulties of the Inner Life," Leadbeater's "Clairvoyance," and Bertram Keightley's "The Sankhya Philosophy" are published wholly or in part in this number. Arthur Soriay Mata contributes an article on "The Pythagorean Theory of Evolution," the first of a series entitled "Pre-Christian Science." Judging from the initial chapter and the literary qualifications of the author it will be a work of great value.

Theosophia for July contains translations from the writings of Madame Blavatsky, A. P. Sinnett, Madame Jelihovsky and Alexander Fullerton, and a translation of and commentary on the "Tao Te King," by Johan van Manen, who also contributes an original article on "Theosophy and Occultism."

Philadelphina (Buenos Aires) contains an article by "Lanu" showing what the term "Theosophist" should mean. Aniketa contributes a scholarly article entitled "Why We Ought to Study the Orient." Other material original and selected completes this interesting number.

The June *Buddhist* has just arrived. In addition to the various articles which have already appeared in other periodicals, we find a continuation of the "Cula Hatthi Padopama Sutta," a brief article on "Buddhism and Christianity," and a letter from Mr. Hack, Principal of Dharmaraja College, Kandy, in which he quotes from a correspondent (a personal friend in Japan) who notices the recent revival of Buddhism in that country, and says that Buddhist Missionaries are soon to be sent from there to China. The closing page is devoted to Buddhist activities.

The Brahmavidin, June 1st and 16th, has a variety of interesting matter on the Vedānta Philosophy, but one of its contributors does not seem to be guided by the rules of etymology in using the words "evolution" and "involution," where he says: "Iswara represents the starting point of evolution and the goal of involution" . . . and again,—"Thus man, by practising *Yoga* and completing it, has finished his involution and has

become one with the *Brahman*." The *Brahmavadin* contributor will find that *involution* means being wrapped up, entangled, involved or complicated; and, when applied to spirit, it signifies its descent into matter; while by *evolution* is meant the process of unfolding or unrolling—the return or ascent of spirit to its parent source.

The *Arya Bala Bodhini* has a brief biographical notice of the late Swami Bhaskarananda Saraswati, Mrs. Besant's appeal in behalf of the Central Hindu College, Benares (as published in the London papers), "Some thoughts on Education" and various selected articles, well calculated to interest Hindu lads.

The *Dawn* (July) republishes, from the *Theosophical Review*, Mrs. Besant's useful article entitled:—"Some Difficulties of the Inner Life," gives a translation from the original German of "The Mystic Story of Peter Schlemihl," and "Aspects of Hindu Philosophy, No. V.," among other matter.

The following publications are acknowledged with thanks: *Prasnotlata*, *The Light of the East*, *The Light of Truth*, *Prabuddhā Bhārata*, *Indian Journal of Education*, *Christian College Magazine*, *Rays Light*, *Harbinger of Light*, *The Vāhan*, *Modern Astrology*, *Light*, *L'Initiation*, *Lotus Bluthen*, *Theosophischer Wegweiser*, *Banner of Light*, *Mind*, *Metaphysical Magazine*, *Phrenological Journal*, *Omega*, *Universal Brotherhood*, *New Century*, *Flaming Sword*, *Occult Review of Reviews*, and *Madras Review*.

CUTTINGS AND COMMENTS.

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

Dr. Franz Hartman writes us from Italy a defence of the late Mr. Keely from his detractors, and confirms his previously published belief in the genuineness of his discoveries. We are glad to have this corroboration of the view taken in an article on this subject in the August *Theosophist*, that if the machinery discovered in his laboratory, after his death, was used for purposes of deception, he must at least have discovered and at times experimentally demonstrated some great force, since it burst the strongest and most costly cylinders constructed to hold it. Dr. Hartmann's testimony, as an eye-witness, to the use of thick glass plates under both the apparatus and "generator" of the force is most important. The letter is as follows:

"I have read about the so-called 'exposure' of Mr. Keely, and that a compressed air machine has been found in his laboratory after his death; but this made no impression on me, because I have no doubt that Mr. Keely, for want of a steam engine in his laboratory, made use of a compressed air machine for his mechanical work, as he himself manufactured the instruments which he used for his invention.

"It is true that H. P. Blavatsky was not at his shop; but if the 'Secret Doctrine' has been written through her by the Adepts, as has been repeatedly asserted, it is to be supposed that they knew what they were writing about. Moreover I have been repeatedly at Mr. Keely's laboratory and I saw his machinery work, on which occasions the apparatus stood perfectly insulated upon a transparent plate of thick glass, and the power was transmitted from his equally insulated 'generator' through a wire of the thickness of an ordinary string of a violin, which could not have been hollow, and if it had been a tube, the hollow would have been so narrow, that no air current could have passed through it. There are other people of greater scientific reputation than myself, who have seen the same thing, and it seems

to me more probable that the newspaper reporters have not been looking deep enough into this matter, or that they wanted to create a sensation, than that all these scientists have been inbeciles. Moreover any one personally acquainted with Mr. Keely and capable of judging character, would have hardly smelled imposture in him."

Other World Journeys. The *Boston Sunday Globe* of June 25th contained a long account of the visions of a blind lady, named Lorella Damon Boisner, who went into an involuntary trance on June 4th, which lasted for seventy hours, with but three brief intervals of consciousness, in each of which she spoke of her soul being upon a journey in the other world. At different times a voice not her own spoke through her lips while she was unconscious.

Did the mother fetch her child? A contributor to London *Light*, Mr. R. Seithel, senior, of Freiburg, Baden, furnishes the following interesting narrative—

"About eight weeks ago the wife of a tailor in this city died of consumption, leaving behind a son two years of age. Shortly after the burial, gliding footsteps and knockings were heard by the inhabitants of the premises, and doors opened and shut therein without human aid. Four weeks after the decease of the mother, the child fell sick. In his dying hour the door of the room opened by itself, the boy called out: 'Mama! mama!' the door was closed, and the little one had passed to another existence."

Abundance of Ghost-stories. We might fill the *Theosophist* with stories relating to apparitions of the deceased, which abound in our numerous exchanges, but the appearance of doubles of *living* persons is also getting to be a familiar phenomenon. An ancient occurrence of this sort is mentioned in *Prometheus Unbound*, as follows:

"Ere Babylon was dust,
The Magus Zoroaster, my dead child,
Met his own image walking in the garden,
That apparition, souls of men, he saw."

A modern instance is that of the double of Mrs. Milman, wife of the assistant clerk of the House of Commons, who resides on the premises. It has been frequently seen by Mrs. Milman's friends, while walking up or down the stairways or along the corridors, when Mrs. M. was in a distant part of the house; but, strange to say, has never been seen by herself, though it opened her door once, after she had just bolted it; yet, on examination, no one was to be seen by her. On calling the butler he testified to having just seen Mrs. Milman, outside. This could have been only her double.

Lord Brougham and the Ghost. The following incident seems to be well authenticated, as it is taken from the *Autobiography* of Lord Brougham, the great English statesman of a century ago, having been recorded by him in his diary, when he was travelling in Sweden:—

"At 1 o'clock in the morning of Dec. 19, 1799, arriving at a decent inn, we decided to stop for the night, and found a couple of comfortable rooms. Tired with the cold of yesterday, I was glad to take advantage of a hot bath

before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

"After I left the high school I went with G—, my most intimate friend, to attend the classes in the university. We actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubt we had entertained of the life after death. G— went to India, years passed, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, I turned my head round, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition or whatever it was that had taken the likeness of G— had disappeared. So strangely was I affected by it that I have here written down the whole history, with the date, Dec. 19, and all the particulars, as they are now fresh before me.

"On Lord Brougham's return to England he received a letter from India announcing the death of G—. The date of the death was Dec. 19, 1799."

* * *

The Editor of *Light* says :

*The Beauty
of silence.*

"There are times when one may well be forgiven for feeling as the writer of the following poem must have felt,—not that we love human beings less, but that we love the silences and the sweetness more" :—

Lord, let me rest in thy deep silences ;
My soul sickens with the jar and strife,
I am weary of the noise and fret of men.
Let me go where thy timid creatures dwell,
Where the rabbit hides and the wild thrush nests ;
Let me hear the grass grow and the pine leaves fall ;
Let me breathe the wild rose and the violet's breath ;
Let me see the shadows creep among the trees,
And the still, sweet darkness coming down ;
Let me feel the fulness of Thy love, unbound by creed or form ;
Let my faith quicken and my soul grow strong with knowledge of
Thy nearness ;
Lord, let me rest : In me renew Thy life !

*Girls' School
at
Kumbakonam.*

A prize distribution was recently held at the Government Girls' School, Kumbakonam, Miss Arnold, Inspector of Girls' Schools, presiding. In the course of her speech, after the ceremony, she remarked that "it was a matter for regret that so little attention was paid to woman's education." "Young men, everywhere, were taking some degree or other, year after year, but she was sorry to observe that they kept all education to themselves." She lamented the early removal of girls from school at a time when they should be continuing their studies.

"Even educated men did not appear to interest themselves with education of girls, and to them she would only recall the historical truth that the progress of a country was in direct ratio to the progress of women. She always believed that the future of India lay in the hands of its women."

Surely the future of any country or race lies in the hands of the *mothers* of that race ; and it would seem that both fathers and mothers might plainly see that by withholding education from girls they are deliberately dwarfing the capabilities of the future offspring of these girls, and thus lessening the advancement of future generations of the race.

The anti-spiritualists are overjoyed at the alleged defection of M. Camille Flammarion, the French astronomer. This scientist is one of the oldest spirit-ists in France, having assisted Allan Kardec as a medium to write some of his books, which are the classics of French Spiritists, and which teach reincarnation. M. Flammarion now publicly recants his old opinion about Kardec's teachings and largely ascribes mediumistic revelations to the mental action of the persons present in the circle. The following note is copied from a contemporary which took it from an essay in the *Annales politiques et littéraires*, contributed by Flammarion himself, under the title, "Les Problèmes psychiques et l'Inconnu :"

"The spirit-rapping community has just received a heavy blow through the defection of M. Camille Flammarion, lately one of its pillars and principal mediums. M. Flammarion renounces spiritualist doctrines entirely and, strange to say, his conversion is due to Allan Kardec's book 'Genese,' which was supposed to be written at the dictation of the great Galileo through M. Camille Flammarion himself as entranced medium. M. Flammarion now says it is impossible that the illustrious astronomer could have dictated the blunders contained in "Genese." That work states, for instance, that Jupiter has four satellites and Saturn eight, whereas it is now known that Jupiter has five and Saturn nine. When 'Genese' was written, however, these discoveries had not yet been made, and M. Flammarion concludes that the information transcribed by Allan Kardec was merely the reflection of his own (M. Flammarion's) knowledge and of what was said around him concerning the stars and planets."

"After fifty years' association with the most celebrated spiritualists, M. Camille Flammarion has come to the conclusion that these phenomena are in close concord with the ideas, convictions, and impressions of the assembly amid which they take place. Thus the organ melodies written in the group directed by Eugene Nus were really due to the unconsciously 'exteriorized' spirit of Bureau, the musician. Auto-suggestion is extremely common in these experiments, says M. Flammarion, and the charming fables by M. Joubert, President of the Carcassonne Court, the delicate poems obtained with the *planchette* by M. Mathieu, and many other works, all tend to show that the mediums wrote under their own influence. The human mind is probably a spiritual substance endowed with psychical power able to act outside the limits of the body. This force can be transformed into electricity, heat, or movement, or can bring latent energies into operation, but it remains closely in touch with the mental condition. We put to a table affected by our nervous movements questions on subjects which interest us and unconsciously we ourselves direct the replies. The table speaks to us in our own language, with our own ideas within the limits of our own knowledge, and according to our opinions and beliefs. M. Flammarion adds:— 'We are given the absolute reflection, far or near, precise or vague, of our own feelings and thoughts. All my endeavours to verify the identity of a spirit have failed.'

"On the other hand, close study of many communications has conducted M. Flammarion to their origin. At Eugene Nus's seances the language is the language of Fourier, at M. de Merville's it is that of sorcery, and at the Protestant M. de Gasparin's it is puritanical. M. Camille Flammarion's defection, especially announced in so crushing a way as the demolition of one of the most serious works of the doctrine, has created an immense sensation among the disciples of Allan Kardec. They say that unless energy is shown, the year 1900 will see the end of spiritualism. To prevent this catastrophe they speak of revising 'Genese.'

It is indisputable that a majority of supposed 'spirit messages' received at circles are but reflections of the minds of the people present, transferences of thoughts from them to the medium, usually without consciousness of it and without intention to deceive. In fact, after the

marvellous results of experiments in psychical research, no cautious person should dare to ascribe to spirits disincarnate intelligence conveyed, if there is the remotest chance of the facts being known to anybody present, whether recently or at any time past in their lives. For we now know that the things we have once observed or known sink into the memory, and lie latent until fresh circumstances call them forth. We may have forgotten them many years, yet they have become part of our intellectual life, and cannot be obliterated. This is M. Flammarion's present position, and it certainly is very far removed from his old belief. There are a great many instances of messages having been given through mediums, conveying information about persons and things then unknown to everybody in the circle, but subsequently substantiated after inquiry among outsiders. There is here no room whatever for the theory of telepathy as between medium and questioners, and this is the last vantage ground upon which the enlightened spiritualist takes his stand. *La Paix Universelle*, a French periodical, discussing the Flammarion case, in its June issue, recognizes its grave importance, and M. J. Bouvéry urges his fellow spiritists to be up and doing, without the loss of a single day, so as to be ready to lay before the Spiritualistic Congress that is to sit during the World's Fair of 1900, convincing proofs of spirit identity at seances, as established, not once or twice but many times, in a thoroughly scientific manner, and to show the conditions under which this identity can be most easily proven. They should also, he says, be ready to meet, boldly and victoriously, the arguments and theories of the party of M. Flammarion and his new allies. Mere assertions, based on loose observations, are now worse than useless. And M. Bouvéry is right, as I have been showing ever since the year 1877 (see *London Spiritualist*, December 7, 1877, and "Old Diary Leaves," p. 280 *seq.*). If Flammarion's defection and Miss Goodrich Freer's new book ("Essays in Psychical Research") should open the eyes of the great body of intolerant and dogmatic spiritualists to the part which thought-transference plays in "spirit-messages," a brighter day will dawn for the parties concerned. I, has transpired, however, that Flammarion has not ceased to believe in spirit return as had been alleged. Defending himself from the charge, he says that he has just been holding seances at his own house with Eusapia Palladino and witnessed wonders. "I myself," says he; "took instantaneous photographs of a table of which the four legs were raised some fifteen or twenty centimetres from the floor. As these phenomena took place at my house, you may be sure I lent myself to no sort of trickery, and that it is not on the morrow of the day when I witnessed such experiments that I should abandon spiritualistic researches. Nevertheless, I shall always be very severe concerning spiritualistic phenomena, which must be very carefully controlled. There are many credulous people whose illusions I do not share."

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Our friends will please bear in mind that volume *New volume* XXI of the *Theosophist* commences with the October *of the* number which will be sent by V. P. P., to all subscribers *'Theosophist.'* in India who do not order their names removed from the list before October first. We hope all who like our magazine and are deeply interested in the world-wide movement which it advocates, will recommend it to their friends and try to extend its circulation.