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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXVI.

(Year 1892).

THE predicted coming of a messenger from the Great White Lodge, and the order to hold myself in readiness to go and meet him, put not only me, but others to whom I told it, in a flutter of excitement. The Master had fixed no date, and so all I had to do was to keep my trunk packed, ready to start on receipt of a telegram. My surmise was that this messenger would be Damodar, and that he would turn up from across the Himâlayas, at Darjiling, whence he had started on his memorable journey in search of the *Ashram*. So I wrote to Babu Sreenath Chatterji, our active colleague at that Hill Station—whose house had always been a sort of *dharmasala*, or traveller's shelter, for Tibetan Lamas passing between Tibet and Northern India—asking him to be on the lookout and giving him a code by which he could telegraph me when occasion required. With her usual impetuosity, Miss Müller went there so as to have the first innings with the messenger; so did others, and quite an active correspondence by mail and telegraph went on between them and myself. Days were fixed for the expected arrival, and when they failed, others were substituted; but the messenger came not and the enterprising watchers at last grew tired of waiting, came away, and then intimated to me that no such message had probably been given, but it was only my own illusion. The same was thought and said at London and New York, and in the long run, my news was

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*, price, cloth, Rs. 5; paper, Rs. 3-8-0.

quite discredited. Meanwhile I said nothing, kept my trunk packed, and waited. I waited more than eighteen months, and when, though my trunk was still packed, I had put off the arrival to the Ides of March, the messenger came. I shall come to that at the proper time.

We have some queer visitors at Adyar. Elsewhere I have described the visits of Indian ascetics. My entry for the last day of February records that of a contortionist of the North Arcot District, named Subramanya Aiyer, who handled his physical body after a fashion which would have insured him a handsome living at Western circuses, music halls, and side-shows. The most sensational of his feats was the reversal of his head, so that his face looked at us from between his shoulders. In that position he spoke, and ate plantains: really a man to be held in honour among

“The Anthropophagi, and men whose heads
Do grow beneath their shoulders.”

Another inconsequential thing that he did was to dislocate his shoulder and bring that arm around his neck, so that it would hang down parallel with the other arm. I know there is no Theosophy in this, but it is just a bit of realism that helps to make up the picture of our simple life at Adyar.

One of the small annoyances which I tried, at this time, to remove, was the growing habit of adopting for new Branches names previously chosen by existing ones. Such duplications inevitably breed confusion, as similar things do where titles of books are plagiarized. It is unfair for a senior Branch, as, for example, the original Blavatsky Lodge, which has made its name known all over the world, to have an old Branch, like the Bombay T. S., whose Charter dates back to 1880, and which had begun to make itself known by Mr. Tookaram Tatya's useful, classical publications and reprints, suddenly wiping out its reputable past and continuing work under an improperly appropriated title. In an Executive Notice which I issued in that month of March, I enumerated other cases of this copying of titles, viz., “two *Olcott* T. S.'s (Kanigiri, India, and Sidney, N.S.W.); two *Siddharthas* (Weligama, Ceylon, and Vicksburg, Mass., U.S.A.); two *Tatwagnanas* (Jessore and Tipperah, India); two *Krishnas* (Guntur, India, and Philadelphia, U.S.A.); an *Aryan* (N. Y.) and an *Aryan Patriotic* (Aligarh, India); a *Satwa* (Los Angeles, U. S. A.), and a *Satya* Lucknow, India), and so on. So long as a Branch sleeps, its name is unnoticed, but when it grows active, then its title, if copied after some other, becomes a perplexity.” I then added the following remarks, which are as pertinent at the present time as they were then:

“The President calls attention to the matter in the hope that henceforth the General Secretaries of Sections and the responsible director of the Headquarters Record Office will refuse charters to

any Branches applying for enrolment under borrowed or accidentally duplicated titles. Experience also dictates that the choice of fancy and complimentary names in place of local ones, which at once designate the town or city where the Branch is situate, is an inconvenience ; but where several Branches are formed in one city the oldest should adopt the city's name, and the others different ones. As regards names already duplicated, the proper course would seem to be that the first chartered should retain its name and the later ones take others not already registered at these Headquarters.

“To close the subject, once for all, the undersigned recommends that, so far as practicable, the calling of Branches after individuals should be avoided. At best, it is but a species of hero-worship and fosters vanity. As for the Founders and the fifteen other persons who were present when it was voted to form this now great organisation, the *whole Society and its results are their best and only permanent memorial.*”

As we have been celebrating the anniversary of H.P.B.'s death now for eight years, and as, undoubtedly, the ceremony will be continued, it may be as well to put on record the Executive Notice of 17th April, 1892, which led to the observance of the event. It was worded as follows :

“In her last Will, H.P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends ‘should assemble at the Headquarters of the Theosophical Society and read a chapter of *The light of Asia* and (extracts from) *Bhagavad Gîtâ*, and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation :

“1. At noon, on 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

“2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

“3. The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with White Lotus flowers.

“4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. “The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feel-

ing of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge."

Copies of this were sent at once to the London and New York Headquarters, thence it spread to the Branches and now, I presume each of our hundreds of Branches throughout the world annually renews the recollections of the character and services of H. P. B.

Since her death the mediums have been taking unwarranted liberties with her personality, making her materialise at their séances, write them communications, and even write a volume of posthumous memoirs. At about the time of which I am writing, the American and British papers contained many paragraphs about her spook having appeared at some American medium's circles, and there has recently come into my possession a book which it is pretended she, as a spirit, dictated to G. W. Yost, a spirit, inventor of the Yost typewriter, it being written out on one of his instruments, procured for the purpose and placed in a sort of cabinet several feet distant from the nearest living spectator. Under these conditions, it is affirmed, the typewriter wrote out this entire book, by itself, automatically, so far as could be seen. At stated times the members of the circle would meet, some phenomena would occur, and then the clickety-click of the typewriter would go on for hours together. Apparently, the thing was all fair and there was no collusion. This makes it all the more queer that such a hopelessly absurd, and transparently mendacious, narrative of H.P.B.'s life, motives and feelings and her impressions about her colleagues in the Theosophical movement, should have been compiled. One can trace, from Mr. Sinnett's books and mine, from the *Theosophist* and other sources, the origin of nearly all the portions which bear the remotest semblance of verisimilitude; while the compiler, whether "a spirit of health, or goblin damn'd," has put things into her mouth which she was quite incapable of saying, and made her cast insults upon her dearest friends which she would never have uttered. Given the *bona fides* of the parties concerned, it is one of the most instructive phenomena in modern spiritualism.

To sensible theosophists all these pretended apparitions and communications from H.P.B. will seem both false and cruel, in view of the joint notification which she and I published in our magazine, that after our death, neither of us would, under any circumstances appear to, or communicate through, a medium, and that our friends were authorised and requested to denounce as fraudulent any such pretended phenomenon. By turning to the *Theosophist* for March, 1883, the reader will find, in an article entitled "Under the shadow of Great Names," what Madame Blavatsky and I said about this. After noticing various fraudulent platform sermons and books ascribed to deceased leading spiritualists, the editors say: "The future has a gloomy look indeed to us, when we think that, despite their best endeavours to the contrary, the Founders of the

Theosophical Society are quite as liable as either of the eminent gentlemen above mentioned, to an involuntary post-mortem recantation of their most cherished and avowed ideas. . . . While it is yet time, both the Founders of the Theosophical Society place upon record their solemn promise that they will let trance-mediums severely alone after they get to the 'other side.' If, after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical *confreeres* will unearth this paragraph and warn the trespassers off their astral premises." This warning embodies the very deep feeling entertained by both of us in regard to these mediumistic communications which are not offered to the public upon their intrinsic merit, but under the glamour of borrowed names.

I have been led into this discussion by my Diary notes about the pretended appearance of Madame Blavatsky to the American medium and also, by an entry which reminds me that just before dawn on the 14th of March, my Guru's voice told me that I "had no occasion to worry about H.P.B.'s condition, as she was now safe, and her bad and good record was made up and could not be changed." Under all these circumstances, I feel perfectly warranted in saying that since her death, Madame Blavatsky has neither shown herself nor spoken to or through any spiritualist medium, and that the book of her posthumous memoirs is an absolute fraud. By whom committed I cannot say, but in all probability by some one of those irresponsible "controls" which make poor mediums the channels of their mendacity. One of the most shameless outrages of the kind that has come to my notice is the frequent appearance of materialised or semi-materialised shapes under the semblance of H.P.B. and one of our Masters, which come to a certain very noted female medium, and by the help of which she has been enabled to make some very excellent persons blindly accept her as the recognised agent and mouthpiece of these two personages. Some years ago there was at Boston a lady medium who, while sitting in her chair and perhaps knitting or sewing, would be suddenly enwrapped in an astral mask or shell, which would entirely change her personal appearance: instead of looking like herself, she would be transformed into a bearded man, or a woman of a different age, complexion and features from herself. The case was reported and commented upon in *The Banner of Light* of that time. Similarly, the medium to whom I have just referred will suddenly take on the semblance of H.P.B. and speak as her; sometimes the form of H.P.B. will be seen standing behind her chair and nodding assent to what she says; again, it will be the form of the Master, who is made to play this harlequinade. I recollect reading a published letter from Mr. Peebles about a medium in a Western State who was able to cause materialised forms to appear on a public platform, among them, that of Jesus Christ, who,

according to Mr. Peebles, stood there while he, himself, was speaking, and bowed assent to the good things he said! Now these two cases seem identical, and I leave the sensible reader to decide whether he believes either of these nodding apparitions genuine, or whether they are just what H.P.B. used to call "psychological tricks."

On the 6th of May I went to the Chingleput Registrar's office, had H.P.B.'s Will opened and recorded and took an official copy of it.

As the writing of "Old Diary Leaves" proceeded I had to confront the question whether I ought to tell the story of H.P.B.'s second marriage, the one at Philadelphia, which happened while I was making her a visit. Personally, I was convinced of its necessity for I intended my historical narrative to be absolutely trustworthy, and if I, from mistaken sentimentality, suppressed so important a fact, I felt sure that it would be caught at by her enemies and the worst possible construction be given to an event which, in itself, was innocent of wrong-doing, however ill-advised it might seem to me and others. I, therefore, presented the case to two persons—her sister, Mme. Jelihovsky, and Mr. Judge, who acted as her attorney in the subsequent divorce proceedings—asking their opinions. Their replies left me free to exercise my discretion, and while I was waiting to take up the compilation of Chapter IV. of my work, there appeared in an American paper a most virulent and savage attack on her reputation in connection with this very affair, giving publicity to names and dates. Of course, after this, my duty was plainly to tell the story in a calm, dispassionate way, yet as a friend disposed to do her the justice which others had denied her, Which I did, as the reader will find on referring back to the chapter in question.

The preparation of my mountain cottage, at Ootacamund, being far enough advanced, I left Madras for the hills on the 17th of May, and was much struck with the coincidence, to which Mr. S. V. Edge called my attention, that this was the 17th day of the 7th month of the 17th year of the Society's existence. To go from the stifling heat of the Plains, where the mercury was then standing at 104, to this mountain retreat, 7,000 feet above sea-level, where the thermometer marked only 56°, and heavy clothing and fires in the rooms were indispensable, is a pleasure beyond words. It has been the opinion of all who live in it that "Gulistan," though small, is the very ideal of snug comfort, and that the outlook is simply superb. The cottage stands on the shoulder of a hill, with the peak of Snowdon towering a thousand more feet above it; it is sheltered from blustering winds by a grove of Eucalypti on the North and East sides, and the hill rising behind it effectually protects it from gales from that quarter. Looking from the windows of the drawing-room and library the great panorama of the Mysore Plain lies out

like a map, while around the house are hedges of cluster roses and beds of lilies, heliotrope, roses, geraniums, verbenas and many other flowers, and climbing honeysuckles and roses ascend to the verandah roof. My original idea was that "Gulistan" should be the home for us two Founders in our old age, but as things have turned out, H. P. B. never saw it and my visits have hitherto been few and far between by reason of my unremitting official duties. On coming there I took with me H. P. B.'s writing table, her arm-chair, carved Bombay rosewood cabinet and other familiar objects that would make her feel at home, and that keep the memory of her ever present when I am there. Repairs, constructions, changes and improvements were pushed ahead by a gang of masons and carpenters under my superintendence. Simultaneously with these building operations, I occupied myself with the very heavy task of sorting and arranging the correspondence and documents of sorts about the Society's affairs which had been accumulating for years and never systematised in consequence of lack of time. There must have been several thousand of them and the work was so troublesome that I was obliged to hire an English-speaking Hindu to help me.

Our cause in Spain at this time suffered a most serious loss in the untimely death of Señor Don Francisco de Montoliu y de Tagores, F. T. S., of Barcelona. So far as our propaganda in Spanish-speaking countries was concerned, the blow was of only less severity than the departure of H. P. B., to the whole Society. Thanks to his rare genius, industry and self-sacrifice, our literature was beginning to be spread and be welcomed throughout Spain, Mexico, Cuba, Central and South America, the Phillipines and the West Indies. He had translated into classical Spanish "Isis Unveiled" and other important theosophical works and was publishing the former by subscription in monthly numbers. From his aristocratic and bigoted Roman Catholic family he met with angry opposition and yet threw himself into the arduous work of our Society with generous self-abandonment and quenchless zeal. Every one of his letters to me breathed the holy influence of unselfishness and a courage not to be daunted by opposition. Looking through the whole Society, I could pick out no one more devoted to conscience, more ardently loving for mankind, more free from local and sectarian narrowness. His death was entirely unexpected. An unanswered letter of his was lying on my writing-table when the touching official and personal notice of the calamity came to me from our beloved friend, his colleague, Señor Don José Xifré. The circumstances of his death-bed were mournfully tragic. "He left us," said Señor Xifré, "on the 10th May after a week's illness, caused by catching a cold in his chest which turned into typhoid fever—the result, I fear, of nervous exhaustion from overwork." Señors Xifré, Roveratta and Bosch were present to the end, at the wish of our dying brother, in spite of the insults heaped upon them

and him by the family and the Jesuit priests. "The death," said Señor Xifré, "was admirable, an example which none of us can ever forget." Despite all the dictates of propriety and deference to the wishes of the dying Theosophist, the priests made a sectarian ceremonial, which seems to me to have been, under the circumstances, nothing better than a profanation of true religious feeling, and then spread the cruel falsehood that the victim had been "converted—" the usual dodge of the clergy to cover defeat in the case of nearly every freethinker. Our watchful Fellows with difficulty managed to save the more important among Montoliu's T. S. documents; the priests—poor, blind fools who have learnt nothing from history—seized the rest and burnt them to ashes. Far from sitting idle in blank despair, our surviving Spanish comrades instantly took up the torch as it dropped from dear Montoliu's dead hand and have ever since kept actively at work.

I had an amusing visit one morning from a Salvation Army "Captain." The Army has a sanitarium at Ootacamund for their people, which they have called "Cheerful Cottage," and this man was recuperating there. The object of his call was, of course, to get a contribution. Seeing at a glance that he was an honest fanatic, whose sincerity entitled him to kindly consideration, I asked him in, had a substantial meal prepared for him, and afterwards gave him a cigar and a little money. We had an interesting chat about the Army and its prospects in India, and he put me a number of questions about Theosophy which showed that he did not have even a rudimentary idea of any philosophy, let alone that of India. He told me that he was the son of an English agricultural labourer which, of course, made his efforts to do good in his own simple way, all the more creditable. Our interview was very friendly, although I made no attempt to conceal the fact that I was not a Christian and that I did not at all think that it was a good thing to convert Hindus from their own splendid religion; therefore, that I would not give the Army any money for that branch of their work, but that I would gladly help them in their "rescue work," and that if they could devise any plan for converting the self-styled Christians in India to Christianity, they might count on me for my share of the expense. He laughed at that and said that, so far as his experience at Ootacamund was concerned, he would say that I had behaved towards him more like a Christian than any of them. When taking leave and directing himself towards the door, he suddenly turned and, as if asking me in a friendly way to have a drink, said: "Colonel, shall we have a bit of a prayer?" It was so funny that I had to laugh and said: "No, thanks, I can pray myself in two or three languages!"

Mr. Edge—who had come up for a change—and I, amused ourselves at this time with the Tarot cards, and certainly got some strange prognostications. In one memorandum of the 26th June,

which at my request, Mr. Edge put into writing and signed, and which is pasted in my Diary, I find a prophecy which seems to have pointed directly to the action of Mr. Judge. What other interpretation can be given to these words: "There is serious trouble and danger from somewhere, and a *woman has a hand in it*; there are folly and deception to be feared which will give rise to enmity and trouble—this seems serious; there is moral death for some one—perhaps a foolish affair on the part of a leading member; at all events, some act of suicidal folly." There is also the following prognostic: "A sacrifice on the part of some one is indicated, and the Society will benefit thereby:" to which of the sacrifices that have been subsequently made by individuals for the benefit of the Society this points, I shall not undertake to say. Mr. Edge and I noticed one very curious thing, *viz.*, that time after time, and in succession, the card which we agreed should represent my Guru, would turn up when I cut the pack. Of course, there is a great deal of nonsense in these divinations by cards, coffee-grounds and other agencies, but there is also a great deal of the other sort. The faculty of what the late Major Buckley called "conscious clairvoyance," very frequently comes into play and truly remarkable revelations are often given. For instance, at this moment in Paris, a lady who earns a very handsome living by reading fortunes in coffee-grounds, and the noble army of card-reading fortune-tellers, would never have been kept in profitable practice if their prognostications had not been often verified.

On the 2nd of July Mr. Keightley came from Madras and joined us two in discussing the situation of affairs in all parts of the world. I had calls from a number of pleasant residents of the station and received every civility from the then Governor, Lord Wenlock, and Lady Wenlock, the latter inviting me to her At Homes and His Excellency sending me cards for Her Majesty's Birthday Ball. Government House at Ootacamund is the hot weather resort of the Governors of Madras, who spend fully half the year in the lovely surroundings of this queen of Indian hill-stations.

H. S. OLCOTT.

*THE INVISIBLE WORLD.**

THOUGH this paper is called by the above title, yet it must be understood that the name is to be taken in a manner which is purely relative ; for it is only the Invisible World to that range of sensory perception which is common to the average human being.

But such a range of perception, however great it may seem, is yet but very limited. For, until the genius of mankind provided instruments which were able to reveal the minute forms which we see by aid of the microscope, and those which, formerly hidden by distance, were therefore unknown until the advent of the telescope, the world which was known to us was much more circumscribed than it is at present. And not only was it so in the above directions, but even in a merely geographical point of view ; for when man's ideas were few, and his range of vision no greater than the unaided eye could reach, only a small part of the earth's surface was known to him, in correspondence with his other limitations.

It was the same in most other respects, for the expansion of knowledge meant the expansion of the universe to our perceptions ; which latter being themselves of an evolutionary nature, have at every stage of their history doubtless exactly suited all other parts of the evolutionary scheme of mankind and the Cosmos. If, then, any particularly fortunate individuals were at any time able to force their mental and spiritual evolution in such a manner as that their perceptions became that much the greater than those of their fellows, they were by this special degree of advance enabled to cognise a wider range of phenomena—in short, were to that extent the more able to penetrate what was, to the majority, the invisible, inaudible, and generally intangible world.

It does not necessarily seem to follow that this further extension of perceptive power meant new faculties ; because all our senses, if slowly evolved, must at first be limited and afterwards expand. For evolution, as we may theoretically understand it when looked at from the standpoint of the general economy of nature, will doubtless not permit of new organs or powers being developed, until those already extant shall have reached their highest power and application, and are then found to fall short of some further requirement.

* [The author offers this essay with some degree of hesitation, in view of the fact that Mr. Leadbeater's highly instructive lecture on "The Unseen World" has already appeared in our columns ; but, with the explanation that this essay was written before the author had seen the report of Mr. Leadbeater's lecture, we place it before our readers on its own merits.—ED. NOTE.]

That peculiar power which is recognised by all occult science, whereby *Thought* is postulated as the grand evolving source and origin of all new forms, is, according to Theosophy, the mainspring to which we have to look in order to understand the progress of the Cosmos. It is therefore owing to this that we have developed the senses which have enabled us to cognise the known world ; and by aid of the same force we must expect that all further extensions of cognition will be reached. If we confine our view to the purely intellectual aspects of thought, we shall find that the whole of the phases of things known are, directly or otherwise, the outcome of it ; and that, under the guidance (more or less remote) of that further extension of thought called Intuition, it has gradually led us to the confines of all that we can at present perceive.

It has shown us all that we, as a race, know of the limits of the Cosmos—it has taught us what we have learned as to the properties of matter, the movements of the heavens, the mastery of many forces ; and it has by no means yet done peering and prying into the things we see about us ; and is daily bringing us more and further into contact with what was before unknown. Naturally, therefore, we must expect to find that there has always been a sphere of knowledge which lay far beyond the limits of the majority ; and that some part of such unknown sphere was within the cognisance of the above few persons who possessed exceptional abilities. To them, this additional region was a part of the known world—to the others, of the unknown and unperceived.

So evident has this at all times been (at least to some), that the mass of mankind, jumping by its aggregate intuitive power to conclusions which, individually, would not always be admitted, has argued for an unknown, unseen, unfelt world which should correspond to that which was cognised by the extant senses—and then, applying the same principle to man, has made him the denizen of that world in a life corresponding to the physical, at a time when his physical body has vanished from the sphere of tangible life. Naturally, also, humanity in the aggregate has nearly always in past times credited those of its more advanced members, who could see further into things than themselves, with a power to penetrate this world of the unknown ; and thus have made of them its priests, its scientists, and its philosophers. But not always has it made them its guides, for the prejudice of ignorance is great ; and through this failing, humanity has too often made its greatest leaders also its greatest martyrs.

For when we are in a manner familiar with that narrow purview which may constitute the horizon of the known world for us at any special point of our experience, we for the most part know what to fear and to avoid, and what is of use and benefit ; but knowing no such leading features of the world which lies beyond that horizon, we hesitate to trust to it ; and thus our fears people it with

unreal terrors which are of our own making.* When, therefore, we come across anyone who may be thought to know somewhat of that world, and thus be in possession of more powers than we have, we are apt to look upon such persons with a suspicion which places them in the light of enemies—at least in possibility, if not in fact. And since, if we listen to them, we must all too often have to go in directions quite contrary to the ignorant customs of our times—a thing which humanity dislikes and fears to do—it has too frequently happened that violence has been the result, and that the one who would have helped us has thus met with destruction at our hands.

Hence a reason why all seekers into the unknown, even when that has only lain within the limits of what is now called physical science, have so often preferred seclusion and silence, and to work rather for the humanity of the future than of the present.† How much more must this have been the case when the seekers were such as studied the mysteries of the life supposed to follow death, and professed to have penetrated into the world which is super-physical.

But by all which precedes, it is apparent that for the majority there must always be an invisible or incognisable world, even without going beyond what we are in the habit of calling physical limits; and this is as much a fact to-day as it has ever been in past times. Setting aside that part of nature which is not perceptible without the aid of the telescope and microscope, there remains a vast field, apparently, which is only just opening up; and is at present rather to be looked upon as one which is rendered necessary by inference, analogy, and unexplained phenomena, than as having been in any way thoroughly cognised by science of the ordinary type, however far advanced. For the present, then, let us examine some of the more prominent phases of things which seem to belong to this further world—of one which, lying just beyond the limits of that well-known horizon which constitutes the temporary boundary of official science and knowledge, is only dimly perceptible from some of the highest peaks and less frequented spots of the scientific land of to-day.

And here we shall find, as we proceed, that whereas these dawn and twilight portions of the unknown world are now at least beginning to be more or less admitted as possibilities by the greater number of thinkers and investigators, so in like manner they were, in former ages, also recognised by some few of the most advanced; but at that time these things lay too far afield—they were not admitted to the extent that now perhaps they are; while by the less advanced they were very generally discredited and condemned. A proof how the myth, fancy, marvel, and fiction of the one age may not improbably become the sober science of a later one.

* Cf. S.D., III., 275.

† After Massey—see his Preface to "Natural Genesis."

We know that what is called matter is, for our scientists, the so-far-demonstrated basis of the known world; and by analogy we must expect to find (if we would satisfy them) some similar foundation for any further extension of that world; that is to say, the unknown or invisible world must have invisible or intangible matter for its basis or primal substance. Accordingly, and from the earliest times, we find that such an assumption was made; although it is only of quite recent date that any phenomena tending to support such a theory have been admittedly forthcoming. Sir Isaac Newton, Descartes and other celebrated philosophers, offered the hypothesis that the whole of the interplanetary space was filled with a subtle form of this intangible and invisible matter; while later philosophers tried to prove its presence by its effects on the orbits of certain comets. But their reasoning was found to be insufficient to convince those who opposed the idea of such a medium, who declared that such an invisible substance must produce effects upon the orbits of the planets, such as were not observed to take place; and they used other similar arguments. And, being simply a matter of conjecture and of supposition, the whole hypothesis was involved in difficulties which, in the absence of direct experiment, could not apparently be resolved; and the concepts of these earlier scientists were often of too gross a nature to meet the actual case—so that they were frequently entangled in difficulties of their own making, and so arrived at no valid conclusions.

The scientists of our own day, having a vastly wider range of phenomena to review, have accordingly arrived at much sounder ideas on this subject; although not without the usual senseless opposition of their more conservative and backward *confreres*.* The views now held as to what constitutes that which has been denominated the Ether of Space, are such as do not conflict with the arguments formerly brought forward against it; while at the same time they cover a class of observed facts with which, probably, the *plenum*, or universally-diffused matter of Newton's hypothesis, was not conceived to have any connection; as indeed these phenomena were at that time for the most part unknown. But at present, different degrees of this etheric matter are held to account for a multitude of otherwise inexplicable things; and to utilise this explanation we have to resort to the hypothesis that the atoms which compose what is called "solid matter" are not dead, inert, and immovably united to each other while in a definite compound, but are on the contrary separated each from each by this same Ether, exactly as so much dust might be in water, and are in a rapid state of vibration or circular motion. And though we may retain the words "solid" and "solidity" because they are convenient terms for enabling us to make distinctions between such

* See "Isis Unveiled," *sub. voce* Ether.

bodies as are of a gaseous and liquid nature and such as are more compact, yet, if we examine every known substance which enters into the composition of the earth's structure, or is produced therefrom artificially, yet we can never find anything which is actually solid.

This much having been ascertained, it follows that there must be something which fills up the interstices of such bodies, separating their atoms ; and this will enable us to gain some appreciation of the great discovery which has been indicated and experimented upon by Clerk Maxwell and Hertz. *If there is nothing in nature which is absolutely solid, it follows that it is possible for a medium possessing certain qualities to permeate all things.* And scientific experimenters have the strongest reasons for believing that such a medium exists.

Permeating all the densest materials of our globe, through all its fluids and gases and atmosphere, through both animal and human forms, in all the space between the earth and the moon, throughout the moon herself, and all the vast distance not only between the earth and the sun, but likewise between the sun and the most distant stars, in fact all space, and every object it contains is filled with this all-pervading Ether. It is the veriest ghost of matter, the subtlest form of anything material which comes within the range of scientific test and philosophical induction, and presents phenomena so strange that its properties can as yet only be surmised.

Though the existence of such an Ether may not be demonstrable, yet the effects which render its assumption a necessity are so. Let us suppose a log of wood, say 200 feet long and some six or eight feet through, and therefore many tons in weight ; it is not by any means solid, because its atoms are all separated by spaces, and are free to move. Then take a common pin, and with it gently scratch one end across the cut grain of the wood. It may be so quietly done that at our end the sound is not to be heard ; but a person at the other end will clearly hear the sound which results, and can tell the exact number of scratches made. Nor is it needful to apply the ear to the other end of the wood ; for the sound can be heard several inches or a foot away. And the reason of all this is, that the gentle scratch of the pin has set every atom of the log vibrating with great rapidity ; for it has been sufficient to cause such an alteration in the huge mass as to make waves of sound pass rapidly through its whole length. But this would not be the case unless the atoms were held separate by the Ether which permeated the wood, no part of which is actually solid.

But though the Ether may enable so-called solid bodies to transmit sound waves, yet it does not itself serve as their conductor. On the other hand, it is the vehicle whereby light is enabled to travel ; otherwise no rays could reach us from the sun or the stars. The

molecules or atoms in atmospheric air, floating in this Ether, can transmit sound to us; but if they are absent we do not hear it, because there is nothing to carry it. Let us take a skeleton clock, with hammer and bell which are visible, and let it be wound up so as to keep on ringing for a considerable time thereafter. Place this under the glass receiver of an air-pump; and then it will be found that as the air is gradually withdrawn, so the sound of the bell becomes gradually weaker; and though the hammer keeps on falling upon the bell, yet when the nearest approach to a vacuum has been reached, the sound has almost entirely vanished. This is because there cannot be any sound audible to our ears when air is absent; for then there is nothing to carry the vibrations of the bell in a way which those organs can take cognisance of. But although we cannot hear the bell, yet we can see the clock through the glass receiver; and this is because the light-waves do not require air—which cannot penetrate the glass—but Ether, which can do so.*

By aid of these and similar experiments we may prove the existence of the Ether of space—the assumed basis of all things in the invisible world (or at least of its nearer portions) as ordinary matter is in that one which we perceive about us.

We may next proceed to deal with sounds which are usually inaudible, but which are not on that account to be deemed any the less real. For though it has been said that the Ether does not transmit sound, yet the sound thus spoken of was such as our physical ears were adapted to perceive, and these are only such as have vibrations which do not fall below sixteen to the second, nor rise above some forty thousand. Scientists are aware that there are other sounds beyond this range; but they must, for our unaided ears, necessarily belong to a world which is inaudible—or at least was so, until we attained the assistance of such instruments as the Microphone—which will render them as loud as thunder, and thus assure us of their existence. All sound, however, when considered from an occult standpoint, is doubtless sevenfold; while human auricular sound is but its lowest division, corresponding to gross physical matter.

But there appears to be at least one phase of this sevenfold division of sound which, if less familiar than its lowest aspect, is nevertheless one which very many persons have heard; though not with what most persons are in the habit of calling their normal hearing. The sounds referred to are such as belong wholly to the unseen world and may be considered purely etheric. For though the Ether may not convey sound directly to the auric nerve by the tympanum of the ear, it seems that it can nevertheless do so to some centre in the brain by aid of which the sound becomes of the most objective kind to the person who hears it; though another who is

* For the substance of the last six paragraphs I am indebted to "Wireless Telegraphy," by Richard Kerr, F.G.S., &c., pp. 11, 12, 16, 17, 23.

close by may not notice anything of the sort. Such are those mysterious voices which are so frequently asserted to have been heard at times, the owners whereof are perhaps many thousands of miles away ; yet the voice is as loud and clear to the one who hears it, as though its source were not a dozen feet distant. And thousands of persons nightly hear such voices in their dreams, when those who may be awake will hear those people reply thereto with their natural voices, *i.e.* “ talk in their sleep ”—and they think the sounds which thus, in the dream-state, pass through the sensorium are unreal. Perhaps they are as “ réal ” as any others.

Very many instances are on record of persons who have heard their names called aloud by voices they well knew, but whose owners were absent ; and it has often turned out that those who called them were not only many leagues distant, but that these were their dying words. As if, when they stood upon the dividing-line between the two worlds—the time when the ethereal body was separating finally from its physical counterpart—the sounds common to both worlds became for the moment blended in such a manner that the ordinary laws of space and sound appeared to be overpassed ; and thus the one special brain which was for the moment fitted to respond to this abnormal state of things, became instantly aware of the fact ; and so, translating it into more ordinary perception, objectivised it accordingly.

And, as there was a time when telegraphic messages could be transmitted only by aid of the alphabet and through wires, whereas the voice itself can now be transmitted through the same wires, so also the time has now arrived when the wires themselves are done away with, while the alphabetic message is sent all the same. Dare anyone say that the time will never come—nay, has not already arrived, if we are to believe the rumours and reports, which are current—when the human voice will be commonly transmitted as now the Marconi message is ? When that eventuates, science will have proved the reality of sounds which, otherwise, belong to the inaudible world—the world of the Ether of space.

But the presence in the invisible world of a medium capable of transmitting light and sound, argues also the presence of force in that world. And it is not so very many years since little else but the bare argument by analogy was available in support of the fact. Since then, however, we have all of us seen that in light itself there resides a mechanical force ; because Crookes’s radiometer proves the fact—the arms of that delicate instrument revolving in vacuo with a degree of rapidity proportional to the intensity of the light which falls upon its fans. And when we remember that the force which does this is one which passes without obstruction through glass and in the total absence of air,—in other words, needs no other vehicle than the Ether—we must needs conclude that it

properly belongs to the world of which that is the basis and foundation.

It is probably quite safe to say that the forces which are known to science have each of them two aspects—the *objective*, or that which makes them apparent in the physical world, and the *subjective* or latent, which is the phase they take when not so aroused. So we have the phenomenon of latent heat—when none of our senses can perceive it—and this is the form of heat which corresponds to the etheric world, as its active phase does to the physical world. The same appears to be the case with what is known as static electricity, which bears much the same sort of relation to its active phase as latent heat does to its manifest conditions. In its static aspect there is nothing to show that electric force is present, any more than that the etheric world is so; but, given the conditions that are heedful, both will become apparent.

S. STUART.

[*To be concluded.*]

SPIRITUAL CASTE.

QUITE apart from the results of the study of our T. S. literature, it must certainly happen that any thoughtful European in studying the social and religious system of the Hindus since their history has been given to us, cannot fail to be struck with the fact that the caste divisions of the whole nation have ruled right through its whole history. And looking to the persistence with which it is appealed to in order to set at rest questions of national and individual right and fitness, he will surely ask himself whether there must not be some great cause for this. And there is little doubt that most of our best Western minds concede the point that whether we choose to recognise the fact in our social laws or not, nature unmistakably does make up a nation by bringing together units of widely differing types yet thrown together on the same level of society, or indeed often into the same family—making it quite patent to us that of sons of the same household one may be essentially a ruler of men, and the other born to be led and ruled and only fit to be trusted with the duties of a servant. When one comes therefore to think of the progress of humanity as a great family, every member of which is taking up a place in that evolution which every thinking man must admit is being worked out, it is inevitable that we should begin to seek in the European for the marks of those divisions which the Eastern sages saw so plainly.

Taking a step further and coming a little closer to our own small fold, it might be of more use perhaps if I were to frame what I have to say into a shape fit for the reader of our literature who has got as far as to see no explanation of life outside the growth of the soul by successive reincarnation running through nation

after nation as they come up upon the boards and pass away. To the students then of the " Secret Doctrine " and the " Ancient Wisdom " and such of our books as cover generally so much of the ground as professes to explain the mystery of life and its purposes—to these I would like to offer a few remarks as urging the spiritual origin and base of the caste system in India, and showing that so far as its essence is founded in our spiritual life it is a fact of universal application to all of us, no matter what nationality we may belong to.

Doubtless the present caste system in India is often as much of a sham as our own European class distinctions, and we most of us know it as a degenerate thing; if, however, it was once a spiritual reality with them and with the still earlier founders of the Aryan race, will it be quite absent to-day? Look around the world. We see divisions of men irrespective of position in society. We see these four castes if we look for them, just as clearly marked with us as with the Eastern people. Few are those now who do not know what the four Eastern divisions were. We have the class of the Sudra or the servants, those who do all the lower and more menial work of the community—the hewers of wood and the drawers of water; then we have the trading class whose intelligence must be further developed; thirdly, we have the governing section; and lastly, the most developed to whom the nation looks for some explanation of the meaning of life, as though to those who possess a measure of Truth.

It will be the purpose of my argument herein, to show that these four great divisions obtain just as truly in our Anglo Saxon nation. Simply to divide the various grades of society into four classes is easy enough, but this brings us no nearer a sorting out of our people into four great sections according to the capacity of the unit to do this or that work for the body corporate. Plainly we have each of us our work to do in the world, and this remark is now felt to be true of every man, no matter how his means may offer opportunity for idleness. The man who to-day does no sort of work either with head or hand is taken so little account of in the world, that those who are satisfied to merely enjoy and be idle are becoming fewer as the years go on. It is a sign upon the road to the time when an idle, useless man will be as seldom met with as a lunatic and will indeed probably be regarded as one in the time that is coming. It is felt that we have each our work to do in the world, but we have to admit that in the sorting out of the several tasks to each, there seem to be mistakes made in all quarters. We have to listen everywhere to complaints from those who say they have no chance of showing what is in them, complaint that the grinding cruelty of our social compulsions debars this and that one from bringing out this or that quality they possess. And taking a glance, however casual, at the people who fill certain of the lower

positions in the social scale? We have to admit there are some talents thrown away—that is to say, from this casual glance they seem to be. For instance, it would seem somewhat of a pity that the talents of Robert Burns should be thrown away upon measuring the contents of barrels of beer; a pity that some little room could not have been found to preserve the talents of the unfortunate Chatterton. All this however is much on the surface after all. Who is going to show that the essential genius of Burns got nothing out of his gauger's life, or that Chatterton's self got no lesson in the way to conquer pride from the surroundings that drove him to his last rash act. These, as I take it, are instances marking transition from one class or caste to another, so our reasons for thinking that lives are thrown away when passed in doing certain duties that seem below them, are often very shallow reasons.

To us of the T. S. this question of caste, if it have any place in our spiritual progression, must shape itself as divisions of the duties of life through every one of which each must pass on his road to the knowledge of how to live the perfect human life. Probably no one of us gets a passport given us unless we are able to live that perfect life, and I take it that most of us have already escaped from the notion that this means a gradual raising of oneself up the social scale from the gutter to the throne, or from the servants' hall or the factory bench to the House of Lords. With the wide range of experience repeated lives must bring us, we cannot limit the sequence of it in any such way. Taking the great march of life throughout, in the early part of it, we shall only be, in our characters as built up to that point, fit as yet for work in the fields that belong to the lower grades of intelligence—to the servants as it were—and only as we get on and our intelligence by experience gets wider, do we get our passports into the higher classes and so, and only so, reach in time the highest of all.

We are given to understand that when the foundations of our present Aryan race were laid, the group of souls who took up evolution with it were chosen deliberately from widely divergent grades of spiritual progression. We might have supposed that since the work in hand was the *starting* of a fresh chapter of human progress, the selections would have been from the most progressed individualities, the cream of the race that would worthily lead into the new country to be conquered; but as in the case of conquering a new country, much has to be carried along, not actually used in the battle, so to make secure the steps in progression to national perfection, all sorts and conditions have to be provided for, that the life of the nation may be full. In this life of the future nation, there will have to be wide opportunity for the development of every quality which humanity shows; the social system which has to be built up must offer scope for the practice of every virtue, therefore must every vice be also present; for the practice of self denial and devotion, therefore must selfishness be

present as a background. Capacity for exercising the functions of the ruler and protector will bring in those who will serve and need to be protected. To have attempted to provide a social system therefore, from the material supplied by units belonging to the same grade, would have been to leave out of the estimate the very means by which the units coming into it would grow; to make impossible the proper operation of those three great Gunas or qualities, in the exercise of which every one of us can be placed.

So, to fill in the picture, we have to conceive of this early Aryan people, when in the full swing of their natural vitality, as showing the same contrasts that we see to-day—contrasts established in order to secure the growth of all by the contact of all. There will thus have been the same intellectual contrasts as in our day, when we find the mental capacity of a Gladstone, or a Max Müller coming into national contact with Hodge the ploughman, who has never learned even to read—emotional contrasts—the men whose feelings enable them to respond to the emotional stimulus and those of dull feelings who cannot be touched. To think of their national life as offering less of those contrasts would be to place them below ourselves in the advantages offered for spiritual growth. For what forms a more powerful stimulus to the development of any quality than the constant exhibition of its opposite. Has not the careful mechanic who has to go in and out amongst moving machinery, or to walk along the half built girder of a bridge 300 feet above the water's level, constantly the object lesson of the fate of his careless mate who, less heedful, gets caught and mangled in the moving wheels, or falls? What lessons of warning do we not all receive from some of the debased and miserable people who pass us in the streets, swiftly descending to a premature grave—the result of misspent energy. To come to the more divine of the qualities, was not the benevolence of George Müller and Dr. Barnardo and the noble army of such friends of man, the outcome of the presence round about them of the miserable and the needy? try to think how their dominant quality of kindness and compassion would have grown had all the world been of one even level and provided with all the needs of life. And will not the other side of the picture hold equally? Has not the plodding student, though perhaps conscious of his incapacities, always the triumphs of intellect before him? He may be in constant, daily contact with one of the intellectual giants of our age, and who shall say what will be the effects in the direction of making the habits and the thoughts purer and nobler by the example of some of those they read about or meet. Bringing it down to the family life and looking at the great benefits of contrast there, will not the fact be patent that there must be souls of all stages of growth present there, in spite of the similarity of body in the hereditary stamp of it? Do we not see the violence of temper curbed and modified by the example of the calm, well governed one of the family? When

one thinks that all this has to be thought of and provided for by the Lords of Karma in fitting in the individual requirements and rights of each individual with requirements and rights of the race at large, we stand aghast at the magnitude of the wisdom and forethought which must be theirs to introduce harmonious justice into the whole vast scheme, yet we have to think that they do it.

There cannot be any doubt that we grow by contrasts, and these contrasts are mainly the result of spiritual caste—that some of us are only in our apprenticeship by whom the scrubbing and the cleaning has yet to be done ; that some have served their time at that and are efficient working hands ; that some are fit to take command of the workers, and a few are fit to advise and teach even the world's commanders. And I maintain that the world at large gives signs of recognising this as quite apart from position in social standing—its recognition being stimulated not a little by the lamentable instances in hosts around us where social status has utterly failed us in what we should expect from people. How entirely does position in society fail to keep in line with the essential caste of the souls in evolution around us. The House of Peers in London is a prominent feature of the elaborate machinery we have in motion for the upkeep of the immense British Empire. The members of this assembly are entrusted with the power of making and modifying the Laws of the Empire—a trust imposed upon them by virtue solely of their social standing, surely no more thorough opportunity could be given of testing the presence in the highest levels of the social scale, of the quality denoting fitness for responsibility of the highest spiritual caste. Yet we find that, far from being of that section of the human family which we would place level with the Brahman caste of India, far from being Brahmans, they are not fit for their high calling ; in many instances so great is their unfitness manifest to themselves that they give up as hopeless any attempt to exercise the duties of a leading place. Nay we shall find the fact a patent one that again and again the essential nature of one of these ancestral legislators is that of a Sudra. In thought, in habit, in character, essentially the slave is there, though the hereditary place in life may be the very throne itself. Look back along the line of our English Kings ; are there not those amongst them we have to stamp at once as belonging to no other than the Sudra caste ? Cannot we put our fingers upon certain of these names which must go down to posterity, should posterity think it worth while to remember them at all, as souls of low growth, essentially of the nature of a slave, habits of a slave, aims of a slave, desires of a slave ? Instance that miserable wretch, King James II., or poor old George III. Compare their puny souls with men like Edward III., or Cromwell, and what a contrast ! We are asked perhaps does it show forth the wisdom of the Lords of Karma, that a man like Louis XVI. of France, who would perhaps have made a decent locksmith, was

called to sit upon the throne? Indeed it does not, and indeed it cannot, except upon the explanation of it by the need for contrast in the ever shifting panorama of human history—contrast only possible of provision by the mingling together and the working amongst each other of the great divisions of the entire human family as a whole. But upon this explanation how much is made plain. Had not the throne of France been occupied again and again with men of Louis's stamp and worse, had they all been as in the greatest days of Egypt all her monarchs were, men of the true royal stamp, of the right Brahman caste in all that partook of national government, would there have been any French Revolution? "Better perhaps if there had never been any need for that", I hear some people say. Let us consider this a moment.

Are we to regard all great crises in national life only from the standpoint of the suffering they bring, only from the standpoint of the cruelty, the folly and the crime, and not from that of the heroism and great qualities which such crisis never fail to bring to light? Are we to regard the French Revolution only from the standpoint of the misfortunes of the royal family, of the murders in the Reign of Terror, the ghastly memories that cluster round Robespierre, the mad fury of the *sansculottes* in the passages and courtyard of Versailles? As time mellows the intensity of the picture, as the colours of the chief incidents tone down by the mist of the centuries as they follow on, shall we not rather remember the greatness of Mirabeau, the inspiration of Madame Roland, the sacrifice of Charlotte Corday, and the stern protest of the heart of France herself against the incapacity of her kings and leaders? Obliterate from literature all that this great upheaval has provided us with pictures from, pictures which will live with the history of Europe, in our English literature alone what gaps would it leave. Take Dickens—is anything extant more sublime than the sacrifice of Edmund Carton? Who amongst us does not feel the nobility of it and who can remain unmoved when the story is told how the little seamstress goes bravely to her death since she can clasp the hand of a man of this stamp. I take it that the "Tale of Two Cities" will be read long after David Copperfield has been forgotten; thousands as yet unborn will shed their tears over this, or better still, be moved to profound thought over the mysterious power in the heart of man which makes such a sacrifice possible. The reaching of the inner nature of these thousands who are coming after us would have been impossible by this means had not the great crisis in the history of France come up precisely as it did, with all its ghastly cruelty, its shameful blunders, its fiendish fury, its grim vindictiveness. It alone stimulated the genius of our countryman to call up a picture only possible in such national straits as those.

In our own English History what are the luminous points? Can we say of any of them that they are not the direct result of

striking contrast, of the fact that members of all four great castes of souls are moving about and acting together on the stage. Had Charles I. been even a little stronger than he was, and had he been an honest man, there would have been no Hampden and no Cromwell; but because of the incapacities, and still more of the moral deficiencies of the King and those about him, all the trouble had to come. And so a portrait is given to history, of a life of great promise, of immense opportunity for good, brought utterly to grief by lack of common honesty, and in whose death upon the scaffold, surrounded as it was with much that stimulates our pity and regret, we have written in large letters upon the pages of history the price to be paid for the attempt to sell a nation's liberties for a mess of kingly pottage. It was not that a greater crisis in the national life had come to pass, others fully as dangerous had come before and have been since. Henry VIII. was face to face with stern moods of the English people, yet because he had capacity somewhat in keeping with his place he saved himself. With all his amiability this man was possessed of considerable ability as a ruler, and this fact saved him and his people from a great crisis. And because of the possession of his capacity and his ability to see how far he could and could not go, because of the evidence he gave of being something of a king of men, with all his faults the people bore with him, and he will go down in the pages of history as typical of the age in which he lived and as illustrative of the binding together of the storm and rage of the karmic nature with the strength of character of a soul preparing to pass into the Kshatriya caste of spiritual evolution.

And for a test of the question as to which of the great castes you and I, or any of us, may belong, we may safely trust to the ever moving machinery of life just as it is found to-day. It does not matter what our positions in life may be; there are two lines of a Christian hymn which exactly state the situation:

“The common round, the daily task
Will furnish all we ought to ask.”

Or perhaps better still, these words of Shakespeare: “The web of our life is of a mingled yarn, good and all together”—every one knows the rest. The spiritual Kshatriya placed in a factory or any walk of life where those of the backward ranks in evolution of the race are mostly met with, will in some shape or other declare his character and make it felt. How often do we see these stronger ones step out of the ranks and take the part of leader, or better still, remain in the ranks and by their greater character which shows forth the value of endurance, they help the weaker ones to stand, and so to grow. How many of the stronger souls, of the higher spiritual castes, have recent events in our national history brought forth from the lower stratum of the social scale, or if not from the lower stratum, from the obscurity of the crowd—Roberts and Kitchener in Africa and Egypt, Gordon in China; it is needless to multiply instances.

We hear as I have said, complaints that the general order of things as they are, this condition of contrasts, closes out so many from showing forth the talents they possess, and it would certainly seem as if, in the aggregate, the world must be a great loser by this fact; but is this so, is it needed that all the sum of all our talents should be made to shine forth together? If for instance my condition in life compel me to make shoes though I may feel all the time that I have a talent for making sonatas like Beethoven, am I justified in thinking the world is being starved for lack of music? If a man really be at heart a Beethoven and is yet compelled to make shoes instead of sonatas, is it not proof that at the higher craft he had had ample opportunity to show his talent? Will he not have had his day? How otherwise could he have made the talent which he claims. And recognising this, should not he be perfectly content to pass along to something else yet necessary for him to be master of? And for my own part if it should be necessary for the great Beethoven to come back next time a shoe-maker, it will be to make some fresh faculty for character out of the humbler trade.

This line of thought is perhaps a little sad in impressing us with the profound slowness with which we gather faculty and form the all-round character, but it also impresses us with the permanent character of it when it is formed, and it certainly goes to show that the intention is that each of us shall come in contact with so much of the work of faculty-building as belongs to the particular point in the perfect life which each of us has to reach. For we are not all destined to work out alike. We have not all to reach Beethoven's point in music, or Shakespeare's in knowledge of men, but in some quality as necessary to our own particular line we must reach as high as he. To what extent we actually work at these faculties in this lower world and to what extent in the other two is quite beside my present point, that we ourselves must by our own efforts work it in. Nor need we think this is all of it hard work; much of our faculty it seems to me is formed unconsciously and a great deal of it with immense delight of the soul. To whatever ray of the spiritual spectrum we may each of us belong, the sum of effort required of each before we reach the one great light, is probably the same, and in our journey it may be of use to recognize that there are stages in the growth of each which mark us off into divisions which we may speak of as four great spiritual castes.

W. G. JOHN.

SLOKAS FROM THE YOGA VASISHTHA.*

COLLECTED AND PLACED IN ORDER.

Part I. The Nature of the Mind.

THESE lessons will gradually make their impressions on the mind from one's constant reflection on their sense.

Whatever we see of all movable and immovable things in this world, they are all as evanescent as things viewed in a dream.

Whatever appears either as moving or unmoving in the world, know them all as appearances in a dream in a state of sound sleep, (sushupti) which becomes extinct at the end of a kalpa age.

As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visible.

Erroneous knowledge also casts its reflection in the intellect and causes its errors also.

Therefore the question "what is true and what is untrue" has no better solution but that all creations are equally false and illusory.

For all these (creations), though unreal, yet appear as real on account of the reality of the intellect which is seated in the cavity of the inmost sheath and reflects these images.

But these images which are derived from the remembrance of unreal objects of the world are just as unreal as those objects which cast their reflections in the intellect, just as the waves rising in the river of a mirage are as unreal as the mirage itself.

Know that (the mental images of) myself, thyself, and all things around us are but the reflections in our mind alone.

Our dreams and fallacies, our desires and fancies, as also our notions and ideas serve as the best evidences for the understanding of this truth.

Like the ocean that is nothing else but its waters all over, Samsara (mundane existence) rests on words (thoughts) alone.*

The mind soon evolves itself as a self-volitive power which exercises its Sankalpas at all times, whereby this extensive magic scene of the world is displayed to our view.

This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful realities as true in a state of dreaming.

This universe is manifested like the blue colour which is unreal though it appears in the sky overhead.†

* Yoga Vasishtha Mahâramâyana, translated into English : Thirty-six thousand slokas : 3,600 pages, 4 vols.: Publishers Banerjee and Co., 25, Cornwallis Street, Calcutta.

† From Yoga Vasishtha Laghu, translated by K. Narayanaswami Aiyer.

This visible world is the scene of continual pains, births, deaths and decay, and the states of waking, dreaming and sound sleep are presenting by turns the gross, subtle and evanescent forms of things for our delusion. As the disappearance of an appearance makes an observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world.

Râma speaks :

My mind is like a vast and lonesome wilderness covered under the mist of errors.

I see our vices like a flock of owls flying about in the regions of our mind, under the darkness of our affections and the longsome night of our avarice.

I am much terrified by the enemy of the illusory and harmful Ahankara which is general through delusion and permeates me throughout.

As a child is seized by a false apparition of a demon, so I find myself in the grasp of my wicked mind representing falsities as true.

This world represents a long continuous night in which our Ahankara, like a hunter, spreads the snares of Sankalpas.

How is human misery to be alleviated is the thought that consumes me like wildfire in the hollow of a withered tree.

The weight of worldly misery sits heavy on my heart and obstructs my lungs from breathing out.

Vasishtha speaks :

There is a vegetable life in plants, and an animal life in beasts and birds : man leads a thinking life, but the true life is above thoughts.

Thus whatever unreal wonders always appear to us in dreams or in the sky, they are but as the resemblance of fire in a picture which seems to be burning without having any fire in it.

Know the phenomena of the revolving worlds to be no more in reality than the mere resultant of the vibrations of the mind in the empty space of the soul, and as the motions and gestures of the fancied hobgoblins to the sight of children.

The error of the reality of the self and the perceptible world will vanish away as visions in adream; for who that knows the falsehood of dreams will fall into the error of taking them for true.

The ego and the non-ego, that is, the viewer and the viewed, are both but chimeras of the imagination and it is their annihilation alone which leads insensibly to the vision of the soul.

As our knowledge of a painted serpent (in a picture) removes our fear of it as a serpent, so our conviction of the unreality of the world must disperse our mistake of its existence.

As an imaginary palace gives no joy or grief to anybody, so it is in the case of the erroneous conception of the world.

Nothing is needed more than the culture of Brahmavidya, and thereby the truth being known, one views the errors of the world as a satiated traveller looks at a mirage in a clear light.

All the existing scenes of the world will vanish away upon their mature consideration, as the thoughts occurring in a dream are dispersed upon the knowledge of the dreaming state after waking.

The perfected understanding finds the errors to which it is exposed by its sensation of the sensible and comes to know that birth and life and all the acts and sights of the living state are false as dreams.

It is the weak intellect that thinks of the thinkable, but the sound understanding ceases from all thoughts.

Efface from the mind and memory all that has been felt and fancied (Vasanas and Sankalpas) and remain silent and secluded after thy forgetfulness of all things whatsoever. Know the remembrance of anything to be but the imagination of it, and its forgetfulness alone is good : therefore blot out all former impressions from the mind as if they were never impressed on it.

Part II. The Nature of the Soul.

The intellect being abstracted from all its objects presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.

When the sound and consummate understanding runs in one course towards the main reservoir of the Supreme, it becomes divested of its knowledge of the knowable, and of its self-consciousness also in the presence of the "One and no other."

The Soul that takes no notice of the cause, of the effect, or the doing of an action, as also what is to be avoided or accepted is said to be disembodied though encumbered with a body.

That one is alone existent which has (as it were) no sensation, and is no other than as of the form of an endless vacuum : it is that unintelligible vacuous form and pure intelligence itself which is the pith and substance of all existence.

Our knowledge of the supreme spirit is lost in the depth of our minds in the same way as the existence of the outer world becomes extinct in our consciousness in meditation.

The notions of myself, thyself and the objective world are but effusions of our perverted understandings and it is ignorance only that shows the One as many within the sheath of the mind according as it imagines it to be.

For the triple vacuity composed of the three air-like substances, the spirit, mind, and space, are as one and the same thing (all the three being equally all-pervasive); but not so their receptacle (the body), which has no pervasion.

Know this intellectual body of beings to be like air, present

with everything, and everywhere, just as a desire of knowing extends over all things in all places and presents them to our knowledge.

For it is verily the state of one's mind that leads his internal soul to that state which it thinks upon, and to that which it attempts to obtain.

Men that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence are absorbed in infinity.

The knowledge of individualities is mere fancy, when everything is united in that sole unity.

As there is no change or division of soul, so there is no partition or variation of the supreme Spirit. It is according to the ideas in our mind that we view things in their different aspects before us.

As the spirit of Brahman is all pervasive, and manifests itself in various ways in all places, so both of you, though possessed of the same unvaried soul which pervades all space, are made to behold one another (as separate and objective).

It is the knowledge of Brahman alone which constitutes his form, as there is no act or thought of him by which he may become known to us: he is entirely devoid of any visible form, and so the best course for anyone is to know him as Truth.

For the spirit of Brahman views the whole world in itself, as one thinking on the heat and cold of fire and frost has the same sensation within himself at that minute. After an absolute negation of the visible comes to be known, there remains a pre-eminent object of conception which is inborn and manifest of itself.

Until you are trained in the practice of Yoga to rely in the one unity by discarding all duality and variety in your mind, so long are you debarred from viewing Brahman in His true light.

Being settled in this belief of unity we find ourselves by our constant practice of Yoga to rest in the One Spirit.

M. A. C. THIRLWALL.

*IDEALS.**

FEW words are needed to impress upon the reader the importance of this subject. You are all aware what an amount of thought is bestowed by us on the choice of a profession. To be successful in life we have to gauge our own capabilities and inclinations and then select a profession that will satisfy our aspirations as far as possible. That man is a failure in life who takes to a profession the duties of which he is unable to fulfil, or the spirit of which he is unable to sympathise with. Then again, in the choice of a wife, it is only too well known that the utmost care is used to select one who will be a fitting partner during one's life. The married life of

* Read before the Adyar Lodge, T. S., April 28th, 1901.

one who is checkmated with an undesirable wife is simply miserable. So also, in the choice of servants, friends, co-workers and so on, we do not act in a hap-hazard way, but use due care and attention.

The affairs above alluded to are the *details* of our ordinary life, but in dealing with life itself *as a whole*, few people display that deliberate aim and purpose which they bring to bear on the details. It is difficult to understand why it should be so, but to fix the aim of our life before we enter the stream thereof, implies a power to search and analyse ourselves, which is in a measure, more or less, granted to us all by the time the period of manhood supervenes. As stated above, momentous questions such as the choice of a profession, come up for solution and are solved by us at this period. The faculty of discretion is, therefore, present in the ordinary person even, but he will not exercise it with respect to the more momentous questions of life. There are persons here and there who, from the period of infancy, direct their endeavours to the fulfilment of a strongly and devoutly cherished ideal, the dream of their lives. Such men force circumstances to give way to their all-absorbing passion. But the majority of us are overmastered by circumstances and hurried through life by continually changing events which come and go of their own accord and not in fulfilment of a definite purpose cherished by us. It is saddening to see men by thousands drifting aimlessly through life, participating in its commonplace joys and sorrows, succumbing to its temptations and laying themselves down to die as if it were all a matter of course, having made no advance during the period of activity just brought to a close. To make a searching analysis of ourselves in order to be able to set up a suitable ideal for our guidance becomes then the condition of gradually progressive lives and therefore the foremost of our duties.

Ideals are various. According to my view of the question, every child that is born has a long history behind it and is born with innate propensities which are its acquisitions in past lives. As the experience gained by no two individuals is uniform, men are born with diverse tendencies and have diverse aims and ways. Some have the ardent desire to win political fame by serving their own country; and some, to relieve pain and suffering, whether in the land of their birth or outside it. To some the *summum bonum* of life is only a healthy digestion, while to others it is to promote the greatest happiness of the greatest number. Now, despite these various standpoints, it is, I think, quite possible to enunciate a rule applicable to any given case.

A uniform rule suggested. Let any person examine his thoughts. He will notice that he has certain likes and dislikes which are either approved or disapproved by the moral sense. That is to say, he might like certain things that his conscience either sanctions or condemns, or dislike certain things agreeable to the promptings of the

inner man, or in opposition to his dictates. At the present stage of human evolution, the voice of conscience is pretty clearly discernible even in the most backward species. Now, of these likes and dislikes that go to make up our being, there are, as I said above, some that have to be eschewed, and some that have to be fostered, according to the view taken of them by conscience, which is the very core of our nature. The ideal is indeed within us. It is endeavouring to find expression. So then, if each one of us could keep pace with himself, if we only endeavour in each instance to act conformably to our inmost nature, following those inclinations that are carried, *nem con*, in the form of conscience and eschewing those condemned therein, whatever practical inconvenience may result to us therefrom, we could help the complete realisation of the ideal in each individual case. To put my view more concretely, the ideal, the model of perfection, according to the views of A., is to keep a sound body of pure and regular habits, to keep a mind well disciplined and open to all noble impulses, to live up to the moral standards already formed in his mind, such as honesty, veracity, chastity, patience, and so forth. From the ideal above depicted, A. seems a very civilised person. Let us take the case of B., a comparatively inferior person, from an undeveloped race. He does not know that it is wrong to mortgage his wife or to take in mortgage the wife of another for rearing children. But he does feel that to lie or steal is looked upon as wrong and should be avoided by him if he were to lead a fearless life. Of both of these (A. and B.) we know what they would fain be. They each then have an ideal. We can observe that when any act is done by them in violation of the principles ingrained in them, however much a temporary elation of feeling might ensue at the thought of the pleasure that prompted the breach, it is but a feeling at the periphery of the man, but in his centre there will be a pain, dull or acute as the case may be. It is pain that the ideal was not reached, that the actual fell below the ideal. Whether in the field of politics, religion or morality, whether in the ordinary affairs of life or in extraordinary ones, do what you consider proper, to the best of your knowledge; do what you sincerely believe to be your sacred duty. This is the general rule I would enunciate. It leaves to each man the task of self examination and imposes upon him the obligation to live in accordance with what to him seems right.

The ideal will shift for the same individual at different times. I said above that the ideal must be as various as the individuals themselves. I will now go a step further and say that it may not be the same for the same individual at the different stages of his life. The ideal and the actual are antithetical expressions. When the ideal is realised, it no longer remains the ideal, but becomes the actual. But as one ideal is realised, a higher ideal will readily present itself to the man who has had perseverance enough to reach the first. The

horizon shifts and a larger expanse meets his vision. A knowledge of the yet higher possibilities will be unfolded to him and he will naturally seek for their accomplishment with redoubled energy. It will be a shifting of scene after scene, after the characters have played out; and the expansion and further expansion of the ideal will go on until that state is reached after attaining to which there is nothing further to be desired. So many sided is man that his perfection cannot but be gradual and the ideals of persons will have to be shifted often in adjustment to the inner growth.

Moksha, the Hindu ideal. In this country, the ideals have been classified as Dharma, Artha, Kama and Moksha, the one last placed being also the highest and the goal which all should reach. What is conveyed by the term Moksha, is a question which will be answered variously according as one school of thought or another is kept in view. I may safely state, however, that by Moksha is meant a state of freedom from the bonds of Prakriti or Mâyâ and of realisation of unity with Paramâtman. The political, military, social, religious and educational institutions of ancient India were based on this ideal and led up to it gradually. The four Varnams (castes) and the four Ashramams (orders) most strongly indicate the ancient trend of thought. The Brahmin caste and the ascetic order respectively were placed at the culminating point. To know Brahman and to lead the life that will enable us to do so are the ideas that they prominently suggest. Rhetoric and grammar, logic and philosophy, medicine and music, were all directed to this end. The six Shastras were regarded as Vedangas or auxiliary to the study of the Vedas. It may appear strange that they should have been so regarded. It may be said that one ought to know grammar before one can understand not only the Vedas but almost any other book, and it is also an equally self evident fact that to know the rules of language will help the correct comprehension not only of Vedic conceptions but of any conception whatsoever. But the fact remains that people here were strongly imbued with the notion that the several departments of learning should be cultivated chiefly because they were essential to the right interpretation of the Vedas. They were not an end in themselves, but the student was warned at the threshold of his career, that he was entering upon a study preparatory to that of the Vedas. Medicine and Yoga were and still are regarded in this country as kindred sciences, the object of Yoga being to merge the Jivâtman in the Paramâtman and the object of medicine being to maintain the body in a condition fit for the practice of Yoga. Ancient medicine thus differs from the modern. It did not content itself with curing diseases but often connected them with the past Karma of which they were the visible effects, and prescribed the rules for neutralising that Karma. Music was also practised as a divine art to transport the soul beyond the sordid cravings of the flesh and to compose in piety the ever quivering mind.

The reason why religion, art, philosophy and science converged to a common point in this country is not far to seek. We have only to enquire who their authors and founders were. The Great Yogî, Patanjali, wrote on grammar and Yoga. Great Agastya, Thirûmoolar and Bogar and a host of others wrote on medicine and the kindred science of alchemy which gave a physical or spiritual sense according to the key that was employed. Kapila, Vyâsa, etc., wrote on philosophy—towering intelligences beyond all compare with mortals that have since lived in any part of the world. Tumburu and Narada and a host of Bhaktas have given us the raptures of melody and harmony. Is it any wonder then that in whatever direction we turn we meet with the presentation of the one ideal. What is the common characteristic of those whose names I have cited above? They are great masters of wisdom; they are *tatwadarsees*, pioneer souls that have gone in advance of us and out of abundant kindness for their younger brethren, they had each tried to exhaust a department of learning at the end of which they placed the realisation of Brahman. The great Adept of comparatively recent times known to the world as Tirûvalluvar, places “the greatness of ascetics” among the introductory chapters of his great work “Thirukkural,” because, says the commentator, it is they that are fit to write Sastras for our guidance, having no worldly attachments to warp their judgment, and being possessed moreover of the clearest intuition to understand things in their true colour. Let me conclude this brief essay with the remark that so lofty an ideal as Moksha cannot be held up for all, however legitimate it may be. It is true that he who aims at the sky, shoots higher than he who aims at the tree. But the very magnitude of the undertaking might prohibit several from taking the initiative in the right direction. In the case of some who dare attempt but fail, the defeat leads to a relapse and they swing to the opposite extreme. It is often said, and it is theoretically quite correct to say so, that what is possible for one man is equally possible for another. There is infinite promise and potency in our A'tman and it will one day be the common heritage of all to possess vehicles through which the A'tman can manifest in all His splendour. But that is a long way off and disparity will continue to exist between man and man according to the different stages of development reached by each. It is for each one of us to choose the place he ought to occupy, and fall naturally into that position. One half the disappointments and failures we meet with would be avoided if each of us could take a proper gauge of himself and not arrogate to himself the duties of another which he is really unable to discharge. *Do what you long for in your inmost nature; avoid what would create a war in your inmost being; preserve peace within yourself. Then, even though your actions be wrong, according to the standard of other men, you are on the right track, beyond all question. You have learnt the hardest of*

lessons, *viz.*, the attuning of your lower mind to the higher, and those who have the oversight of this growing humanity will help and teach you higher lessons than those you have learnt and lived. Strive always to *live* your ideal.

W. A. KRISHNAMACHARI.

JNYA'NA YOGA.

JNYA'NA YOGA may be defined as union with the Supreme by means of wisdom. The two great departments of human activity are action and thought and man may attain union with God by either. In fact the two are inseparable and no man can work his way unto the Supreme without combining both. In view of this fact Lord Sri Krishna said in the fifth chapter of the Gîtâ that he who looks upon Sânkhya and Yoga as one is the real seer. Action and thought are inseparable and they are the two aspects of the One Life in its work. No man can act alone without thought, neither can any think alone without act. He has to both think and act. The energies of Nature flow through him in both directions and since man is a centre of self-conscious life he has to so modify those two energies as that they may conduce towards the great purpose of life-evolution in Nature. It is from the Deity that all life has come and it is to go back unto Him that all life revolves in the several orbits of evolution that we observe around us. He who aids evolution is doing the work of God, and if to this service he adds Bhakti or devotion, he must in time be united with the object of his devotion.

Yoga is therefore essentially one, and it becomes two-fold only because man has two aspects of life, the subjective and the objective. Yoga in its bearing on the subjective life is called Jnyâna yoga, and the same in its bearing on the objective life is called Karma yoga. A man who is attracted by the subjective side of life and loves to live in the plane of thought, is essentially a Jnyâna yogî but he must practice Karma yoga, for the flow of Jnyâna is in act and there can be no growth without flow. Likewise a Karma yogî must add Jnyâna yoga to his practice, for without this, Karma yoga will remain a shell without the soul. Now the object of this paper is to explain Jnyâna yoga as it is laid down in the concluding slokas of chapter IV. of the Gîtâ.

As it is now universally acknowledged, the Gîtâ is the embodiment of the divinest wisdom ever proffered as yet by God to man. It is the cup of elixir brought down by the great spiritual Dhanvantari as He emerged from the spatial depths for the healing of the sick man. But yet the Great Doctor in offering that elixir to man says that man must learn wisdom by going to the Wise, by prostration before them, by inquiry and service. This statement contained

in a body of teachings which we look upon as the essence of all wisdom is remarkable. It shows that there are things which could not be revealed to the masses and that a man who wants wisdom must go to those who are in possession of that unrevealed wisdom, Those we in the Theosophical Society call the Masters. People who admire Theosophy but yet are apt to grow suspicious when men and women in the advanced ranks of the practitioners of Theosophy talk of the Masters of wisdom, must know that Masters of wisdom have been Realities since the days in the far past, when man emerging from his Dhyâni home, stepped on the arena of self-consciousness.

As said above, the Great Lord of Truth names three things which are essential to one who wants to learn the Science of Divine Wisdom. They are, prostration, inquiry and service. These may otherwise be named Devotion, Meditative study and co-operation with the great work that is being done by the Teachers—the Masters of Wisdom. Before we examine these essentials let us impress on our minds the fact that the vast majority of us are yet spiritually in our swaddling clothes. We may be anything intellectually but that may not mean much spiritually. The beings lower than ourselves in the scale of life—the animals—are many of them very near us emotionally but yet we see a deep gulf separating them from man intellectually. Likewise men may be intellectual giants but yet very poor spiritually. We are very proud of our intellectual faculties (naturally enough because intellect is the generator of pride) and will not admit that we are wanting in any of the accomplishments in any department of evolution. In spite of all this pride there is a gulf between the intellect and the spirit. We who are living in the land of the phenomenal shadows have to guess at truth by observing these shadows, their relations and correlations, and the faculty of spiritual sight; while those living in the land of spiritual essence are able to see things as they are, behind the shadows of themselves projected on the screen of matter—the phenomenal world.

Once we realize the insufficiency of intellect, our pride will vanish. When pride vanishes, we shall realize our smallness, spiritually; we shall understand that we are spiritual infants, many of us babies with our eyes completely closed. How then can we grow and develop into spiritual adults? It is this question which the mighty Lord has succinctly answered in the sloka in which he gives the three requisites of spiritual growth. The first is prostration, which is the physical counterpart of humility and devotion. These are the two aspects of the one thing which we can call devotion for the present. Devotion is the electric constructive life of the spiritual soul. By devotion the soul grows. The devotee has one object that he loves and that is the Spiritual Being he wants to approach. All things in the eyes of the devotee are useful only in proportion as they con-

tribute towards the realization of the spiritual ideal. He therefore cares not for the things which come in his way. He is willing to lose them that he may gain. This supreme love going out from the heart of the devotee towards the Spiritual Being he wants to reach and serve, purifies his heart and makes it receptive of the response which it evokes or the gracious influence poured forth by the Master. Devotion brings into existence the ducts by means of which the soul may assimilate and grow strong. If Devotion be wanting, the soul must starve in the midst of plenty, for want of proper organs of assimilation.

The next requisite for Jnyâna yoga is inquiry. It is the student who must inquire, search and find. The credit of the progress must be the credit of the student or else the progress cannot be real progress, just as it will be wrong to say that a man has walked a mile where he has travelled on another's shoulders. The progress must be the outcome of effort or else it is a thing of appearance, not a reality. In the great progress of evolution that we see going on before our eyes, man occupies a unique position. He is a centre of self-conscious life. His further progress is to be the outcome of efforts initiated from within. Man cannot say to himself, "As the log of wood floating in the stream goes to the sea, likewise I can reach my goal carried on the crests of the evolutionary tide." No doubt there is an evolutionary tide for man but the source of motion for this tide is from Is'vara in His capacity of Kshetrajnya or in other words, is from Is'vara through the pass of human self-conscious volition. Hence the Lord says in Chap. VI., of the Gîtâ, that man alone is man's friend and that man alone is man's enemy. So then a student of Jnyâna yoga must progress by his own efforts. The adept becomes ; he is not made. The student must hence put forth his efforts to inquire, to learn, to think and to discriminate.

The third requisite for the student of Jnyâna yoga is service. In Southern India the ideas of service are derived from the rules laid down for the young celibate who learns the Vedic recitation from a teacher. Attention to the personal wants of the teacher, such as washing his cloth, bringing dried twigs for the fire, bringing kusa grass, etc., is the service good enough for the young Brahmachari learning verbal recitation of the Veda in primitive days. Such is not mostly the service expected from the students of Jnyâna yoga. The wants of these teachers are few and what they want is the spiritual growth of mankind. They are the elders who love the young ones they have outgrown. They want to help and a servant of theirs is one who helps in this work. There is one consideration in the question of service which requires to be pondered over. Many people to whom the question of service is first broached get the idea that service is far above their reach. They say that they are not well versed in the metaphysics of Theosophy, that they are not able to write articles for the pages of *The Theosophist*, *The Theosophical*

Review, etc., and that they are not good speakers possessed of the ability to address audiences and place theosophical ideas before them. To such it may be said that service is not necessarily in terms of learned disquisitions alone. It may be in terms of the acts of practical life. The Divine Teacher has said that a leaf, a flower, a fruit or a cup of water offered to Him with devotion is welcome to Him. From this it is plain that life energies may be worked out as a servant does the duties of his master. Life may be lived out to exemplify the theosophical truths and to serve the Master who has taught those truths to mankind. A man who thus lives in humility and devotion will feel a higher influence asserting itself in him. As this higher influence strengthens, it finds enlarged ways of flowing out, *i.e.*, the servant finds new opportunities of work.

It will naturally be asked, "Why this service; if any set of rules calculated to strengthen the spiritual element in my being be given to me, I shall faithfully follow the rules; why this bother with people who have no eyes to see and ears to hear." To this the reply may be given that to work for others is the first and fundamental requirement of the rules that can be framed for the student of Jnyâna yoga. The entire Nature on this side of the Absolute is a circulatory system. Where progress has to be achieved along the lines of this system, the first rule must be to pass on in order that more may come. Where there is no passing on, the flowing life comes to a state of stagnation, decay and death. Where however a student makes himself a passage for spiritual life as it flows on to our earth from higher sources, the passage becomes larger and larger; in time—or in other worlds—the student finds the scope of his work and usefulness increasing. The condition of service is not an arbitrary one placed on the student by the Master, but it is a necessary act if the soul will take a spiritual breath. None can be taking in continuously. So if one will imbibe wisdom and will not work it out he becomes at one stage unable to assimilate it further; nay, what has been imbibed already imparts not its vital life to the lethargic system. In addition to all these considerations, there is the one relating to the nature of the goal to be attained by Jnyâna yoga. That the goal is one of active life is indicated by the Divine Being who said: "O Partha, to me there is nothing unaccomplished in the three lokas; nothing to be attained; yet I remain in Karma." If such be the goal, it is not fit that the student should seek to "dam the waters of Sumeru."

We may now consider the difficulty of work in a place where there are no eyes to see and no ears to hear. No effort is required where the eye sees and the ear hears. Where these are imperfectly done and we can do something to aid, we will be doing much good by such aid. Where there are no eyes and ears, we can do something to develop them. The whole universe is supported by the

spiritual breath of the Lord of life, and where there is functioning life, there is also a possibility of doing the Lord's work.

The great object of Jnyâna yoga may now be considered. It is Moksham or liberation from the bonds of Mâyâ or separated existence. The word Mâyâ is said by the Vedântic scholars of India to be a compound of Mâ and Yâ, meaning *no that*, and indicates an illusory appearance as contrasted with the reality. *Not that* is the appearance, and *that* is the reality. The reality is the Absolute, That which is Sat, or the Absolute basis of all existences, and the unreality or Mâyâ is the entire group of manifested lives having their existence in and deriving their life from the Sat or the One Life. This kind of explanation will fail to produce any effect, since an unknown quantity is expanded in unknown terms and so I shall give a concrete example which will enable us to picture the ideas. The first thing which must be thoroughly impressed on the mind is the fact of the oneness, the solidarity of manifested Nature. Without this basic idea, all other ideas relating to the growth, preservation and destruction of the universe cannot be grasped. The entire universe is one vast organism, as truly as a tree is one body. The various kingdoms of life that we see around us are not separated compartments of life, neither are they made up of separated individuals. True, we see a vast number of living things each separate from the others, but the ancient Seers teach that there is a sea of life—a sea that connects all things—a sea that shows the concretions of itself in itself as the objects of our vision. It is, as it were, like our seeing all the animals of the ocean and failing to see the water. He who sees the water and the animals will understand that the latter are transient bubbles in the former, but he who sees not the water will see numberless animals each having a separated life.

The ocean of life referred to above works in seven upâdhis or seven layers of matter which is itself only a manifested aspect of an eternal substance—Mulaprakriti—one with the supreme Brahman. These are the seven oceans of life, the seven principles of the Cosmos. We are not able at the present stage of our knowledge to understand these oceans of life in relation to the entities who function in them, each ocean having its own laws of time and space. The lowest ocean of life in which the physical universe is immersed is that of which we have experience, and even this is far from being fully understood. The one ocean of life of which these seven are aspects is a unit. It is not an ocean occupying a vast space, each point being conceivable as separate from other points, but the ocean itself is only a point—the self—but a point which is an ocean of potency to our conceptions, just as a banyan seed is a point of spiritual life capable of working out a mighty tree when made to operate on a matrix of matter. The Point is the Logos, and the outflow of His love, which is life in the expanse of Mulaprakriti, is the ocean—one

with the source from which it emanates. It is the love which is unthinkable, from the source of Love. The Self is everywhere in His love, and hence it is that the Logos is the only Self in His cosmos. All other selves are but reflections of the one Self in the upâdhis of matter. So long as the upâdhis continue, there can be separation in one or other of the seven stages of separation, but when the stages are passed through there can be only union with the Logos, the source of love, and union with all the objects embraced by that love. This explanation is only an attempt to understand, and I hope I may be excused if it is not satisfactory. Love and Life are one above the planes of separation.

An entity who is able to go beyond the planes of Mâyâ or the planes of separation, and is able to establish his individuality on the plane of the one life, the love of the Logos, has reached the goal of evolution. He is one with all. All is of Him and in Him. He has become a part of the very germ of all manifested existence. From there he can send rays of life in his love to all the beings below him along any of the lines of evolution. He has become one with Brahman. He has become a cell in the spiritual sensorium of Nature, a cell full of wisdom and power, full of beneficence and love, all working along the lines of self-consciousness.

Having pointed out the goal of Jnyâna yoga, the Mighty Lord points out how the karmic ropes by which the Yogî is tied down to the world of illusion can be cut asunder. He says Jnyâna or wisdom is a fire which will destroy all the sins of the long past. The Yogî may have been the worst of sinners in numberless lives past, but yet the effects of that mighty heap of sin may be destroyed by wisdom. The reason is plain. Wisdom develops spiritual vision which enables the Yogî to see along the corridors of the past. He is able to see the vibrations set on foot by him in the past, which acting on the sea of life, has evoked responses, the karmic germs which wait for fruition on the manifested planes, ever pointing to the author of their being. The wise Yogî, well versed in the laws of life, the correlations of causes and effects in the sea of cosmic life, can generate action to counteract the causes generated. The disturbed harmonies are made to gain their equilibrium. The karmic germs are thus burnt to ashes. Verily is knowledge power.

Why then do not men acquire wisdom on a large scale and acquire power and thus work their way to the goal. The reason is that earnestness is wanting. The large part of the apparent earnestness of people to acquire wisdom is only an appearance. It is not real earnestness. It is not from the depths of being. It is a scum formed on the surface of evolving life. Why? Because if there be real earnestness it will result in the acquisition of wisdom. It will enable a man to control the allurements of the senses, which till now kept the aspirant turning on the wheels of illusion, and which now have become tests of the real earnestness of the strug-

gler. Hence the Lord says that wisdom is acquired by the soul possessed of earnestness and control of the senses. If there be these two requisites, the Yogî will work his way to the abode of peace. Without these two requisites, the aspirant will fall lifeless at the first chill blast of doubt. Doubt is the great enemy that will test him in his path. Doubt has its abode in the dark side of the spirals of progress through which the Yogî will have to carry his individuality before he reaches the realm of eternal light and life. Doubt is born of avidya and is wrought into the texture of the heart. The Mighty Lord says : "O, Arjuna, cut to pieces this demon of doubt with the sword of wisdom, and work on."

A. NILAKANTA SASTRI.

*THE NATURE OF GRAVITATION CONSIDERED AS A FORM OF
ENERGY AND ITS EFFECTS.*

I.—INTRODUCTORY REMARKS.

IT has been said (by H. P. B., if I remember rightly) that any one who enters the portals of Theosophy, becomes a subject of continual tests, which will unfailingly reveal anything and everything in him of the nature of latent potentiality which he may possess, whether good, bad or indifferent. It seems to have had that effect upon the writer and his ideas evolving from his study of nature from this standpoint. Trains of thought have opened out for him, undreamed of before, which present themselves in such systematic clearness as to be often most surprising to himself.

Such an instance is the subject of this paper, the working out of which was suggested by the discussion of the revolution and rotation of planets on the basis of some new apparatus and experiments in the astronomical society, of which the writer has the honour of being a member. This paper fits in with several others, on light, heat, atomic motion, etc., which appeared in the *Theosophical Review*, *The Theosophist*, etc., respectively.

The speculative and tentative meditations proceed on the fundamental laws of nature and logic as known and accepted alike by Theosophy and Science, and coupled with the occult rule, "As above, so below (and *vice versa*)."

The trains of (independent) thought have been linked into as consecutive a chain as space, and skill of the writer, permitted, and appear to him to explain the observed phenomena under review rationally and systematically, although somewhat differently than in the usual text books.

As is well known, gravity means the tendency of all matter—whether "light" as hydrogen, or "heavy" like gold—to fall *downward*,* that is, in the direction of the centre of a mass like our

* That is, in vacuum, air less, ethereal space.

Earth, when free to do so. These cosmic masses being globular, or round, the directions of this motion, as well as that of the positions of men, trees, towers, etc., are evidently convergent and opposite on opposite sides, and would show thus, if they could be viewed from a sufficient distance. For them the ground, the surface of their globe, is below them, space or "sky" above, wherever they may be located.

This same tendency, cosmically, under the name of gravitation, is, however, now universally accepted as being the cause of the revolving or circling of the moons around their planets; that of the planets around their suns, etc., moving in fixed paths, called orbits. Although these vary within certain limits of distance and speed (velocity), yet the length of path and the time of passing over it (period of revolution) remain practically and for each the same forever.

In the following paper the approximate causes and effects of the various phenomena coming under the operation of gravity and gravitation are pointed out under somewhat different methods from those in ordinary text-books, and without exclusive adherence to "authority."

The way or manner in which this force of gravitational attraction is communicated from one body to another through ethereal space is not discussed here. Probably it is also some form of vibratory motion as explained in a late paper of mine, and is, perhaps, more closely related to electro-magnetism than to any other, but it may well be that gravitation represents the *return* energy—and proportionate to it—of all the out-going forms of such from the respective bodies and globe-masses.

II.—GRAVITATION, GRAVITY, WEIGHT.

Gravitation and gravity denote the same form of force or energy under different aspects, and weight is no more than their action upon any given piece or particle of any given mass. This force is apparently wholly directive and not itself vibratory, although capable of inducing all, or most of the other forms of energy. Conversely these cannot induce or modify gravity. It resides in, and is a quality or property of material mass, but is non-existent without such, *i.e.*, apparently a mere abstraction.

At contact of matter it manifests itself as weight, pressure, gravity; at a distance as attraction—directly as the masses, *i.e.*, the larger the one, the greater the other—and inversely as the square of the distances, *i.e.*, the farther apart, so much the less. Given the attraction of a larger upon a smaller mass, that attraction is four times less at double, nine times less at treble, sixteen times less at four times the first distance, and so on. One Zero point, that is, a region where no attraction exists, is at the centre of cosmic masses like the Earth, that is to say for each such mass, and the

other Zero point theoretically at infinity. The maximum of attraction, *i.e.*, gravity, for each mass is on or near the solid surface, if the sphere or globe be homogeneous, for in this position, the particle is acted on by the whole thickness of the mass from side to side. If the globular mass be heterogeneous, *i.e.*, in layers which increase in density from the surface more or less regularly towards the centre, then the maximum attraction will be at some depth below the surface, and this in proportion to the rate of graduated density.

If only a single globe mass existed in boundless space, or at infinite distance from any other masses, or matter equally distributed all around, then no spontaneous motion could be generated or exist, for all cosmic motion depends either on being imparted on smaller masses through attraction by the larger and *vice versa*, or by some extraneous force. Such mass or masses would then remain for ever suspended immovably in ethereal space.

The *weight* of any substance—a lump of metal, a human body, a mountain, or a bag of gas—denotes the potentiality or latent gravitational energy imparted to it by the whole mass of which it is a part, and is different according to its position either between surface and centre (or surface and infinity, when far away). Therefore the same substances weigh a great deal more on large planets or suns, than on small ones, but also much less the nearer the centre than on or near the surface, or when far away outwardly, and this in exact proportion to size and distance as indicated above.

The kinetic energy or living force such a small part of a mass is capable of developing by motion. (*i.e.*, falling), and due to gravity, is expressed by its rate of freely falling from the surface towards the centre of its globe-mass. On the surface of the Earth, according to Proctor, it is 160 feet in the first second of time, which increases (is accelerated) from second to second in the ratio of 1-3-5-7-9, etc., until the possible maximum for each mass is attained. For the Moon the initial rate of the first second of fall is not much more than one-fourth the above; for the asteroid planets it would be still much less, but for the large planets and the Sun it would be very much greater.

This rule of the ratios of “accelerated” falling motion, however, only holds good within certain mathematically determinable limits—so far as the Earth is concerned at least—and in both directions, *viz.*, centrifugally or outwardly, as a retarding force, and centripetally or inwardly as an accelerating tendency. The former, although theoretically of infinite extension, is practically limited for equal masses by their gravitative forces neutralizing each other, while for unequal ones the direct motion of the smaller is converted into a revolving one at and beyond that distance where gravitation upon the surface of the smaller towards its centre is equal to, or greater than the attraction of the larger mass. The centripetal limit or

Zero point is necessarily at the centre of any cosmic mass like the Earth, Moon, etc., beyond which no body can *fall*—at least so far as I can see—because gravity being the sum total of the forces of the mass (conceived as arranged in concentric layers of similar density) and in *one* direction, from side to side, while any body *at* the centre is acted on equally from opposite directions (*from* the centre there can be no *fall* in any direction, only ascent), and therefore cannot have any tendency to gravitate anywhere. Without gravity, however, it cannot have any weight, and without weight it cannot fall or move, the falling energy or rate of motion being the product of weight and motion combined. Consequently if any one of these factors fails, the other vanishes likewise, and “nothing” cannot produce *something*.

To illustrate the conclusions arrived at, let us assume for convenience sake that the Earth-globe was formed of 4,000 concentric layers called “miles,” around the centre, and therefore 8,000 in diameter ; also that each one—excepting that forming the surface—was of equal density throughout. Then imagine a shaft sunk to the centre and continued to the other side, also the air absent. A ball of lead or other substance placed at the edge of this shaft would be attracted by 8,000 miles of matter, and this attraction would be measured by its weight, at that position, say 16 ounces. When allowed to drop from the rest, it would of course descend with the accelerated speed at the rate of 1-3-5-7, etc.

After falling a mile thus, it would not only be attracted by one mile of matter less, but the mile-layer passed through would attract it in the opposite direction of the fall, that is tend to retard or check its rate of falling by so much gravitational force as belonged to it, and thus to decrease it by $\frac{1}{4000}$ th of the total energy acting at the start, while its weight in the meantime would be proportionally diminished. And so on for every layer or mile the ball passed it would become lighter and its rate of fall decrease.

As by far the greater amount of mass would be normally contained in the first half of the radius or semi-diameter—the first 2,000 miles of descent—it follows that in passing this distance the *momentum* (weight \times motion) of our hypothetical ball decreases proportionally in every stage in succession, and that by the time it arrives within two seconds of time from the centre it will only move at the retarded rate of 3×16 feet in the penultimate, and of 16 ft. in the last second, coming to a standstill at the centre. It would do this even if the centre were in an airless hollow and without any resistance by friction, etc., it might have met on its way.

By the above train of reasoning it will be seen that gravitation is wholly a pulling, attractive force ; that the motion generated by it has only an accelerating tendency up to a certain limit centripetally ; and that that is gradually changed into a retarding one,

motion ceasing on arrival at the centre, because opposing attractions from all directions having deprived it practically of all weight.

If under this aspect of our argument we were to compute the number of seconds required for the ball to arrive at the centre, and draw a circle for each in a diagram representing our globe, we might gain a fair idea of the operating forces by imagining a fully stretched elastic cord fixed to the ball and to the opposite surface of our globe, and pulling at an initial rate of 16 ft. per second and at the boundary of the second Zone two similarly acting cords (one on each side), hitched on to the ball, and so on for every succeeding Zone. The united pull of all the cords would then represent the accelerating (quickenings) action of gravitation. Then imagine similar, but *unstretched* cords fixed to the side and the boundaries of the Zones *from* which the ball starts, hitched on to it successively in the same way. They will represent the *retarding* forces coming gradually into play, and we may arrive at a fair idea how by counterbalancing each other they finally bring our ball to a standstill at the centre.

J. G. O. TEPPER.

[*To be concluded.*]

BROTHERHOOD.*

THERE is an Adept Brotherhood in the Himâlayas, called by various names—Mahatmas, Masters, Lords of Wisdom. It may be considered a great hierarchy of superior beings guiding the Spiritual Government of the world. These beings are the custodians of spiritual truths which are communicated to the world at large at certain epochs of time. It may be said that every great Saviour or religious founder that has appeared on the scene of this world is a messenger from this great lodge, sent to uplift and reform the particular race or tribe then in need of such a messenger. It is not within my province now to dwell upon the several messengers sent from time to time in aid of the evolution of the humanities that have played their part upon this earth, nor do I presume to give any account of the Holy Ones that form the throbbing heart of this great Theosophic Movement. My aim is a humbler one.

You are all aware of the three objects of the Theosophical Society; of these three “the first and the obligatory object is, to be the nucleus of a Universal Brotherhood, that is to say, in joining the Theosophical Society you refuse to make any distinction of rank, class, sex, nation or race.” This object every one of us, Theosophists, is bound to advance as far as practicable in this world.

* [Read on November 25th, 1900, at the Hall of Theosophy, Madura, by P. Narayana Aiyer.]

Brotherhood implies a fatherhood which is a symbol of unification of parts. In the phenomenal universe we see names and forms which divide and separate. There are no two forms or manifested lives which are "twins alike in all respects." Diversity is the law of nature. The catch-word, "Equality," of the political platform, is a myth, delusion and snare. Inequality is the rule. But we are taught, by all religions, love and brotherhood. "Love thy neighbour as thyself," says the Mosaic bible. Jesus the Christ went beyond this and said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

One of the disciples of Gautama the Buddha came to him and said, "Teach me, O Lord ! the meditations to which I must devote myself." The Buddha said, "There are five meditations :

(1) The first is the meditation of love in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies.

(2) The second is the meditation of pity, in which you think of all beings in distress—vividly representing in your imagination their sorrows and anxieties, so as to arouse a deep compassion for them in your soul.

(3) The third is the meditation of joy in which you think of the prosperity of others and rejoice with their rejoicings.

(4) The fourth is the meditation upon impurity, in which you consider the evil consequences of corruption, the effects of sin and disease. How trivial the pleasure of the moment, how fatal its consequences.

(5) The fifth is the meditation on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity. (Paul Carus, in the "Gospel of Buddha").

Bhagavân Srî Krishna, again and again, in the Gîtâ, speaks of the importance of love to all. "He who without hatred of any being, friendly, and showing mercy to all, without attachment and egoism, balanced in pleasure and pain, and enduring, content with all, ever harmonious, with the self-controlled, resolute, with Manas and Buddhi fixed in Me, My devotee, he is dear to me."

Similar quotations in the same key may be made from the sayings of other religious founders in other parts of the world—Zoroaster, Confucius, Mahomed, etc. On this subject I may refer you to Captain Furlong's "Studies in comparative Religions," where beautiful extracts from various religious scriptures are given.

This is a universal doctrine, "Love all ;" as St. Paul says, "God is love." The great Saiva Saint Tirumûlar, says :

"The ignorant will say that *love* and God are different. Few know that love and God are one. If all know that love and God

are one, they will melt with love and ever enjoy beatitude." This is the ideal of morality enunciated by every great religion for our guidance in this practical world.

Love thy neighbour as thyself. "But why should I do so, since by the order of nature, I feel pain and pleasure only in myself, not in my neighbour or others. The answer is not in the Bible but it is in the Veda, is in the great formula, *Tat tvam asi*, which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves, because you *are* your neighbour, and mere illusion makes you believe that your neighbour is something different from yourself; as the Gîtâ says, he who knows himself in everything, and everything in himself, will not injure himself. This is the sum and tenor of all morality. This is the standpoint of a man knowing himself as Brahman" (Deussen).

"There is but one ultimate, omnipresent, eternal reality; the beginning, substance and completion of all that exists; absolute, omniscient." Every one of us, everything in the universe is but a partial manifestation of this *one* substance. In the Taittiriyôpanishad it is said: "I'svara willed to become many and then entered into them." This is explained in an amplified form by Lord Sri Krishna where he says in the tenth Chapter of the Gîtâ: "The seven great Rishis, the four Ancients, the Manus, were born of my nature and mind; of them this race was generated. I am the generator of all; all evolves from Me," etc. In the eleventh Chapter, the Lord, by actual demonstration, shows to Arjuna his Visvarûpam, the vision of the universal form. All forms and manifestations of consciousness are from I'svara.

How shall we cultivate and develop this love and brotherly feeling towards all? Lord Buddha says: "The self (Ahankâra) is the fleeting error of *Samsâra*. It is individual separateness, egotism, which begets envy and hatred. Self is the yearning for pleasure and is the lust after vanity. The existence of self is an illusion and there is no wrong in this world, no vice, no sin, except what flows from the assertion of self."

In "Light on the Path" we read, "Kill out all sense of separateness." We see a beautiful flower, we love it, or admire it. For a moment there is the denial of the self. How happy is the idea. We are at one with I'svara. But it lasts only for a moment; the self obtrudes; desire arises; idea of property sets in; we want to pluck the flower from the plant. If obstruction there be, a train of vices and evils arise. Truly the Gîtâ says: "If man, musing upon the objects of sense, conceiveth an attachment to these, from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of Buddhi, and from destruction of Buddhi he perishes."

Do everything you do as a duty, without attachment to fruit—as service to the Lord. In this way we can, little by little, achieve true self-abnegation.

As brothers, we are to help each other, support each other, rejoice in others' rejoicings and sorrow in others' sorrows. Fully realise the idea of solidarity contained in the following :

“Nothing in the world is single.
All things by a law divine
In one another's being mingle.”

The great idea of co-operation and interdependence must be impressed upon our mind. Numerous illustrations may be taken from science.

On the ethics underlying crystals I cannot do better than extract a passage from Ruskin :

“The highest and first law of the universe, and the other name of life, is Help. The other name of death is ‘Separation.’ Government and co-operation are in all things, and are eternally the laws of Life. Anarchy and competition, eternally, and in all things, are the laws of death.

“Take merely an ounce or two of the blackest slime of a beaten footpath, on a rainy day, near a manufacturing town. That slime we shall find in most cases composed of clay (or brick-dust, which is burnt clay) mixed with soot, a little sand, and water. All these elements are at helpless war with each other, and destroy reciprocally each other's nature and power; competing and fighting for place at every tread of your foot; sand squeezing out clay, and clay squeezing out water, and soot meddling everywhere, and defiling the whole. Let us suppose that this ounce of mud is left in perfect rest, and that its elements gather together, like to like, so that their atoms may get into the closest relations possible.

“Let the clay begin. Ridding itself of all foreign substance, it gradually becomes a white earth, already very beautiful, and fit, with help of congealing fire, to be made into finest porcelain, and be painted on, and be kept in kings' palaces. But such artificial consistence is not its best. Leave it, still quiet, to follow its own instinct of unity, and it becomes not only white, but clear; not only clear, but hard; not only clear and hard, but so set that it can deal with light in a wonderful way and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire.

“Such being the consummation of the clay, we give similar permission of quiet to the sand. It also becomes, first, a white earth; then proceeds to grow clear and hard, and at last arranges itself in mysterious, infinitely fine parallel lines, which have the power of reflecting, not merely the blue rays, but the blue, green purple, and red rays, in the greatest beauty in which they can be

seen through any hard material whatsoever. We call it then an opal.

“ In next order the soot sets to work. It cannot make itself white at first ; but instead of being discouraged, tries harder and harder ; and comes out clear at last ; and the hardest thing in the world : and for the blackness that it had, obtains in exchange the power of reflecting all the rays of the sun at once, in the vividest blaze that any solid thing can shoot. We call it then a diamond.

“ Last of all, the water purifies or unites itself ; contented enough if it only reach the form of a dew-drop ; but, if we insist on its proceeding to a more perfect consistence, it crystallises into the shape of a star. And, for the ounce of slime which we had by political economy of competition, we have, by political economy of co-operation, a sapphire, an opal, and a diamond, set in the midst of a star of snow.”

Take a plant. The earth contributes food, water contributes food, air contributes food, in order that the plant may grow and maintain its life. When it begins to blossom and to seed, an important function has to be performed, *i.e.*, the maintenance of the species or race has to be provided for by the future seeds. Here the admirable functions of cross-fertilisation performed through the medium of insects and birds, cannot but make you pause and think over the intelligence displayed in the mutual inter-dependence of plants and insects and birds upon each other. The latter go to the flowers for honey. The flowers, in these visits of insects and birds, take from their proboscis and beaks and legs the pollen grains of flowers which they have already visited for the self-same honey. Take a bee hive ; study its commonwealth. There is the drone, the male, there is the queen bee, there are the workers, the neutrals, the eunuchs. The life-sustaining functions are performed by the workers, the racial function is performed by the drone and the queen.

Now as you rise from the mineral to the vegetable and from the vegetable to the animal, and from the animal to man, you will appreciate the idea of this interdependence running through all and growing and expanding more and more. The idea of sacrifice, which is in the most incipient stage in the mineral (for a crystal form is a restraint, or limitation upon a molecule capable of vibration in all directions), is developed in the plant (for seeding is sacrifice and we find, in most plants, ends in sacrifice of the parent itself), and is still more developed in animals (as shown in their maternal instincts). At first unconscious, this idea of sacrifice becomes in a way conscious in animals and blooms into self-consciousness in man and at last attains the height of its glory in Buddhas, Christs, Ramânujas and Damiens.

We can realise this object of interdependence and co-operation

from the great Purusha Sûkta hymns, where all the manifested universe is symbolised as the body of the great Purusha—I'svara.

Try to find similarities in the midst of differences—a common ground of agreement. Try to appreciate the good and beautiful in everything you see. You have heard the familiar story of how Dharmaputra when asked to find out a bad man in the world, went out on a long journey and returned with the experience that there was no bad man at all; and of how Duryôdhana, when asked, to find out a good man in the world went out on a long journey and returned and said that there was no good man at all in the world. Try to follow the example of the great Pândava king, Dharmaputra.

Read and realise the glory of the three personages that did great service to humanity in the past, Lord Bhîshma the A'chârya, Gautama the Buddha, Jesus the Christ, from the words of wisdom which each uttered. The first, about 5,000 years ago, on his death bed of arrows, preached to the assembled kings of Aryavarta on the Kurushêtra field; the second, about 2,600 years ago, to his disciples at Benares after he attained the illumination; the third about 2,000 years ago, to his apostles and the people, his great "Sermon on the Mount." Whenever in our every-day life we meet temptations to do wrong and we are in a harassing state of doubt as to which is the right course to take; in other words, whenever our minds are perplexed with conflicts between the interests of self and those of others, between selfishness and altruism, then think of any of these three Masters of wisdom, and put the question to yourself, "What would Bhîshma, Gautama or Jesus do under the conflict?" Find out the answer and get yourself out of the dilemma. These three Masters are human and they belong to the same humanity as ours. The ideals which they lived and taught are not beyond human achievement. Whichever of these three lives appeals to you and attracts you most, cling to it and try to realise that ideal in your daily life. True Brotherhood will yet dawn.

But to a mind which refuses to do honour and worship to moral heroes, but delights in the dry intellection and abstraction of metaphysics, I would suggest this meditation: Try to realise correspondences among animate and inanimate things in the universe. The physiological unit of life-function is vibration—motion to and fro. This is manifested in molecular motions of inorganic bodies when energised by heat, light or electricity, and this is the same in another form in the motion to and fro of a protoplasmic cell. This again is the same in a different form in the inspiration and expiration of the lungs, and in the systole and diastole of the heart. This again is found in the waning and waxing of the moon, heating and cooling of suns, of the Manvantara and Pralaya of the universe, on and on. Resolve all force, all life, all consciousness, all motion of every form, into the great breath of Brahma, then the idea of separateness will die out, and if you realise this—I do not

say it is possible to do it all at once —you may be able to sing with the Upanishadic Seers :

“To Brahman hail ! Hail Vayu (abstract motion) unto thee ! Thou art indeed the Brahman manifest. Thee surely will I call the manifested Brahm. (Thee) righteousness I'll call ; I'll call (Thee) Truth.”

This constant meditation of the *one* life or force or consciousness running through all and permeating all, will lead you nearer and nearer to that state where the sunlight comes and “the dew-drop slips into the shining sea.” *Om Tat Sat.*

P. NARAYANA AIYAR.

THE STOPPING OF THE LAVA-FLOW FROM A CRATER OF
MAUNA LOA IN 1881.*

WHEN the great flow of lava from the crater of Mokuaweoweo, on the flank of Mauna Loa, in 1881, threatened the total destruction of the town of Hilo, Hawaii, many were the offerings cast into the fiery stream, many the prayers chanted by Kahunas to pacify the angry goddess, Pélè.

The existence of smallpox in the Royal residence town of Honolulu, caused that place to be quarantined from the rest of the kingdom, but the Princess Ruth, sister of the IVth and Vth Kamehamehas, was on the Island of Hawaii and able to reach Hilo.

She had tents pitched on a hill within the town and several times, accompanied by the Kahuna, (priest) went up to the lava stream with offerings, but still the flow, slowly but surely advanced.

The king, Kalakaua was absent and the Princess Lydia Kamaeaha Liliuokalani, heir-apparent, was acting as Regent.

To her came a Kahuna saying, that she, being a descendant of Pélè, must go to Hawaii and stop the eruption ; that the efforts of the other high chiefesses, although also Pélè's descendants, would not avail, that the goddess listened only to the prayers of those in power. He wished to accompany the Princess and officiate as her Kahuna.

The following day he again came to the Regent and requested that a bible be brought and, according to the reading of the page where the book opened, so should the decision be. The right hand page to apply to the Princess, the left hand side to himself.

The verse on the right promised power and success but the reading on the opposite page was unfavorable for the Kahuna, so he renounced his intention of going, but urged H. R. H. to hasten to Hilo.

* Dictated for publication in the *Theosophist*, by Her Majesty, Liliuokalani, ex-Queen of Hawaii.

It was customary for royalty, when appointed to a position of importance, as that of Regent, to take a tour all through the group of islands, to become acquainted with the people and learn their wishes.

When the quarantine was raised H. R. H. availed herself of the occasion for a trip, so taking the Royal band and a retinue of about fifty attendants, she sailed for Hilo.

Among the attendants was one skilled in dream-lore and possessed of prophetic spirit.

The Royal party started from Hilo at 2 A.M., where they were joined by hundreds of people all moving and intent on one purpose—that of seeing the wonderful phenomenon of nature, the river of fire, then less than a mile from the town. Nor were the offerings in which Pélè delighted, forgotten, consisting of a live pig and chickens, cocoanuts, taro and a bottle of brandy as a substitute for the *awa* of olden times.

Miles distant and eleven thousand feet above them, began this gleaming cascade, at whose foot they stood, here dazzling red, there concealed beneath the hardened crust of cooled lava, again lighting up the irregular mounds or sharp peaks, where some obstacle had forced the liquid fire to mount and descend, until strange resemblances to great cities wrapped and writhing in flames, seemed pictured before their eyes.

Onward they rode until a cave-like opening in the lava presented a suitable place for the ceremony. A protest against the cruelty of thrusting the living pig and chickens into the pool of fire, came from the tender heart of the Princess, but Pélè accepts no dead offering.

Then a feeling of power, as though the goddess overshadowed her, nay, even as though she were *Pélè herself*, took possession of her.

Impressively the prayers fell from her lips as the offerings were consumed and she asked why this devastation, this destruction of trees and crops and living creatures, reminded the fire-goddess that Kilauea was her abode and that she should return to that home and grant to her descendants peace and prosperity as a good ancestress should ; and, furthermore, that the request that the lava cease to flow, might be granted, not instantly, but three days hence, when she should leave Hilo.

The power influencing the Princess seemed to be felt by the attendants also, who prostrated themselves upon the ground as the invocation was being made.

A handkerchief was knotted in the centre by one of the party and held with the lower end in the lava stream, the request being made that it burn to the middle of the knotted part : the lower portion was immediately consumed but the upper refused to burn.

The ceremony completed, the horses, unguided, quickly brought the Royal party to the beach.

At 11 A. M., H. R. H. the Princess Liliuokalani, attended service at the Haili Church, where all the prominent residents of Hilo were gathered to invoke the mercy of God, that the lava flow might not consume their city. The Missionaries when the flow ceased, attributed it to the efficacy of *their* prayers.

Later, on that day, another trip was made to the flow and although some seated themselves apparently exactly where the lava would run over them, the stream always separated or turned aside, even piling itself up and running over stone walls, as though acknowledging a controlling power.

Three days later, Liliuokalani and suite left Hilo and the flow ceased.

[The Queen dwelt *particularly* upon the feeling that came over her as she was repeating the incantations, and also upon the fact of the Missionaries, although accusing the Hawaiians of being heathens and ridiculing or denouncing their superstitions, were also praying to *their* God! ED. NOTE.]

Theosophy in all Lands.

EUROPE.

LONDON, 31st October, 1901.

The past month has seen all activities in full swing again.

The Blavatsky Lodge has decided to substitute evenings for questions and discussion in place of the conversaziones formerly held once a month. The first of such evenings was spent most enjoyably on October 17th, the time passing rapidly in a bright discussion on the topic "Dogma or Fluidity—which." The Sunday lectures have been successfully resumed.

On October 19th, a reception had been arranged to greet the President-Founder on his return from South America. Unfortunately his boat was overdue and the reception—which could not be postponed at the eleventh hour—had to be held without its hero. Of course it was a disappointment, but the Colonel arrived in the small hours of Sunday morning and at once promised to look in and say a few words at the evening lecture, so there was quite a gathering of members, old and new, and a warm but informal welcome was given to the Colonel who looked wonderfully well and vigorous notwithstanding fatigue and loss of sleep.

It was satisfactory to hear such a good account of the arrangements made in South America and of the successful nature of the tour there. The following day there was a special meeting of the London Lodge to greet the President and in the evening he departed for Amsterdam to be present at the opening of the new Headquarters in Holland—a function which we hear was successfully performed amid much enthusiasm, at the appointed time.

The West London Lodge is venturing into the region of publicly advertised meetings and is finding a gratifying result in crowded attendances at its Friday meetings, which are well reported in the local press.

The Monday afternoon meetings for questions, at 28 Albemarle Street, will be resumed in November : they have always proved a success. Mr. Mead has first started a course of six lectures on "The Gospels and Modern Criticism," which are given on Tuesday afternoons to appreciative audiences. A "Secret Doctrine" class is also just commencing, and other minor activities are being arranged.

Science Siftings reports the discovery of an ancient box in Egypt, which is partly ornamented with platinum. Professor Berthelot is responsible for the discovery which is regarded with much interest by antiquarians, as platinum has hitherto been believed unknown to the ancients. The date of the box is about 700 B.C. If this should be native platinum the discovery would also be interesting to mineralogists, as that rare metal has not been found in Africa. Probably Egypt has many more and much greater surprises in store for the explorer.

The same paper gives, in its issue of October 26th, an interesting account of Dr. Von Schron's studies in that mysterious borderland of life which lies between the mineral and the vegetable kingdoms. The article speaks of "cystals, the key of the universe" and continues: "given the infinite ether, which is a known fact, and given life force acting upon it, as it acts upon these crystals, compressing, moulding and shaping them in intelligent beauty and order, the idea of one life force throughout the universe offers no difficulties to the ordinary imagination."

Surely this is an indication of the way science is following after occultism. The article concludes with Dr. Von Schron's own words, and we read: "My researches into the primary origin of crystals, into their vital and later mineral states, have convinced me that *there is only one force acting upon matter in all its aspects, the force which we call life*. I have been compelled to believe, from the way in which life force shapes the crystal and from all the attendant phenomena, that all other forces, heat, light, chemical force, electricity, cohesion, *are but different manifestations of life force*. I believe that all the natural sciences will eventually become sub-divisions of biology."

Italics mine. It would do H. P. B. good to see how the scientific big-wigs are falling into line with the "Secret Doctrine."

A. B. C.

NEW ZEALAND SECTION. .

October 1901.

An invitation has been sent to Mr. Leadbeater to visit New Zealand after his visit to the United States next year. In the event of his coming he would receive a most cordial welcome, and no doubt would occasion great public interest once more in Theosophy, as well as stimulate members and Branches here to increased effort for the cause. Such visits are always highly desirable.

Meantime the usual activities continue, classes and public meetings are held regularly and the attendance is fairly good. The annual Convention will soon be held again, though time and place are not yet decided.

At the ladies' meeting in Auckland on 6th September, the address was given by Miss Davidson, the subject being "Clairvoyance." It occasioned great interest to a well attended meeting. At the Wellington ladies' meeting on September 5th, Mr. Richmond lectured on "The Building of Character," and at Dunedin, on September 14th, Miss Christie's lecture was on "The Elder Brothers of Humanity."

Mr. Draffin lectured at the Auckland Branch on "Our poets on Reincarnation," Mr. W. S. Short in Wellington on "The Theosophy of Christ," and Mr. D. W. Burn., M.A., in Dunedin on "Hudson's Law of Psychic Phenomena."

Reviews.

"GIEBT ES EIN LEBEN NACH DEM TODE? GIEBT ES EINEN GOTT?"*

The literature of the German speaking student of theosophical and kindred subjects has received a valuable addition in these lectures. Mr. Hubo clearly shows in them that in all religions we find the same beliefs with regard to these two problems. His arguments in favour of and the objections that are and can be raised against them are equally clearly and concisely stated, so that the work cannot fail to be a help to the beginner in this study. Many of his statements he enforces by quotations from various writers, such as, Sir William Crookes, Dr. du Prel, Kant, A. R. Wallace, Kepler, Zschokke and others, thereby showing his extensive reading and careful thought.

C. K.

WILBUR SOCIETY.

We have received a pamphlet having the above title which gives an outline of a scheme for a social colony which is about to be established. Whether mankind are sufficiently developed to live with any degree of harmony in such a society is a serious question. Such enterprises in the past have usually been failures. The doctrine of Equality, if applied to individuals will not prove satisfactory. The workers will do all the work, and the drones will continue drones. However, all such efforts towards realising our ideals yield a rich harvest of experience, which may in future be made useful, and bring us a step nearer the goal.

W. A. E.

* Two lectures given Oct. 10 and Nov. 20, 1900, by Bernhard Hubo, F. T. S.

MAGAZINES.

In the November *Theosophical Review*, Mr. Fullerton concludes his valuable and deeply philosophical article on "Theosophy and Materialism," which should be widely read. Mrs. Hooper writes on the "Lives of St. Patrick and St. Bride," as gathered from the 'history of the early British Church.' Mr. Clarkson contributes some well written blank verse entitled, "Thoughts on the Aitareya Upanishad." These were 'suggested by the first chapter of Dr. E. Röer's prose translation, "The Yoga that is Pain-Destroying," by A. H. Ward, contains some very plain statements which bear upon certain forms of Hatha Yoga. The writer thinks that "all forms of Yoga which involve suffering in any vehicle of consciousness are fundamentally immoral. No matter what fine motives may be put forward in justification of self-torture, it is obvious that pain is Nature's danger signal, which warns the self that the vehicle involved is out of harmony with its environment. Consequently any practice which involves suffering, is a cause of discord. This must be injurious to the ego in whose vehicle of consciousness it exists; and since all egos are essentially one, the injury must also effect 'that united Spirit of life which is the true self.' Hence these painful forms of Yoga belong to those forces which retard evolution, not to those which aid it." Some excellent ideas are brought out in the article. Mr. Mead discusses, in his usual able manner, the question of "How the text of the New Testament has come down to us," and the doctrine of verbal inspiration is proved to be untenable. "The Holy Fountain" is one of Michael Wood's attractive stories. E. M. Stevens treats of "The Higher functions of Physical Beauty," and claims that, "unconsciously, it may be, and slighted by those who should know best how to honour it, physical beauty is still doing its divine work of attuning men's minds to the infinite." Mr. Bertram Keightly, who, in previous issues has been giving a history of the "Sikh Gurus," presents in this number an instructive paper on "The Later History of the Sikh Religion."

Theosophy in Australasia, for October has an article by A. M., on "Sun Spots and their influence on the Earth." H. W. Hunt writes on "Facts or Fancies," and "Chance or Accident" is discussed in a thoughtful manner by S. Studd.

In the *N. Z. Theosophical Magazine* Mr. S. Stuart contributes the first portion of an essay on "Occult Schools and the Masters." "The Hill of Difficulty," by Agnes Davidson, is continued. There is another interesting article by S. Stuart entitled. "The Book of Cagliostro." The "Fairy Passiton" story, for the children, is continued.

The Central Hindu College Magazine for November is interesting as ever. There are numerous short articles among which is one by Mrs. Besant on "The Food we Eat," in which she answers a number of questions sent by a correspondent. The third Anniversary of the College has been held, and a report of the proceedings will be published in the issue for December.

Theosophia. The fifth and sixth numbers of the current volume of our Dutch organ have been received and we congratulate our colleagues upon the appearance of prosperity which they present. The magazine has what is expressed in the homely term "a thoroughly

business-like appearance," that is, the appearance of a publication of a sober and respectable character and one which seems almost certain to be permanent. The President-Founder, who has just returned to his home from Amsterdam and the Hague, expresses complete satisfaction with the way in which the Netherlands propaganda is being conducted, as well as with the striking results. One who did not know the enthusiastic temperament and religious fervour which underlie the external calm and stolidity of the Dutchman would hardly credit the statement that the rapidly growing membership of our Society in that country had its origin so very few years ago.

Teosofia. Our Italian review, so perseveringly conducted by our esteemed colleague, Signor Decio Calvari, contains in its No. 10, Vol. IV. (for October), translations of Mrs. Besant's discourse upon the "Problems of Religion," and Mr. Leadbeater's "Clairvoyance," besides which there are some pages of questions and answers, some more of pertinent paragraphs, and a brief notice of theosophical movements in Europe, in which the temporary acceptance by Mr. Keightley of the General Secretaryship and the public functions in which the President-Founder took part at London and Amsterdam in October last, on his return from South America, are recorded.

Sophia. The editors of our Spanish organ send us in their No. 10 of Vol. IX. (for October, 1901) an interesting table of contents composed partly of translations and partly of original notes. If there were a school of Spanish literature in India one should recommend it to subscribe for this valuable journal, whose contents are always filled with translations in the purest Castilian language.

Philadelphia. The veteran organ of our movement in South America comes to us as a double number for July and August, as usual, well-printed and on exceptionally good paper. The editor has made a judicious selection of literary matter, as will be seen from the list of authors—H. P. B., Annie Besant, Ch. Blech, Jr., the high priest Sumangala, Messrs. Leadbeater, Galindo, De Lespinois, Worsdell, Carlos M. Collet, Wigmore and the Editor, our devoted friend Señor Sorondo.

Teosofisk Tidskrift. In the September number of the organ of our Scandinavian Section are translations of the writings of Mme. Blavatsky and Mrs. Besant and an instructive article by our brilliant young colleague, Pekka Ervast, "Has Theosophy something to teach us Christians?" There is also a short report of the Sixth Annual Convention of the Section, and in an appendix a discussion on the "Name of the Theosophical Society," between the General Secretary of the Scandinavian Section of our Society and the chief representative of the local portion of the secession party of Mr. Judge and Mrs. Tingley. The extreme weakness of the arguments used by the latter gentleman to excuse the theft of our title by the seceders becomes apparent at a glance to any one who has read the "Historical Retrospect" embodied in our President-Founder's Annual Report to the 21st Anniversary of the Society at Adyar, in December, 1896. Even so highly educated and thoroughly conscientious a seceder as Dr. Gustav Zander, seems ignorant of the fact that the original New York group, which has expanded into the present Theosophical Society,

officially voted itself out of existence on the 4th December, 1883, reconstituting itself as the "Aryan Theosophists of New York;" that is to say, six years before H. P. B. wrote the phrase so often quoted by the Judgeites as proof that the Society had no longer an existence (see *Lucifer*, August, 1889), viz., : "There is no longer a Parent Society; it is abolished and replaced by an aggregate body of theosophical societies, all autonomous, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the cause against the whole world." This is all strictly true, for the New York original group, known for some ten years as the "Parent Society," was abolished, as above stated, in 1883, after having been, since 1879, replaced as the source of authority, by the "aggregate body of Theosophical Societies, all autonomous....all under one Head-President". In short, the Theosophical Society now existing was reconstituted by the Indian Conventions of 1879 and the following two years, and under it Mr. Judge and his chief American colleagues accepted and continued to fill offices until the time of the secession.

The Arya for October has, among other articles of value, an extended editorial comment on the important scheme for an Indian Girls' School, as outlined by Miss Sarola Devi Ghosal, B.A., which appeared in the September issue of *The Maha-Bodhi and the United Buddhist World*. We shall notice the scheme more at length, in another column. Dr. P. S. Chandrasekar concludes his specially useful article on "Drinking-water and Health," R. Ragoonath Row contributes a paper on "Smritis," S. Ramaswamy Aiyar writes on "Yoga principles in Sacrifices," N. Krishnaswami Aiyar points out the "Traces of the Castes in the Rigveda," and N. Krishnaswamy Aiyar contributes an article on "Sankalpa or Determination." In the correspondence column, T. Sadasivier touches upon the "Beginning of the Caste System," and N. Krishnama Charya furnishes a rejoinder on "Parvatiparinaya." Educational notes and Reviews follow.

The Vâhan, The Theosophic Messenger, The Golden Chain, Light, Banner of Light, Harbinger of Light, The Review of Reviews, The Phrenological Journal, The Metaphysical Magazine, Health, Modern Medicine, The Light of the East, Dawn, The Light of Truth, The Christian College Magazine, The Indian Journal of Education, The Psychic Digest, The Temple of Health, Practical Psychology, The Forum, Hazelrigg's Astrological Almanac, Star Lore, Notes and Queries, The Brahmavâdin, The Brahmachârin, Journal of the Maha-Bodhi Society, Coming Events, Pra-Buddha Bharata, The Theosophischer Wegweiser, and Soul and Mind are acknowledged with thanks.

CUTTINGS AND COMMENTS.

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

In the September number of the “ *Maha Bodhi Scheme for and United Buddhist World,*” Miss Sarola Devi Ghosal, B.A., presents a scheme for an Indian Girls’ School to which we desire to call special attention.

Miss Ghosal seems to be in thorough sympathy with Indian women and has a broad realisation of their needs and a determination to do something toward establishing suitable educational institutions for them. The plan is to have the preliminary education of the girls “ coincide with the ordinary Boys’ schools up to the matriculation standard,” and to revive the ancient domestic arts and industries, adding thereto such modern ones as may be considered desirable. Vocal and instrumental music, painting, drawing, and the art of cooking will be taught, and special instruction given in sick-nursing. “ The study of English as a language will form one of the main features” of the plan. Religious instruction of an unsectarian character will be given, and broad moral principles taught. The girls will also be trained in methods of “ neat and well-ordered house keeping,” and games and recreation will not be neglected. We sincerely hope the public will give Miss Ghosal’s highly commendable scheme the thoughtful attention which it deserves.

* * *

Mr. S. H. Seng, who has been a resident of Lhasa for the past three years, being connected with the Boundary Commission which the Chinese Government appointed to establish the boundary between Tibet and India, recently delivered an interesting lecture in Shanghai. *The Pioneer* thus notices the following points made by the lecturer regarding the customs of this strange country :

Curious Tibetan Customs. In Lhasa theft is almost unknown. The laws are very strict regarding it. For the first offence an eye is burnt out, a second offence is punishable by the loss of another eye, while for a third, the man is thrown bound into the river. There are three ways of disposing of the dead : cremation, throwing the corpse into a river, and the most curious, that of tearing the flesh from the bones, throwing it to the dogs, then grinding the bones to powder. Marriage customs are similar to those of the Chinese in having the indispensable “ go-between.” The presentation by the bridegroom of a piece of white silk on which both names are inscribed constitutes the legal ceremony. Men have two queues and wear massive earrings. Mining is unknown. Gold can be seen lying in lumps near the abode of the Chief Lama, but it is strictly guarded and no one dare remove it for fear of geomantic influences. Feng-shui has an even greater hold upon Thibet than upon China. The Chief Lama has no power ; he can only act in concert with the entire Lamasery which holds large councils in a spacious council chamber and there discusses all public questions. The distance from Darjeeling to Lhasa is about 53 days. Once through the Himâlayas the country is flat.

* * *

*An Indian
Religious
Conference.*

The Editor of the *Indian Mirror*, while referring to the National Congress and the Social Conference which are to be held in Calcutta during the latter part of this month, proposes that a Religious Conference be also held in connection with these gatherings. He says: "Such a movement is a necessity of the times, and it ought to command the sympathy and support of every educated Indian who is really mindful of the well-being of our people." Again in a more recent issue (November 13th) he says:

Many of our countrymen are fast becoming convinced of the fact that Indian reform to be really effective must have a more solid foundation than mere political interests. India's progress and prosperity in the past, whether during the Hindu or the Buddhist period, were due chiefly to her spiritual development. It is certain that no country in the world has been able to show such spiritual advance as Hindustan. And if India at one time became the religious teacher of the whole world, is it too much to hope that she will assume that *role* again, when she has fitted herself for the mission? It is an admitted fact that the light went from the East to the West, and that it is the East that has been the religious teacher of mankind. The religious light of the East, though somewhat dimmed by neglect, is still finding its way to the West, as may be seen from the activity displayed by the thoughtful and cultured classes in Europe, in America, and even in some of the Colonies, to study the philosophies and religions of the Orient. The truths imbedded in the Vedânta and Buddhist philosophies are being explored with keen eagerness by the *savants* of the West. This activity in the Occidental world is having its reaction in the Oriental countries. Thus we see on all sides unmistakable signs of a future when India will once more take up her position as the spiritual preceptor of the world. Such being the case at the present moment, we should put forth all our endeavours to get up a National Religious Conference as a corollary to the National Indian Congress and the National Social Conference. The main object of this Conference should be to revive all those laws and institutions which contributed to the spiritual growth and progress of Ancient India, and brought our ancestors to the forefront of all nations. We are aware of the existence of several Hindu Religious Conferences, but a larger religious movement is necessary for the purpose of a national religious revival. The very fact of such religious bodies having come to be established in recent years, argues the necessity of having a National Religious Conference as an adjunct to the National Congress and the Social Conference, where our English-educated countrymen from various parts of the country may assemble, just as the delegates of the other two bodies do, to discuss all important questions relating to the religious progress of their country. The questions which the Religious Conference will take up will be of a purely unsectarian character. The moral and religious education of our boys and girls, the revival of the Brahmacharya life and the other Asramas of the Hindus, the more widespread study of the Bhagavad Gîtâ, and of the Vedânta philosophy—these are some of the questions which may be profitably discussed by the Religious Conference. The central idea of the Conference will be to adopt and encourage all means which will bring our countrymen back to the purer faith of the ancient age, and help to revive those laws and institutions of the Hindus which made them so great spiritually in the past. That such a Conference is urgently called for, does not admit of the slightest doubt, having regard to the signs of the times around us. We wish particularly that the proposed National Religious Conference may be launched into existence, while the opening year of the new century still runs its course. In the meantime, we invite an expression of opinion from all quarters, as to the practicability of the scheme which we have suggested. The matter should be decided quickly, in view of the short time that now remains for the holding of the Congress session at Calcutta

We heartily approve of the above scheme and hope the public will realise its importance and act upon it without delay.

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The following from the *Free Thought Magazine* may be of interest to those who incline towards materialism :

*Desiring
Proof.*

Said a traveller in a railway train to our old friend Dr. Peebles, referring to the subject of Spiritualism : ' I am so organised that I can believe only what is rational and what can be cognised by my five senses, and if you have any ghosts or spirits on hand, trot them out, I should like to see them.' ' The laugh was on me,' writes the doctor, ' and more, I was in a decided minority.' ' I am not a bigot,' continued the traveller, ' I am not averse to investigating anything, from the gods of India down to the grasses in the field, and I have this thought'—

' Stop, stop right there.' interrupted the doctor, ' You say you have a "thought." I deny it. Prove it. Trot it out here ; I should like to see one of your thoughts.' ' Oh, you are quite hypercritical,' said the other, ' I meant to say that concerning Spiritualists and the study of Spiritualism, I hold this idea.'—

' Stop again, sir,' answered our doctor, ' I deny, on your own grounds, that you have an idea. Show it to me. Demonstrate it. I want to cognise it by "my five senses," to use your own language. So "trot out" your thoughts and ideas and let me see them, smell them, taste them, bite them, weigh them in a pair of scales, and further, tell me the colour and shape of your best ideas.' The smile was now on the other side.

* *

*A Hindu
ascetic who
tames tigers.*

The *Behar Herald* says :—“ We the other day saw at Bankipore the well-known tiger-tamer, Professor Shama Kanta Bannerji, whose name creates enthusiasm whenever mentioned. He has renounced the world and donned the *gerua* garb of the Hindu ascetic. He was on his way to the Himalayas, where he intends devoting the rest of his life to spiritual culture in the company of hermits who dwell there. The man, who quaked not in the midst of Royal Bengal tigers and African lions, who tamed them into cats and dogs, must have a large fund of psychic force, and it is common experience that such men are capable of achieving success in any work which would require the concentration of the moral and the spiritual energies of man.”

* *

The following extract from a review of Dr. R. Osgood Mason's "*Hypnotism and suggestion in Therapeutics, Education and Reform*," in the *Academy*, of 19 October, 1901, illustrates the tendency of solitary modern day scientists to accept the only

rational explanation of the facts of mesmerism as well as the strength with which the incubus of the theory of suggestion still obsesses the average ' scientific mind.'

" Although he [Dr. Mason] shows himself to be perfectly well-acquainted with the Nancy theory, he prefers to consider that in hypnotism there is really some ' effluence passing from the operator to the subject' which not only can take effect at a distance of twenty miles, but can be imprisoned in a glass of water. So, too, though he gives in the alternative a more rational hypothesis, he cleaves to the idea that hypnotism can be explained as the waking of the sub-conscious mind," which may be viewed, he tells us, ' as a higher development of the cosmic mind or soul so evident in nature.' After this, it is a mere detail that he uses the analogy of the solar system to suggest that the human body, ' like every

particle of matter, organized or unorganized,' has 'its emanation, its atmosphere, its aura.' If hypnotism ever comes to be generally used as a curative agent, its application must be founded on some more solid basis than wild guesses like those given forth by the first Lord Lytton, in romantic fiction, or upon analogous comparisons."

Another extract from an *Academy* review—this time for the sake of the "curious light that it throws upon the religious and learned life of Alexandria at the beginning of the fifth century."

"Synesius was a Greek of Cyrene in Libya, and claimed descent from Herakles. He was educated at the University of Alexandria, professed the fashionable neo-Platonism of Plotinus, and became the disciple and friend of...Hypatia. He travelled as ambassador for Cyrene to Athens and Constantinople, and then lived nine years of erudite leisure in his native city and in a country house which he possessed in the Pentapolis. He married and had three children. All this time he was, formally at least, a pagan philosopher. In 409 he was chosen Bishop of Ptolemais and the first indispensable preliminary to his consecration was his baptism. It seems a bizarre proceeding."

P. T. S.

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The following two articles from the *Times* of India will be found especially interesting to astronomers and meteorologists.—

Abnormal weather and Planetary Groupings. I.

In your issue of July 7th I drew attention to the grouping together during the current month, of all the major planets except Neptune. At present those visible to the naked eye can be seen by the public on the western horizon soon after sunset, and are an interesting sight to anyone with astronomical tastes.

In the same letter I suggested there might be a causal connection between this grouping of the planets and the abnormal weather that has characterised the present year. On the whole this idea has received substantial support from the meteorological phenomena that have occurred since then.

At the time of writing (July 5th) the Earth was immersed in the field of forces acting between three of the largest planets and the sun, while we were experiencing abnormal heat not only in India but in Europe and America. Now, the following day (July 6th) we passed the last of these planets (Saturn) and simultaneously London was deluged with the severest rain-storm it had experienced for several decades, whilst our own monsoon took on a different character, the higher cloud-bearing currents appeared for the first time, and we had what seemed to be a second burst of the monsoon. Moreover, the abnormal heat gradually disappeared both in Europe and America. If we further recall the floods in China, the famine in Russia, and the exceptional harvests in Canada, we shall perceive how very general these abnormal seasons have been. The planetary group bears a rather close resemblance to that of 1899, though this year it occurs a little later. To complete the parallel, the rains here have continued a little longer, and in the case of Guzerat we have an ameliorated famine in the same part of India. If it were possible to try weather experiments as the chemist in his laboratory, the experimenter, in order to test the theory of planetary action, would first group the planets together and note the weather effects. He would then distribute them, and again record the result. This is what in inductive logic is termed the method of agreement and the method of difference. If he found that when A is present B is present also and that when A is absent B vanishes, then he is entitled to conclude that A and B are connected as cause and effect.

Now what it is impossible for us to do ourselves Nature has recently done for us. She has grouped the planets in the same place in two alternate years—1899 and 1901, and they have been more distributed in the intermediate year 1900. She has, as it were, done for us a laboratory experiment, with the result that in the two group years we have had abnormal weather, whilst in the year of distribution the weather had been more normal. We have in these three years, therefore, both the methods of agreement and difference, with the result that the evidence is strongly in favour of a causal connection between weather changes and planetary action.

Such a case as this is, perhaps, unique, and what makes it more remarkable is that it occurs exactly at the end of what has been rightly termed the wonderful century. It might be almost taken as a kind of compliment paid by Nature to the nineteenth century—the century par excellence of physical experiment and scientific progress, and also as an invitation to the physicist of the twentieth to investigate this part of her domain. Surely, Mr. John Eliot and others will take the hint.

There is no doubt that scientific men will approach the question of planetary action on meteorology with great reluctance; associated as it is with what they hold as quackery. They view it in the same light as the qualified medical practitioner does the advertising charlatan. But it behoves them to remember that Nature's factory has no waste products, and many important truths lie buried in her dust heaps. Those who dig for Nature's jewels must not fear to soil their hands, and in rejecting wholly astrological dross we may have rejected also its golden contents. Your correspondent, Mr. Hugh Clement, in one of your July issues (I believe the 14th) claims to prove that the moon is solely concerned with weather changes, and that the planets are much too far off to make any difference. This, I think, arises from a mistaken view. The heavenly bodies need not act by the force of gravity only—as a matter of fact gravity is much too small a force to cause the observed effects, so that some other agent much more powerful must be at work. Mr. Clement himself supplies the proof of this, for he claims to have shown that solar spots are due to planetary action, but if so it cannot be by the force of gravity. Prof. Young in his work on the sun ("International Scientific Series," page 151) shows this very clearly. The fact, therefore, that forces from the planets are the causes of sunspots proves the existence of forces acting through interstellar space which are much more powerful than gravity.

Few have a correct conception how very minute the force of gravity really is, and many will be surprised to learn that it is so small that to measure it constitutes the most delicate experiment known to physics. A pound magnet lifting a pound of iron exerts a force seven hundred millions of times greater than the mutual gravity of the bodies, whilst the gases oxygen and hydrogen in combining to form water generate a force more than *seven trillions of times greater*: a sum so enormous that it requires nineteen figures to express it. Now these tremendous forces, according to modern theory, are exerted by means of the etheric medium, the same medium which fills interstellar space and constitutes in all probability the vehicle of gravity.

If, therefore, this medium is the seat of forces of such different orders of magnitude on the earth's surface, why should it not be equally the medium for them between planetary bodies? Why should it not, for instance, convey magnetic forces from one body to another? Have we not indeed positive evidence that it does so, for is not a ray of light now proved to be an electro-magnetic wave, the same as used by Marconi for wireless telegraphy, the difference only being in the wave length? It is well to bear in mind that forces can exist without producing accelerations like that of gravity so that they would not be detected by this form of effects. The most powerful forces are concerned only with vibrations, and it is with this very form of force that the etheric medium has most to do; its very nature seems to be vibration. The effect, therefore, of these higher forces must be looked for *not in*

accelerated motion but in vibrations. And what are air movements but vast vibrations—oscillations of the atmospheric ocean? Do not, moreover, meteorologists speak of heat waves which run their slow majestic course from continent to continent?

The forces of the planets therefore being vibratory in their nature may reasonably be the causes of just those vibrations with which the meteorologist is concerned.

G. E. SUTCLIFFE.

II.

The publication of my July letter has brought me into communication with others whose thoughts are working on similar lines. The most interesting of these communications is from Captain Geo. Mostyn Field, R.N., of H. M. S. Marathon. This gentleman has been investigating this matter for the last two years, and has arrived at some very remarkable results, some of which will, I think, greatly interest your readers.

In a letter written in Mahableswar in October, 1899, I drew attention in your columns to the planetary conjunction of that year as marking the close of the first 5,000 years of the Hindoo Kali Yuga. About this time Captain Field arrived in Bombay and found the native mind much exercised with gloomy forebodings as to the consequences of such a conjunction. He was surprised at this, especially as so little notice is taken of such matters in the West. These forebodings, by the way, have certainly been justified by the course of events, and it would appear that while the Western mind is right in its reasonings, the Eastern is also correct in its instincts. One feels as it were that the times are a little out of joint—that we are in a kind of transition stage not only between two centuries but between two epochs of evolution.

Captain Field was so impressed with what he heard, that he commenced to investigate for himself. He found the grouping of the planets was a fact, and having had an electrical education and conducted electrical experiments with torpedoes it was natural for him to conceive an electric theory of planetary action. Before the advent of wireless telegraphy all electrical science was bound up more or less with conducting wires, but from Marconi's experiments my correspondent at once saw that in Nature's workshop these wires are dispensed with. "What is a dynamo?" he asks. It is merely an apparatus for churning the ether, the energy of which increases with the surface velocity of the armature as it cuts at right angles the lines of magnetic force between the poles of a magnet. "But do not also the planets revolve with an enormous surface velocity, and at the same time cut at right angles the lines of magnetic force issuing from the sun?" Here was an apparent solution of the problem, and he found, in fact, that the planets have all the properties of the armature of a dynamo; so that our solar system may be conceived as an enormous natural dynamo having a series of revolving armatures with the sun as the common magnet.

One can quite imagine the avidity with which this idea, once grasped, would be followed up, for on this theory the forces of the planets at once become amenable to known electrical laws, and their dimensions can be accurately determined in Colombs and Volts and Ampères. The result of these calculations were startling in their significance, for it was found that the rotation electro-motive force of each planet was identical with the force of gravity on its surface.

The importance of this result will be best understood from the consequences that follow from it. It more than explains interplanetary action, for it shows us at once the cause of gravity itself. The law of

gravitation ceases to be a mystery. It can, as a consequence of this discovery, be explained on well-known mechanical principles.

To make this clear requires a short digression. Two difficulties have so far stood in the way of an explanation of gravity. Karl Pearson in his "Grammar of Science" and elsewhere shows that if an atom of matter were "an ether sink," that is, were consuming ether which vanished into a fourth dimension of space, the law of gravity would mechanically follow. The objection here is the assumption of a fourth dimension, which is physically inconceivable. The other difficulty is due to the law of the conservation of energy. If a continual stream of ether is pouring into a body what becomes of its energy? It must either be annihilated or it would raise the body to a white heat in a short time. But the destruction of force is contrary to the law of energy conservation, hence it is inadmissible. Now both these difficulties disappear in the light of this discovery for the stream of ether can be conceived to enter the body, in accordance with Dr. Pearson's hypotheses, and again re-issue in the form of electro-magnetic waves, and for this reason the electro-magnetic energy of each planet should be exactly equivalent to its gravity, and Captain Field finds that this is so.

The remarkable fruitfulness of this discovery may be further illustrated in connection with another problem, Physicists are much puzzled over the supply of the sun's heat. How can such an enormous expenditure of heat be kept up indefinitely? But the answer now becomes clear and pat. The energy given out by the sun in light heat and other electro-magnetic waves is the mechanical equivalent of the stream of ether entering it and which constitutes the force of gravity on its surface.

Hence the sun's heat need not diminish. It has a self-feeding mechanical stoker of its own, worked by the force of its own gravity.

I may say in confirmation of Captain Field's results, that some time ago I found that if a stream of ether fell upon the sun with the velocity at which a body falling from infinity would reach its surface, there would be developed an amount of heat about equal to what the sun gives out.

In applying his discovery to the case of planetary grouping, my correspondent finds that this is equivalent to connecting a battery or a dynamo in series.

As is well-known, a source of electric force can be connected either to give a high voltage and small quantity, or a low voltage with a greater quantity. When for high voltage, it is said to be connected in series. Hence it follows that when the planets are grouped, as in 1899, and the present year, they correspond to a battery of high voltage. And when another body, as our earth, comes into their united field, it would be acted upon by high tension electric waves which have a greatly increased power of doing work, and the disturbing effect on terrestrial phenomena would be correspondingly great.

Here is indeed a field of vast extent for the enterprising electrician, a new world for the electrical Alexander to conquer. Let us hope he will not be slow to enter it. Who will step into Newton's shoes and form another link between Earth and Heaven?

G. E. SUTCLIFFE.

* * *

Dharma Mahotsava Movement. The 5th meetings of the Dharma Mahotsava (great religious assemblage) will be held at the Shanti Ashram Muttra (on the other bank of the Jumna river just close to the Railway bridge) from 27th to 31st December next, both days inclusive. Instructive lectures will be delivered by eminent moralists every day, in the

morning and evening, and there will be excellent music at intervals. The chief subjects for discussion with the thinking men will be:—

1. How to enable the masses to understand the *spirit* of *formalities* of their several faiths.
2. How to create a healthy religious public opinion.
3. How to change the direction of charity to more practical purposes of life.

A Working Committee with the eminent religionist Pandia Mohun Lal Vishnu Lal, late Prime Minister, Partapgarh State as Secretary has been formed to work out the details. Leaders of religious sects and societies and all gentlemen taking interest in the reform work are earnestly requested to grace the meetings, and inform of the probable date of their arrival to the Secretary in due course.

MOHAN LAL VISHNU LAL PANDIA,
Late Prime Minister, Partapgarh State,
Secretary.

MUTTRA, }
Dated the 26th October 1901. }

Dangers of Hypnotism. The *Evening Journal*, of New York, publishes a statement concerning Miss Irene Canning, the sixteen-year-old girl who leaped from a train at South Bend, Indiana.

The girl says she is an heiress to £300,000, that her home is in Galveston, Tex, and that the Rev. George Tarbox, of Savannah, is her guardian.

She declares that while an inmate of a boarding school at Holyoke, Mass, she found herself under the hypnotic influence of a physician from whose power she unsuccessfully sought to free herself, and that he was abducting her when she leaped from the train.

There can be no doubt of the fact that hypnotism is often used for improper ends.

The power of Faith. In the church of St. Jean Baptiste, at East Seventy-sixth street, New York, there is a sacred relic that has cured hundreds of "the lame, the halt and the blind," during the past three years. In noticing the throng who daily visit this relic, the *Evening Journal* says :

An early pilgrim was eighty-three-year-old Ann Thompson, of No. 70, West One Hundred and Eighth street, who, though she had been unable to walk for a year, after she had kissed the holy relic felt her strength return at once and was able to walk unaided to the car that took her to her home.

The rheumatic sufferer named Clark, who handed his crutch to his sister as he left the altar, shouting in gladness at his cure, was also at the early mass, and in the crypt joyfully told those who crowded about him how swiftly his prayers and faith had been answered.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1901.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November 1901 are acknowledged with thanks:—

	RS.	A.	P.
HEAD-QUARTERS FUND.			
Mr. A. Schwarz, Colombo, Donation	100	0	0
Through Mr. Wilton Hack, Ceylon, for Entrance Fees and dues of new members	20	0	0
LIBRARY FUND.			
An F. T. S. of Burmah, subscription	50	0	0
ANNIVERSARY FUND.			
Countess C. Wachtmeister, Donation	100	0	0
PANCHAMA EDUCATION FUND.			
<i>From June to 20th November 1901.</i>			
Mr. A. F. Knudsen, for special purpose	295	8	3
„ Alexander Fullerton, New York	76	10	0
„ Edward W. Parker, £5-2-2	76	10	0
„ A. L. Williams, through Mr. A. Fullerton	7	8	0
Miss Margaret Maxwell, through do	9	4	0
Mr. N. H. Cama, of Ralli Brothers	10	0	0
Countess C. Wachtmeister, London	100	0	0
Mr. Atmaram, Simla	10	0	0

ADYAR, MADRAS, }
20th November, 1901. }

T. VIJIARAGHAVA CHARLU,
Treasurer, I. S.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

Buenos Aires,

21st September 1901.

To facilitate the transaction of executive business in South American and other Trans-Atlantic Spanish speaking countries, Mr. Luis Scheiner, F. T. S. of this city is appointed the official correspondent and agent of the undersigned, until further notice. He will receive applications for membership, and the fees of such as are not desirous of entering any Branch hitherto formed, and such as may be handed him by branch officials for forwarding to Adyar, and also fees for Branch charters; granting receipts for the same as presidential agent: he will also transmit to the parties interested, diplomas and Branch charters, and will give any desired information about the society and about theosophical views and teachings, and use his best efforts to diffuse knowledge of the same within the territory named above.

Mr. Scheiner will also forward to the Treasurer of the Society, Adyar, in sterling drafts on London, the sums received by him, officially, whenever the same may amount to £ 1 and upward, after deducting the cost of postage, stationery and other usual office expenses, rendering in the case of each remittance to the Treasurer a memorandum of the several sums included, with the names of the payers and their postal addresses. He will also report to the Recording Secretary, Adyar, the names and application papers of new members with the dates of their entrance into the Society and of the issue to them of their diplomas and the names of the Branches, if any, into which they may be received. Annually, in the month of October, he will make to the President a general report on the history of the movement within the territory under his observation, of the same general character as those made by General Secretaries of Sections, for inclusion in the President's annual report to the General Council.

Officers of the Society's branches in Argentina, Venezuela, Mexico and Cuba will kindly take notice of this executive appointment and keep in correspondence with Mr. Scheiner until further notice, transacting their official business through him instead of directly with the undersigned as at present.

H. S. OLCOTT, P.T.S.

THE 26TH CONVENTION.

Mrs. Besant informs us that she has chosen as the general subject of her lectures, "The Religious Problem in India," which will be divided as follows :

1. The Origin of Religion. 2. The Faith of Islâm. 3. The Jains and the Sikhs. 4. Theosophy. The lectures will be delivered on the mornings of the 27th, 28th, 29th, and 30th December, at 8 A.M., as usual, at the Headquarters T. S. Hall, Adyar ; and as the hall has been so crowded in past years, the President-Founder decides to admit nobody but holders of tickets, which must be applied for in advance by a letter to the Treasurer, but *which will not be issued before December 21st* or after the 26th. There will be seats in the Central Section only and each of these will be numbered and be reserved for the corresponding tickets ; but only until the commencement of the lecture, after which they will be considered as abandoned and given to other persons. Sitting space on the blue Cashmere carpet in front of the platform will be reserved for delegates and members, to whom special tickets will be issued. Carpets for sitters will be spread in the East and West wings for ticket-holders. Tickets to the East wing will be yellow and must be shown to the door-keepers at the small door next to the Library. Tickets to the West wing will be red and must be shown to the door-keepers stationed at the new entrance from the West verandah. The large gate in the Western arch will be kept closed. Tickets for carpet sittings in the Central Section will be blue and only so many be issued as the floor space permits. Tickets for the reserved seats on benches and chairs will be white, and as above stated, they will bear special numbers entitling the holders to the corresponding seats. There will be no charge for admission and therefore it is hoped that ladies and gentlemen who may wish to hear the lectures, or either one of them, will take the trouble to give notice in advance, as we cannot undertake to set aside these valuable places for individuals on the chance that they may want to use them. Reserved seats will be given either for a single Lecture or the whole course of four.

Everything indicates that there will be an unusually large attendance this year, and unless Branches and single delegates, who intend coming, notify the Treasurer at once as to the accommodations they will require, disappointment will be the inevitable result, as all our contracts have to be made in advance and we cannot undertake pecuniary responsibility beyond what we know to be necessary. Persons requiring separate palm-leaf huts erected for them must be especially sure that their orders are received early enough to allow plenty

beautiful marble image of Lord Buddha, the gift of a Rangoon lady. It is to be hoped that sufficient interest in Buddhism may yet be awakened in this country to warrant the erection of suitable temples, in our chief cities, but that is not enough; they must also be properly supported; and unless such permanent support be *well assured*, it would be wise to wait awhile, as many highly commendable schemes fail because attempted prematurely.

NEW BRANCHES.

BUENOS AIRES,

September 26th, 1901.

To the President Founder, T. S.

DEAR SIR AND BROTHER :—

I have the pleasure of reporting the formation of a new Branch of the Society in this city—"The Vi-Dharma Theosophical Society," President, Señor Federico, W. Fernandez, Commandant, Argentine Navy (Retired); Secretary, Luis Scheiner. This makes the third Branch in the city of Buenos Aires, and the fourth in the Argentine Republic.

Fraternally Yours,

LUIS SCHEINER,

Official Correspondent of the President-Founder.

INDIA.

We are glad to announce that a Branch was chartered at Tanuka on September 20th; the President is L. V. Bhadrappa, the Secretary, P. Sita Ram Row.

THE CENTRAL HINDU COLLEGE, BENARES.

ITS THIRD ANNIVERSARY.

BENARES, *October 25th*.—This annual gathering, which has now taken its place among the fixed local events, was held as usual at the end of the Dusserah festival. The College was gaily decorated with greenery, flowers, and flags of the College colours; even the scaffoldings of the new buildings being utilized as supporters of wreaths. The crowd overflowed the College Hall on to the great stone platform, and took hearty and enthusiastic interest in all the proceedings. An unusual feature was the appearance of a band of English soldiers, the foot-ball team against whom the boys had lately played, and who had liked the spirit and pluck with which their young antagonists, overmatched in weight and skill, had played a losing game.

The Hon'ble Munshi Madho Lal was in the chair and made a short and appropriate speech, opening the proceedings. Then followed *Sanskrit*, *Hindi*, and English recitations by the students, the Annual Report and the prize-giving. The report showed good progress, educationally and financially: the College has, up to the present, received in cash, Rs. two *lakhs*, twenty-one thousand, and in lands, etc., Rs. 72,000. Among the gifts of last year was one of Rs. 16,000 from Mr. Sitaram Narayan, Pandit, Barrister-at-Law, Rajkote, and one of Rs. 10,000 (not yet actually received), a legacy from the late Mr. Justice Gadgill of Baroda. An important addition to the College usefulness has been made by H. H. the Maharajah of Kashmir and Gummoo, a patron of the College and a subscriber of Rs. 500 per month, who has vested in the College, under the name of the Ranbir *Sanskrit* Department the Patshala, by his late father, and maintained by the State. A scheme for rendering this Patshala more efficient is now under consideration, and has received the approval of some of the leading Pandits of Benares, who are members of the College Board of Trustees.

of time for their erection by the contractors. The usual notification is given that all delegates and visitors are expected to bring their bedding with them.

T. V. CHARLU,
Treasurer.

THE PRESIDENT'S RETURN.

Colonel Olcott reached his beloved home at Adyar on the 21st November, the 318th day since he left us for Colombo, to begin the longest of all his journeys within a single year. Within that time he has visited and lectured in thirteen of the United States of America, in the Hawaiian Islands, in British Columbia, in the Republics of Argentina and La Plata, South America, in Holland and in Ceylon. His itinerary covered about 46,000 miles. A short journey from London to Switzerland was also included. His Adyar colleagues have been delighted to find him returning in perfect health and in most cheerful spirits. The reports of his tour show it to have been a remarkable success from beginning to end, and the effects of his presence, teachings, and above all, example of faith and courage as to the future, are lasting.

Mrs. Courtright, the lady-teacher, who came from the Chicago public schools to help in the work among the Pariahs, is specially qualified for it, as she has devoted the past four years to teaching the wretched people of the Chicago "slums" (this word signifying the most degraded and ignorant portion of a Western city). The better to know and help them, Mrs. Courtright went and lived in a tenement-house among them, denying herself every luxury, almost every comfort, so as to save as much of her salary as possible to have the money to spend for their comfort. The strain thus put upon her nervous system became at last so severe as to threaten the entire breaking down of her health, and it was at this very point that Col. Olcott met her at Chicago and offered her the position which she accepted and has now come to take up. This example of true altruism will not be wasted on the natives of India, who will find in it the realisation of one of the ideals taught in their sacred books.

Miss Weeks, Colonel Olcott's energetic and faithful Private Secretary, on whom devolved very heavy responsibilities during the President's absence, and who was thus compelled to stop at Adyar throughout the hot season, also returned with him and Mrs. Courtright from Ceylon, whither, on the President's invitation, she went in advance of their arrival from Europe to meet them. The devoted Miss Palmer has stuck to her post without rest or holiday throughout the whole three years of her residence at Adyar, and is showing the ill-effects to an unpleasant degree. She is, therefore, rejoicing in the arrival of her new colleague.

E.

COL. OLCOTT'S APPEAL TO HIS COUNTRYMEN FOR THE PARIAS.

WASHINGTON, D. C. *July 17, 1901.*

TO THE EDITOR OF THE *Record-Herald*, CHICAGO,

SIR ;

The very kind reception given me in Chicago by the public, and the generous aid which I received from my colleagues of the press, embolden me to say a few words about the Pariah educational movement which I have successfully begun in Southern India.

This class of unfortunate, downtrodden, harmless people, numbers about five millions, in the Madras Presidency alone. Their social status is wretched beyond expression, infinitely worse physically than that of our former slaves in the South; they are not allowed even to drink water from the village well, nor to pass a high caste man on the

public road*—they must step aside into the field, till he has passed by. In fact, one may truly say of them that their condition warrants the phrase used by the late Chief Justice Taney in his famous decision on the Dred Scott Fugitive Slave case; these Pariahs have no rights which a high caste man is bound to respect. Being an American, with our ingrained belief in the essential equality of human rights, and having no ulterior object in view in the way of religious conversions or otherwise, I thought it would be a good thing if we should let them know that there are people in the world who will pity and help them without expecting anything, even thanks, in return. I opened a school at my own expense, paid the teacher, and by degrees gathered in about 125 pupils. Friends helping me, we opened another, and yet another; and now the building for the fourth school is just completed, and shortly we will have it filled with pupils. This will make 500 of the pariah children who are receiving free education. They hunger and thirst after it; and my latest report from India is that in one of our schools they begged the teacher not to give them the Summer holiday, but to keep the school open.

We make no attempt to train them into barristers or doctors or other professionals, but simply give them a plain rudimentary education, that will enable them to get paying employment. Among other things they are taught to cook and sew. Until now the work has been superintended by that devoted lady, Miss Sarah E. Palmer, B.A., B. Sc., and graduate in pharmacy, of the Minnesota University. But the work is outgrowing her capacity, and so I am taking back with me a thoroughly competent and admirable Chicago lady, of experience as a teacher in the submerged class.†

If we had one tenth of the income of any one of the missionary societies which send agents out to India to attempt the hopeless task of converting the upper classes, we could gather fifty thousand Pariah children into schools, in and about the city of Madras alone. But we are all poor, we chief workers in the Theosophical Society; some of us not receiving even the cost of our food. So we must do the best we can. Something prompts me to make this statement in your influential paper, so that some one of your millionaire readers who may wish to erect a monument to himself at that other side of the world, in the form of school houses and teaching funds, can do so. I cannot bring myself to personally address the Carnegies and Rockefellers, and other patrons of schools, universities, and libraries; but, although no response may come to this appeal, I will at least perform the duty of laying the facts before my countrymen, and shall hope that good will result.

Should any wish to make contributions, they may either send me the money in the form of drafts on London, to my Indian address, Adyar, Madras, India; or hand them to Mr. Robert A. Burnett, 199 South Water Street, Chicago; or send them to Alexander Fullerton, 46 Fifth Avenue, New York, or to William J. Walters, Odd Fellows Building, San Francisco.

The accounts of the Theosophical Society are annually audited and published; and I will personally guarantee that not one cent of money intended for a specific purpose shall be used for any other object.

Yours truly,

H. S. OLCOTT.

President-Founder of the Theosophical Society.

PROPOSED BUDDHIST TEMPLE IN CALCUTTA.

The editor of the *Indian Mirror* makes an eloquent appeal to his countrymen to come forward and aid in the erection of a suitable Buddhist Temple for purposes of worship and for the enshrinement of a

* This is not so now in all localities, but on the West Coast and in some other sections this rigid custom still prevails.

† Since this was written Mrs. N. Almée Courtright, the well-known philanthropic school-teacher, of Chicago, has come out to aid in the carrying on of this noble work.

Another interesting fact noted was that the *Hindu College Magazine* has founded, out of its profits, three Sizarships at the Boarding House, for poor boys of good character and intelligence, and hopes soon to found more.

The prizes were numerous, and consisted of silver medals, and books, with appropriate objects—bat, uniform, and backey-stick,—for the captains of the cricket, football and hockey teams. Speeches by the Principal, the Headmaster, and President of the Board of Trustees, closed the proceedings.—*The Hindu*.

“ INDIAN HEALTH.”

A new monthly journal of personal and public hygiene, and record of the progress of sanitation will be started in Madras about the middle of January next. It will be edited by K. M. Nadgarni, M. C. S., F. S. Sc. (Lond.), and will have for its object the physical well-being of the Indian Nation, which can only be promoted by disseminating widely among the people, a knowledge of the laws of health, and inducing them to adopt measures of practical sanitation, so that disease and suffering may be minimised and the rate of mortality lessened. There is certainly urgent need of hygienic knowledge among the Indian people, and this movement should have the earnest support of all who wish for the welfare of India. The Journal will be published in English and also in the various leading vernaculars throughout the country, and will contain 24 pages, Royal Octavo.

NEW BOOKS FOR THE ADYAR LIBRARY.

“ Vedânta Sârasangraham”—called Anrita Sanjîvini—by Venkatarîs'a ; “ Mrityunjayopanishad” in Telugu characters ; “ Immortality by the divine knowledge of God ;” “ Vishuu Sahasranâma,” English translation with Sanskrit Text ; “ The Bhâgavata Purâna,” a study, by Pûrnendu Nârâyana Simha ; “ Jagat gurupîthâdhikâra-Vyavastha-chandra-purâmars'a ;” Bhagavat Gita Kadesa Paramarsa ;” “ Vaidiki paddhati ;” “ Gitâsâroddhâra ;” “ Sudars'anam ;” “ S'âstrâ kûta-prakâsah ;” “ Timirodghâtanam ;” Jâtinirnaya prakâra parâmars'a ;” “ Gitârtha parâmars'a ;” “ Brahmasûtra kutûhala ;” “ Sams'ayatimira bhâskara ;” “ Annual report of the Smithsonian Institution, 1899.” “ The Coorgs and Yeruvas, an Ethnological Contrast,” from Capt. Thomas Banon ; “ Thoughts on the Bhagavad Gitâ ;” “ Hindu estimate of Christ and Christianity ;” “ The Polynesian Race,” by Abraham Fornander—a rare book ; “ A Brief History of the Hawaiian People,” by W. D. Alexander ; “ The Legends and Myths of Hawaii,” by His Hawaiian Majesty Kalakaua, given by Mrs. M. D. Hendricks, Honolulu ; “ In Ghostly Japan,” “ Out of the East,” by Lafcadio Hearn, presented by A. P. Warrington, Norfolk, Va. ; “ Carlo Lano,” by M. Reepmaker ; “ The Story of my Heart,” by Richard Jefferies, presented by Countess Wachtmeister ; “ Mis Viajes,” by Capt. Federico Fernandez ; “ Rome ” and “ Paris,” by Zola, Miss F. Arundale.

We are also indebted to Herr Günther Wagner for the following German translations : “ Karma,” “ Birth and Evolution of the Soul,” “ Occult Chemistry ” and “ Man and his Bodies,” by Mrs. Besant ; “ Dreams,” by C. W. Leadbeater and “ Psychische Studien,” XXVIII., parts 1 and 2.

OLD DIARY LEAVES,

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY

By COL. H. S. OLCOTT, P. T. S.

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Price Rs. 3-12. Paper cover Rs. 2-8.

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This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1873, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and, includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

CONTENTS.

Chapter I.—The Voyage Out. II.—Settling down at Bombay. III.—Laying Foundations. IV.—Many Wonders. V.—Northern India. VI.—Northern Wanderings, Snake-charming, *The Theosophist*. VII.—Future Workers. VIII.—Allahabad and Benares. IX.—Phenomena and Pandits. X.—First Tour in Ceylon. XI.—Popular Enthusiasm. XII.—Tour Concluded. XIII.—Domestic Explosion. XIV.—Swami Saraswati on Yoga. XV.—Simla and the Cœrulians. XVI.—What happened at Simla. XVII.—Gorgeous Scenes. XVIII.—Benares the Holy. XIX.—A Master of Djinns. XX.—Ceylon Buddhism. XXI.—A Buddhist Fund. XXII.—From Bombay Northward and Back. XXIII.—A House-boat Journey with H. P. B. XXIV.—Baroda to Ceylon. XXV.—Secret of Psychopathic Healing. XXVI.—Healing the Sick. XXVII.—Touring in Bengal. XXVIII.—Florid Compliments. XXIX.—Healing the Dumb. XXX.—South Indian Wonders.

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