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On the Watch-Tower.

YET another Volume of LUCIFER is added to the growing line on the Theosophical Bookshelf, and Volume XI opens with these words. The Morning Star is shining now with a very steady radiance, and may consider itself as definitely settled in its place in the literary heaven. The circle of its lovers widens, and its fires are not likely to be extinguished. For it is no shooting Star, our LUCIFER, but a steady-going Planet, with a definite orbit of its own, taking its light from the central Sun, Theosophy, and doing its best to reflect the rays of that Sun through all the heights and depths of Space. Looking back with deep unwavering love and gratitude to the heroic Soul that first breathed into it its own breath of fire, and thus kindled it to shine forth in the eyes of men, it remembers ever that the Flame that lit it drew its own lighting from a more Ancient Fire, that Hidden Wisdom, that Science of the Soul, which shines ever at the Heart of things, that gives light to all but takes from none.

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It was in September, 1887, that LUCIFER first appeared, and since then what changes! But with all the changes, there has been steady growth, and progress which, amid all ebbs and flows, has been onward. Soldiers have fallen out of the ranks, but for every one fallen ten new recruits have joined, so that the army has never been so strong as it is to-day. In November, the Theosophical Society will have completed seventeen years of life, and whether it look to India, to Europe, to America, to Australia, it sees its Lodges increasing in number and its members growing in enthusiasm and

devotion. May the blessing of the MASTERS rest on the movement They initiated, and on those who work in it for Humanity.

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Much attention has been called, during the last few weeks, to the interesting statements regarding Madame Ensapia, a well-known medium, made by Prof. Lombroso, of the University of Turin. In company with four distinguished medical specialists, he investigated the peculiar phenomena produced in the presence of the medium, and found that, with her hands and feet tightly bound, and in full daylight, objects were moved without contact. Prof. Lombroso, says the *Standard*:

Writes that he sees nothing inadmissible in the supposition that, with hysterical or hypnotic subjects, the exciting of certain centres should produce a transmission of force. He admits that the external sensitiveness has left the body, without, however, being destroyed. In this assertion he is supported by Colonel de Rochas d'Aiglun, Administrator of the École Polytechnique. That gentleman, struck by the fact that the sensitiveness of a magnetized subject disappears from the skin, has sought to discover to what place it is transported. He has, he says, found it all round at a very short distance from the body. The magnetized subject feels nothing when a person pinches him or her, but if anyone pinches in the air at a few centimètres from the skin, the subject feels pain. Though this zone of sensitiveness is generally close to the body, the Colonel has found it with certain subjects at a distance of several yards from it. The subject, however, requires more light than has yet been thrown upon it.

And when more light is thrown upon it, our Scientists will find themselves compelled to admit that man's sensitiveness does not reside in his outer physical body merely, but that the seat of sensation is in the Astral Man, and that he is affected by what are called ethereal vibrations. Nothing can be more satisfactory than the way in which scientific men in the West are being pushed further and further into the region of the hitherto Occult.

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A doctor, writing to the *Echo* on "Thought and Ether" makes some exceedingly sensible remarks on the transference of thought by ethereal waves of various lengths. He suggests that this theory affords "a better explanation than any other of the infectiveness of panic, of the cyclic character of thought as exhibited in the rhythm of political fluctuation, etc., of the advance of great religious movements, and of many other good and bad psychic epidemics." He points out that this view enormously enhances the responsibility of each person, as it makes each a radiant focus of feeling, sending out good and bad influences, and thus working for good or evil on all men and women within the sphere of activity. This is exactly the teaching of the Esoteric Philosophy, and it is very encouraging to

see it making its way in current thought. If every Theosophist who believes this to be true would continually "think Theosophy," they would fill the Astral Light with currents which would react on men's minds, and pre-dispose them to receive the teachings so vitally important to society.

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The International Congress of Experimental Psychology was a gathering which numbered among its members all who are most eminent in the world of Western Psychology, and at which statements were made of the deepest interest and significance. Prof. Richet, while regarding Psychology as "one of the elements of Physiology" (!), yet declared that the knowledge already obtained "allowed the supposition that human intelligence had extraordinary resources, and that it contained forces which it did not even suspect." Truly indeed has the human intelligence been discrowned of its chiefest diadem in the West, for, made nothing more than the product of Matter, its resources have been measured as though within the limits of Matter as we know it. Hence, when it forces itself on scientific attention, even through its veil of flesh, the student is startled at the "extraordinary resources" it displays. Prof. Richet proceeded to say that scientists "hoped that the day would come when all those scattered gifts would be utilized, and that some day they would have the key of the phenomena of clairvoyance, of thought-transference, of second sight." Aye! but that key will never pass into the hands of those who regard Psychology as one of the elements of Physiology, the Science of the Soul as the handmaid of the Science of the Body. These are but the lower characteristics of the Human Intelligence and beyond them lie far nobler gifts; but even these lower capacities must remain for ever within an unlocked casket, for all who put Matter as parent of Intelligence, and do not recognize the fundamental truth in Nature that Substance and Ideation are aspects of the One in manifestation, and what we call Matter and Mind their reflections on a lower plane.

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Another line of study of very deep interest to any students of Occultism—who will compare with exceeding delight the results Science is tabulating with the knowledge gained by themselves by other methods—is that dealt with by Prof. Grüber, of Roumania, and Mr. Francis Galton. Prof. Grüber presented a report on "coloured audition," and explained that:

Although he used the term *audition colorée*, his subject was much more extensive, comprehending all cases where a stimulus to one sense called up simultaneously images belonging to another. Thus, not only did the hearing of letters, words, numbers, etc., call up colours such as red, brown, etc., but similar associations existed between sight and taste, sight and smell, sight and muscular effort, etc. Again, there was sometimes a combination of sound and taste, sound and smell, etc. There was even a combination so odd as *résistance gustative*—the appearance of an imaginary taste corresponding to a special degree of muscular exertion. Changes of temperature produced similar associations; and there were such phenomena as *chromatismes de température*, or coloured appearances summoned up by particular thermometric conditions.

He went on to say that he had been experimenting with a man of considerable intellectual distinction, accustomed to self-observation, and that he had observed that:

Not only was there an extremely varied range of imaginary colours corresponding to vowels, syllables, numbers, etc., but a singular mathematical regularity was observable in the relations between these imaginary coloured spaces when the vowels or numbers were combined. The singular richness of the Roumanian language enabled these proportions to be traced with great exactness. Coloured rings corresponded to numbers, and the size and thickness of these rings corresponded to the progression of the numerical series.

The Professor arrived at the conclusion that "the persistency and accuracy of the results observed pointed to some law," and herein he makes a true forecast, for there is a law which underlies all these at present curious and isolated facts. The translation of external vibrations into sound or into colour depends on the physical modification through which the vibrations are cognized, and every sound has its correlated colour, every colour its sound. Perception is a unity, but it looks through many windows, and according to the window through which the vibration reaches it is the vibration "sound" or "colour."

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Mr. Galton remarked that the late Dr. Lepsius, the Egyptologist, connected colour with sounds, and used colours as a guide in his philological enquiries. He might have added that in Ancient Egypt each colour had its meaning, and that sacred symbols were read by their colours, on their colours depending their significance, and the colour indicating the key to be used in unlocking their inner meaning. For here again the Ancients knew the laws after which our Scientists are groping, and the keen interest with which the Occultist must watch the present enquiries pursued by Western Science is due to his study under the ancient methods, which took the so-called external as the mere expression of the internal, and translated Matter in terms of Consciousness, instead of Consciousness in terms of Matter.

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Mother Earth, too, from time to time, yields up some of her buried treasures to tell part of the story of the men who in old time dwelt on her surface. A large number of clay tablets were found about four years ago in some rock-hewn tombs near the village of Tell-el-Amarna, covered with cuneiform writing; these, which the *Pall Mall Gazette* neatly describes as "History in Mud," belong to 1500 B.C., and are covered "with a Semitic dialect written in Assyrian." Eighty-two of them are now in the British Museum, and have been placed in the Egyptian rooms. The *Pall Mall Gazette* quotes from Dr. Bezold's summary of the contents of the tablets the following, which shows, as it says, that strikes were known to the Egyptians of B.C. 1500 as well as to the British of 1892. Shum Addu, the governor of a city, is writing to the King of Egypt:

After salutations, he acknowledges the receipt of a despatch from the King asking for grain, and informs him that the men who thresh corn have, during these last days, driven away their overseers, and he cannot therefore obey the King's command; he appeals to the evidence of the King's inspector to support his statement.

Nothing new under the sun! Students of Reincarnation might gain some interesting facts from a study of these Tell-el-Amarna tablets, which tell of the social and political life of Egypt thirty-three centuries ago.

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Another most interesting "find" is described in the *Daily Chronicle*, which remarks on the "rapid progress of Oriental archæology during the last few months." A great Amorite fortress has been unburied, sixty feet below the surface of the ground. There are some mounds east of Gaza, and one of these, 100 feet high, has been explored during the last two years. First came Greek pottery of the fifth century B.C., and beneath that the remains of a strongly built town, destroyed by Sennacherib B.C. 703. Below this came a mere settlement of rough huts, and beneath these again, sixty feet downwards, the explorers came on the Amorite fortress. About B.C. 2200 is assigned as the probable date of this town. The walls are of solid brick, over twenty-eight feet in thickness, and within them buildings for stores and other purposes, resembling in character those of Chaldea rather than of Egypt. In this fortress have been found the Syrian counterparts, as they may be called, of the tablets of Tell-el-Amarna, one of the correspondents of Amenophis IV, B.C. 1450, being Yabni-ilu, governor of Lachish, the fortress brought to light. In one house was a clay tablet addressed to the governor

of Lachish, stating that Zimrida and Baya had revolted against Egypt; the story of this revolt is taken up in some of the Tell-el-Amarna tablets which are at Berlin. There was a library at Lachish in which records were stored for at least 150 years before the alleged date of the conquest of Palestine by Joshua, and it is suggested that "we may yet be able to write Hebrew history of the days of the Israelite conquest from contemporary sources." As these records come to light, Prof. Max Müller's amusing contention that writing was not known in India before Panini will become yet more absurd in the eyes of the public than it is to-day.

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It is a pity that travelling Englishmen and Englishwomen cannot learn to show a little courtesy to the inhabitants of countries they visit, in respect to their religions and customs. The *Methodist Recorder* is publishing a series of letters from the pen of the Rev. W. T. A. Barber, who is, apparently, a missionary. He went with some friends on a visit to Japan, and thus describes one incident of the journey:

In the hotel was one object framed in gold, and evidently much prized. It was an inscription in Chinese—"True religion is more precious than gold and diamonds. This true religion is Buddhism," the English written by the side over the signature H. S. Olcott. So here in this quiet Japanese village, Theosophy had rested itself, drunk tea, and basked in the sunshine of native enthusiasm. A lady of our party hailing from Hong-Kong, eager in the knowledge more precious than rubies and fine gold, rather unwisely remarked to the innkeeper, "Oh, but Buddhism isn't the true religion, you know." He bowed low and replied respectfully, "It is *my* true religion."

The exquisite urbanity of the rebuke is in keeping with all one has heard of the singularly gracious character of the Japanese people, so loyal to their own beliefs, so respectful to the beliefs of others. The President-Founder will be interested to learn the fate of his translation, gold-enshrined and prized exceedingly.

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It is interesting to notice how Theosophical ideas turn up in unexpected quarters, and certainly we do not expect them in political literature. Yet, in *A Reply to Mr. Gladstone's Letter on Woman Suffrage*, addressed to him by "a member of the Women's Liberal Association," we read:

I take it, the aim of all politics—unfortunate term!—should be the amelioration of human life, the growth of progress and reform, the breaking down of selfish and unfraternal privileges and barriers, whether of race, caste, creed, or sex—and in this woman must share with man.

You add, Sir, at the close of your letter, that a "permanent and vast difference of type has been impressed upon women and men respectively by the Maker of

both," and state that their "differences of social office" are "physical and unchangeable." But they are also temporary, and not only temporary as regards the individual, but as regards the race. Evolution clearly shows us that even physical nature is plastic, and that man himself becomes at a certain stage of his evolution creative, and that he has been at all times a creative force, and a producer of environments on our planet. Sex may embrace not only one plane, but many planes, until we ascend from the physical to the spiritual, where it ceases to operate.

We should guess from this that the writer must have been reading the *Secret Doctrine*.

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There appears at last to be some hope of forming a useful working Lodge in Birmingham. The Hallamshire capital has had a Lodge for some little time, but Theosophy made little way in the town, despite the interest shewn by fairly large audiences gathered by occasional lectures. Now, however, there are signs of real progress, and some earnest men and women are enlisted under the T. S. flag, to help the two or three steadfast hearts that have kept it flying under circumstances of great discouragement. Some very successful meetings, it may be remembered, were held in the Midland Institute by Mr. Judge and myself on July 24th, some nine hundred persons being present in the evening, and arrangements were then made for fortnightly meetings, for definite study and discussion. These are being regularly held, and Bro. Old has been down to the second meeting in each month, to help the young Lodge on its way. Its President, Mr. Duffell, is lending it great assistance, providing a room for its meetings, and helping it in many other ways.

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There is good hope that a very strong Lodge will be formed at Leeds, as one outcome of the large and deeply interested meeting held there by myself on August 27th. The first steps towards organization were taken on the following Wednesday, when some Bradford members and Mrs. Cooper Oakley attended to render help in the preliminary arrangements, and nineteen persons declared themselves ready to help in forming a local Society. It will be, I hope, in working order before these pages reach the public.

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In the *Manchester Evening News* there is an interesting account of a Theosophical Society which existed from 1783 to 1788. It was "instituted for the purpose of promoting the heavenly doctrines of the New Jerusalem, by translating, printing and publishing the Theological Writings of the Hon. Emanuel Swedenborg," and it was out of this Society that the New Jerusalem Church evolved.

It would be an interesting thing to trace through European history the many societies that at the close of successive centuries rose to the surface of thought and then sank again, each one an attempt to direct men's minds to the existence of their own spiritual nature, and each one gaining no permanent foothold, because the time was not yet ripe for any widespread result. May we not hope that at last the harvest is ready for the reaping, and that the present Theosophical Society is destined to grow and increase for many centuries to come? So mote it be!

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It is pointed out as "a very curious astrological coincidence" that Mr. Gladstone has thrice become Prime Minister—in 1868, 1886 and 1892—when Jupiter has entered Aries, and that he has twice quitted office when Jupiter has entered Libra. Astrologers should watch for his fate when next the bodeful planet enters the sign of the Balance.

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Lieutenant Bower has found an ancient birch-bark MS., ascribed by Dr. Hoernle to the fifth century, in a subterranean city of Chinese Turkistan. It is composed of five sections, two of which are medical treatises, two are collections of proverbs, and the remaining one the story of a charm against snake-bite, given to Ananda by Buddha. Some of the medical works now current in Bengal contain prescriptions found in these treatises. The MS. is being translated, and will be published with photographic facsimiles of each page.

LOOKING at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a blackbeetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago, and anticipate the future thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future.—T. H. HUXLEY, *Essays upon some Controverted Questions*.

Literary Jottings.

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS.

BY AN UNPOPULAR PHILOSOPHER.

THEOSOPHISTS and editors of Theosophical periodicals are constantly warned, by the prudent and the faint-hearted, to beware of giving offence to "authorities," whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. "Judge not, if thou wilt not be judged," is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another "authority." I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged "authorities" and social routine.

For what is an "authority" upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only*. Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid "authorities," and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the

green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who to-day lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and her young men, the male "flowers of evil," the nocturnal plants that blossom in the hothouses known as clubs. The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest "war-cry" from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the "sacred" face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic *mancenillier*—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

"Thou shalt not set thyself against the Lord's anointed," saith David. But since the "authorities," social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the "anointed" ones are not always those of the Lord; many of them being more of the "self-anointed" sort.

Thus, whenever taken to task for disrespect to Science and its "authorities," which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the *infallibility* of a man of Science is not quite the same as to repudiate his learning. A *specialist* is one, precisely because he has some one specialty, and is therefore less reliable in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads. They should have this option, without being taxed with libelling the chief line. To proceed *beyond* the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science? Truth belongs to all, or ought so to belong; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is *nothing* beyond the highest rung *they* have reached? Or is it for the sake of preserving the old dried-up plants of the Past that they deny the very possibility of any fresh, living blossoms, on new forms of life, in the Future?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between "authorities," their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeyism grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked. But the true Philosopher, however "unpopular," seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

Pilgrim Glimpses of India.

BOOKS on India, its people, customs and objects of interest are now so numerous that in glancing over the volumes under this head on the shelves of the Adyar Library one recalls to mind the words of the wise Hebrew king: "Of the making of many books there is no end, and much study is a weariness of the flesh," and one wishes that by some means each cerebral cell could be devoted to the simultaneous study of different subjects.

The Theosophist, writing for the benefit of his comrades at home perhaps needs little in the way of apology for describing Indian scenes and surroundings already familiar through books, even to those who have not had the good fortune of visiting the mystic East. The earnest student of past civilizations, especially if a Theosophist, will, of necessity, regard things from a totally different standpoint to the ordinary globe-trotter—to use a common expression. The former is a pilgrim among places and scenes that have for him an almost sacred interest. He is not a sightseer, one who wants to get through the most he can in the shortest possible time with the aid of guide-books, Cook's tours and other modern travelling appliances. The Theosophist visits places and scenes of antiquity in order that he may learn, verify for himself his studies, and possibly judge for himself of the comparative value of various religions and civilizations. Such being the case, the Theosophist in India becomes desirous of transcribing for the benefit of his less fortunate fellows his impressions of the different objects of interest which he has been able to see for himself.

Under the above heading, therefore, I propose from time to time to give short and simple sketches of the impressions made on myself, a humble Theosophical pilgrim, in the hope that these may serve to bring my Western Brothers into closer contact with the East—the home, in the eyes of all true Theosophists, of a very considerable amount of the mystic lore to which we are now giving our closest attention.

I. THE CAVERNS OF ELEPHANTA.

A recent visit to Bombay gave me the long-wished-for opportunity of a visit to the famous caves of Elephanta. As most readers of *LUCIFER* will know, the island of Elephanta is situated about six miles from Bombay. The native name of the island is Ghârapuri, which authorities translate as "the town of the rock," or "the town of excavations." Its present-day name is derived from the huge rock-cut

elephant, which was formerly to be seen about three hundred yards from the shore, but which is now unfortunately naught but an almost shapeless mass of rock.

On the occasions of my two visits to Elephanta, I was fortunate enough to have the companionship of Mr. C. L. Peacocke, F.T.S., of the Royal Artillery, who was already somewhat familiar with the caves. We had the benefit of the Government steam-launch, and consequently were enabled to make the short sea trip under the most favourable circumstances.

The island is in reality a large hill which is thickly covered over with corinda bushes. The principal cave, or rather temple, can be just seen from a boat as it approaches the shore. It is situated some way up the hill, and a long and steep ascent up some stone steps is necessary before the entrance is reached. In addition to the large cave there are other smaller ones, some hollowed out of the same mountain and some in another hill in a more distant part of the island. I shall, however, confine myself, for the present, to a description of the principal cave-temple.

The burning mid-day sun poured down fiercely on our backs as we toiled up the steep ascent to the cave, but like true pilgrims our physical discomfort was as naught when compared with our eagerness to arrive at the hallowed abode of antiquity. A superb sight met our gaze on our arrival before the rock-cut temple. A magnificent hall, its roof supported on colossal pillars, hewn entirely out of the solid rock, was before us. No mere stone-built temple this, but one wrought, by almost superhuman labour, from the hard unyielding rock. This marvellous aspect of Elephanta grows on the visitor more and more. Go within the temple, see its inner chambers, its proportions, the nicety of the sculptors' work, the imposing aspect of its graven images, and reflect—this has all been cut and hollowed out of the rock. What labour must it have involved, what patience and endurance must it have called forth, how great was the religious devotion that prompted such an undertaking!

The entrance to the temple is supported by two gigantic pillars and two pilasters, forming three openings. The temple itself consists of three parts, a large central hall, and two wings on either side, like the Egyptian Tau, \top . This appears a significant fact, and is worthy of the attention of those who see in Elephanta an ancient Hall of Initiation. As to the probability of this, I shall have something to say later on. The roof of the temple, like the portico, is supported by massive pillars, which give it an appearance of great grandeur and uniformity. The central hall is some one hundred and thirty feet in length, and about the same in breadth. It contains twenty-six pillars, of which some are unfortunately broken, and others defaced. History accuses the Portuguese of this act of desecration, but some authorities, I

believe, are opposed to this. From the nature of the injuries, however, it seems evident that religious fanaticism of some sort played an important part in the defacement of this noble temple. The most prominent feature of the temple is the colossal representation of the Trimûrti, or three-faced bust of Brahmâ, Vishnu and Shiva. This image is at the extreme end of the temple, and consequently faces the visitor as he walks down the middle. These immense figures are carved out of the rock, and the entire bust is about nineteen feet in height, and awe-inspiring to the last degree. One face looks towards the visitor, the others are in profile. To the right and left of this image, at the sides of the central hall, are two small chambers with narrow entrance doors. Authorities have not been able to agree among themselves as to the use to which these small mysterious chambers were put, but it has been suggested that they were probably employed for keeping the holy utensils and offerings used in the service of the temple.

I am now met with a certain amount of difficulty in continuing my description of the Elephanta caves, and it is chiefly with reference to the supposed nature of the purposes for which these cave-temples were used in times gone by. Before proceeding further in my description let me unburden my mind hereon. It is, I know, a current belief among Theosophists and students of Occultism that the caves of Elephanta, Karli, Ajunta, etc., were in ancient times places of Initiation, consecrated to the greatest of the Mysteries. We have a good authority to support us in this belief, in H. P. Blavatsky, who certainly had personal knowledge on these matters, if anyone had. Now the Elephanta cave-temples are Shaivite; there can be no reasonable doubt of this: it is what the Hindûs call a Shiva Linga temple, and this kind is very common in South India. Everywhere in its recesses are to be found the Linga and the Yoni, emblems of creative power, and even at the present day offerings are made at the Shaivite shrines. At first sight the very ordinary exoteric appearance of the Elephanta cave-temple is calculated to shatter the more fascinating hypothesis that it was formerly an Initiation Hall; but there are two possible and reasonable explanations which will, I believe, help us out of the difficulty. The first is that the dedication of the temple to Shiva is of comparatively recent date, that it only degenerated (if I may use such an expression) into a temple for ordinary worship, after it had, for reasons best known to themselves, been abandoned by the Adepts. Many Hindûs, I understand, recognize fully the antiquity of the caves and declare that these excavations are "far too mighty for the degenerate mortals of our day." The second hypothesis which I now state, seems the most reasonable, however, and it is suggested by a passage in the *Secret Doctrine*. Says H. P. B., speaking of *traditional* subterranean cities and passages :

Tradition asserts, and archæology accepts, the truth of the legend that there is more than one city now flourishing in India which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them, Allahabad another—examples of this being found even in Europe, *e.g.*, in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli and Ajunta have been built on subterranean labyrinths and passages, as claimed? Of course we do not allude to the caves which are known to every European, whether *de visu* or through hearsay, notwithstanding their enormous antiquity, though that is so disputed by modern archæology. But it is a fact known to the initiated Brāhmins of India, and especially to Yogis, that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that those underground caves and endless corridors have in their turn *their* caves and corridors.¹

The conclusion to be drawn from the foregoing deeply interesting quotation is, of course, that the *real* caves of Elephanta have never yet been discovered, and that the so-called caves are merely ordinary cave-temples concealing the real ones, which formerly may, or may not, have been used by the members of the Occult Fraternity. How long it will be before these underground passages and caves are brought to light it is, of course, impossible to say. Theosophists would say that such depended on the will of those who hold the secrets of the subterranean habitations of India. If we accept the suggestions thrown out by the author of the *Secret Doctrine* we shall, I think, be able to reconcile the apparent exoteric nature of the caves known to the world as the Elephanta caves, even if we go to the length of assuming that these were never more than they are now, for as there are always the Initiated and the Profane in all Mysteries, so it would seem to follow naturally that these two classes would each have their place of meeting, that of the former remaining always a *terra incognita* to the members of the latter order. Possibly, therefore, in the times gone by, the outer worship might have been carried on in the upper cave—the one now known to us—while beneath, in the secret crypts, the solemn Mysteries of the Occult Fraternity were being enacted, and the newly admitted member, received from the profane above, had his eyes dazzled and senses bewildered by the sights of a world hitherto unknown and unsuspected by him.

To digress a little further. I have been told that one of the entrances to the subterranean regions of the Elephanta cave lies at the back of a certain rock-hewn tank of water inside the cave. This entrance is now probably beneath the mud at the bottom of the tank. Mr. Peacocke, acting on the above suggestion, floated a raft to the back of the tank under the rock, but could see nothing save solid rock. There is a tradition that, some years ago, an adventurous explorer floated down a passage at the rear of the tank, which was then half out of the water, and was never seen or heard of after. It seems evident

¹ II. 221.

that if there be a passage, it is either beneath the water, which is some ten feet deep, or still lower than that, under the bottom of the tank itself. I have been informed by a Brâhman that it is a tradition in India that Yogis cover with water the entrances to passages, the existence of which they wish to keep to themselves, and it is quite possible that the present case is an instance of this. I was also informed that another method adopted was to make the entrance of a secret passage too narrow to admit of the passing of an ordinary human being, while a Yogi, by the power of *Animâ* (contraction of the body¹), can easily obtain admittance. The remainder of the passage is usually of a size sufficient to allow it to be traversed in the ordinary way.

But I must return again to my main topic, the description of the *exoteric* caves of Elephanta.

Leading out of the central hall, about half-way up on the right-hand side, is a small chamber or chapel with four doors facing the four principal directions. In the centre of this chapel, on a species of altar, is a Lingam, which is still an object of worship. In addition to the figures composing the Trimûrti, already described, are others on the outside of the Lingam chamber and on some of the main pillars of the central hall. These are also of a considerable size, but some have unfortunately been mutilated.

Now a few words as to the other mural engravings.

In the compartment on the right of the central figure of the Trimûrti is the hermaphrodite deity, Ardhanârîsha, symbolical of sexual dualism. The figure is seated on the sacred bull Nandi, usually attendant on Shiva. This group also includes Vishnu and the mystical Garuda bird. In the compartment to the left of the central figure are two colossal carvings representing Shiva and his consort Pârvati, and further on is another group representing the marriage of the last-named couple. Returning to the right hand of the Trimûrti we find in the corresponding chamber to the last mentioned one another mural group representing the birth of Ganesha, Shiva's eldest son. We must now leave the upper end of the central hall, and, turning our backs on the central image, walk some paces down the hall. We shall then encounter the sixth compartment, in which is a representation of Râvana's attempt to remove Mount Kailâsa. Râvana, as most of my readers will know, was the demon-king of Lankâ, or Ceylon. Kailâsa was the sacred hill of Shiva, and the demon-king desired to bear it away, in order to have the benefit of Shiva's tutelary presence. It will be remembered from the "Analysis of *Râmâyana*," recently given in the *Theosophist*, that this same Râvana carried off Sîtâ, the daughter of Janaka, to his kingdom. Râma, however, made an alliance with Sugrîva, the king of the monkeys, and after slaying Râvana, restored Sîtâ to her husband. The legend of Râvana's attempt to remove

¹ See N. C. Paul's Treatise on Râja Yoga, p. 54, and other works on Yoga.

Kailâsa runs somewhat as follows: The demon-king shook the mountain to such an extent that Pârvati was considerably alarmed; whereupon Shiva pressed down the hill on the head of Râvana, who, unable to move, was forced to remain in his somewhat uncomfortable position for some thousands of years. He afterwards propitiated Shiva, however, and became a constant worshipper.

On the opposite side beyond the Lingam chamber is represented the famous legend of Daksha's sacrifice, for particulars of which I must again refer my readers to the *Râmâyana* epic. The two remaining groups represent Shiva in his characters of Bhairavi, "the terror-inspiring," and as a Yogî. Want of space precludes my giving more detailed descriptions of the mural symbology and the principal cave of Elephanta; readers who are not already familiar with the mythological scenes above alluded to should consult Barth's standard work on the religions of India.

As I have already stated, there are other caves on the island of Elephanta, though none of them can in any way compare, either in size or completeness, with the one of which I have endeavoured above to give some description. If my memory serves me correctly, there are in all four minor caves, three in the same hill, round it, a little to the south, and one in another hill opposite. Unfortunately the excavations here are anything but complete, and the entrances to one or two have been so choked up by the soil washed in by the monsoons, that one has to enter almost on one's knees. Inside, however, standing is quite possible. In these, as in the principal cave, are the usual signs of Shaivite worship, and one contains a particularly well-preserved altar with the Yoni symbol engraven on its surface. These caves are gloomy and excessively damp, ghostly in the extreme, the deep silence of their recesses being only broken by the constant flitting to and fro of innumerable bats, who, together with an occasional hyena, are the sole occupants of these now deserted caves. Until the Government is in a position—in which I understand they are not at present—to open up these smaller caves, it is almost impossible to form an accurate estimation of their archæological value, and I therefore defer, for the present, saying more about them.

Our second visit to Elephanta came about in the following manner. Mr. Peacocke was fortunate enough to obtain permission from the Government official, in whose charge the caves are, to remove some stones which blocked up the entrance to what we believed might be a passage leading to some as yet undiscovered subterranean labyrinths. We therefore determined to organize an expedition, and spend a whole day and night at Elephanta. We arrived about midday on a Saturday and once more ascended the steps from the beach, with a long array of coolies trailing out behind us bearing the baggage of the "Sahib log" who had come to dig in the big caves.

Our expectations, however, were doomed to disappointment, for after removing the stones that blocked, as we thought, the entrance to "caverns measureless to man," we were rewarded by the discovery of a small rock chamber—some six feet square and twelve high, with no trace of an opening anywhere! There was no entranced Yogi seated there, though on going the following morning into the newly opened recess, we found ourselves in the presence of a huge cobra, from whose presence, it is needless to say, we made a hasty and undignified retreat. The remainder of our time was spent in excavating an almost entirely choked-up chamber in one of the smaller caves, and though we made, with the assistance of some coolies, a considerable excavation, the shades of night prevented further work in this direction.

We had resolved to spend a night in the large cave beneath the shadow of the Trimûrti, and accordingly, after bringing our excavation work to a close, and after a necessarily frugal supper, we made preparations for retiring into the recesses of the cave-temple. We had one bed, or "charpoy," as they call it out here, a simple affair made of wood, and we improvised another out of a plank of wood and two benches. About ten o'clock we installed ourselves beneath the "Holy Three."

The feeling of solemnity and almost awe that one feels on entering the cave during daylight is greatly intensified when night falls and the moonlight steals in through the various entrances, and shadows fall here and there on the walls and on the thresholds of the smaller chambers. I think neither Peacocke nor I will ever forget the night we spent in Elephanta. Our solitary lantern cast a beam sufficient to light up the faces of the colossal images towering above us. The central face had on it that expression which one knows so well on the faces of the Egyptian Sphinx—a superhuman calm and tranquillity, a blending of life and death in one, a union of finite and infinite consciousness, the God in human form. A solemn stillness pervaded the temple, unbroken save by the bats that wheeled constantly in and out of the cave, and an occasional splash from the tank in the other cave. The moonlight fell in silvery gleams through the entrances and open sides of the caves, turning to silver the time-worn rocks and images, idealizing them as if seeking thus to console the now deserted temple by covering its walls with a mantle of glory. The awful silence of the cave seemed to weigh down upon us, and its antiquity was brought home more forcibly to our minds. In the spot where we then lay, right in the presence, as it were, of the sacred Trimûrti, for centuries had worshippers stood and priests performed the sacred rites. Whatever form of worship had taken place within those walls in the past, however much it might fall short of or differ from our own ideals, still we nevertheless could feel the influence of the place, and realized that where we then lay was a spot hallowed by the veneration of centuries of antiquity.

And beneath us, under those hollow-sounding floors, what mysteries might not be hid, what labyrinths and unknown recesses! The small chambers to our left and right looked mysterious in the gloom, and we half expected to see some procession of white-robed priests emerge therefrom and advance towards the altar. The night grew stiller and stiller, and the influence of the place grew more overpowering, so much so that we exchanged remarks almost in a half whisper. As I pen these lines the influence again comes over me, and I fancy myself back in that sacred moonlit cave-temple listening to the fluttering of the ghost-like bats, and anon gazing on the calm, impassive features of the central One of the "Holy Three."

But a hard day's work lay behind us, and the woings of Morpheus could no longer be denied, and gradually our surroundings melted from our gaze, and we slept.

SYDNEY V. EDGE, F.T.S.

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbhakam T.S.

(Continued from p. 488.)

VARUNAKA IX.

THE preceding Chapter was devoted to the exposition of the doctrine that among the four attributes of Âtmâ, Atmâ has not the characteristics of the three Bodies. In this Chapter will be expounded the doctrine that Âtmâ is a witness to the three Avasthâs (states of consciousness). Manas (the lower mind or ego) has a predominance of Sattva Guna (quality), though composed of Sattva, Rajas, and Tamas (Gunas). It is only through pure Sattva Guna that it (the mind) can cognize Âtmâ, but not through Rajo or Tamo Gunas. Of these Sattva is (very) subtle, Rajas is ever in a perturbed state, and Tamas is very gross. Therefore just as it is impossible for a large pillar to enter a small chink (or hole) through which smoke only can pass, just as it is impossible for one to decipher small characters with the aid of a light constantly flickering in the wind, so it is impossible for a mind of gross Tamo Guna, or of perturbed Rajo Guna, to cognize the real nature of Âtmâ; but it is only the pure subtle Sattvic mind that can cognize it. Having premised thus much of the composition of the mind and the means by which it can cognize Âtmâ, we proceed to the subject in hand, viz., that Âtmâ is a witness to the three states of consciousness.

There are three states of consciousness, Jāgrata (waking), Svapna (dreaming), and Sushupti (dreamless sleeping). The waking state is that in which there is a perception of all the external worldly affairs through the medium of the (gross) organs. The dreaming state is that in which through the affinities of the waking state the Antahkarana (internal organ) manifests itself in the form of the enjoyer and the enjoyed. The dreamless sleeping state is that in which after the gross and subtle worlds have merged in their cause Ajñāna (non-wisdom), there remains Ajñāna alone to be discerned by the witness (Âtmā, the Higher Self in us). To these three states Âtmā is a witness. A witness is one who observes another person, or his states, or his doings in those states, without himself being affected thereby. A witness may be likened to an ascetic who, having abandoned all worldly concerns and being in the state of habitual silence, looks unconcernedly on a person visiting him, or on his states, or his actions in those states. So also Âtmā though observing all the three states of men, or their actions in those states, or those enjoying these three states, is not affected by them.

We shall exemplify this state of being a witness thus. The waking state may be likened to a large town; the dreaming state may be likened to the rampart walls of the said town; and the dreamless sleeping state to the central palace within. The Jiva that presides over the three states may be likened to the king who presides over these three places. The king having stepped out from his palace within, to the town beyond the walls of the fort and enjoyed all things to his taste or distaste in that town, feels happy or miserable. Then crossing the ramparts of the fort he returns to his (central) palace, where having abandoned all actions (of royalty) he passes his time in quiet diversion along with his queen. Likewise is the case with Jivâtâmā (the Ego). Presiding over the Gross Body in the waking state and performing the functions therein through the three organs, it goes by the name of Vishva; then this same Ego presiding over the Subtle Body and playing with the affinities of the waking state of the three (subtle) organs, with the lower mind, etc., in the dreaming state, goes by the name of Taijasa; then again this same Ego, presiding over the Causal Body, in the dreamless sleeping state, and suppressing all the manifestations of the three organs, is called by the name of Prajña and is enjoying unconditioned bliss. Thus this Âtmā should be known through experience, inference and testimony as Kûtastha (the Brahman), as one that is unaffected like Akāsha, and as the one individualized consciousness that is a witness to the three states. The *Vedas* say: "It (Âtmā) is witness, Absolute Consciousness and the Guna-less One." Illustrations as regards the proof (for the existence of the three states) through inference, are town, Âkasha, etc., as mentioned above.

Now, as regards the proof (for the existence of the three states) through experience. We remember daily the three states we have passed through the previous day. It is an actual fact (as stated by the *Vedas*) that without experience there can be no remembrance of it. Moreover it is sure we experience every day the three states. Thus as the Ego experiences regularly the past and the future states, eternity must be predicated of (Âtmâ) the Ego which enjoys it. Thus have we explained that Âtmâ (the Ego) is a witness to the three states.

In this world we find that a person who is a witness to the states is also an experiencer of them. While so, how can the witness (the Higher Self, or Brahma) to the three states be quite different from the experiencer of them? He who manifests himself in these states is only the consciousness that is reflected in the internal organs. He is unreal. He goes by the name of Jîva. As in the dreamless sleeping state he disappears owing to the absorption of the internal organs (which should reflect him), how can he be a witness to that state? As it is the rule (laid down by the *Vedas*) that there is only one witness to all the three states, Âtmâ, which reflects itself in the internal organs, should alone be known as witness to the dreamless sleeping state. But it is quite evident that Âtmâ is a witness to the waking and dreaming states. As the Ego (Jîva) is subject to changes he cannot be termed a witness, whereas the term witness is quite applicable to Âtmâ, which is immutable. That Jîva (the Ego) is subject to changes is clear from such conceptions, as "I am happy, I am miserable," since he (Jîva) assumes to himself the functions that are not legitimately his own but pertain to the internal organs. As Jîva (the Ego) is subject to changes who is that witness the Âtmâ that is different from the Ego? What are its characteristics? What is the evidence for its existence? What are the means of knowing it?

That changeless indivisible one alone is the witness. He only is Âtmâ. He is all-pervading like Âkâsha. He is of the nature of Sachchidânanda. He only having entered the internal organs in the form of a Jîva becomes subject to mundane existence. All the *Vedas* testify to the fact (of the real existence) of such a Paramârthika (real) Âtmâ. The reflected consciousness of the Ego that presides over the (different) states (of consciousness) is now awake; now dreams; and is now lured by Ajñâna into the dreamless sleeping state; now feels happy or miserable, and then indifferent. An intelligent person who cognizes (as a witness) these differences of states (of consciousness) of the Ego—he alone is Âtmâ. He alone should be known as a witness to the three states.

Then how does Âtmâ know itself to be changeless? Though one is unable to see for himself the beauty of his face yet he is able to see it through a mirror. So Âtmâ can know its changeless state through the mirror of the internal organs. As neither the mirror nor the

reflected image (in the glass) is able to discern the original (figure), so neither the internal organs nor the image reflected in it (Jīva) is able to cognize (Âtmâ) that is reflected. Then by whom is Âtmâ cognized? Not by any, since Âtmâ is self-light alone, all the things in the universe being of the form of the seen and Âtmâ being the seer. He is not one that can be known by another (than himself). To illustrate: a pot that is seen (in this earth) is not able to know the person that sees it, whereas the person that sees it knows himself (too) since he is self-light (or intelligence). After nine persons have died, the tenth person who is supposed to be dead (but who is really alive) knows himself but is not known by the nine persons (previously dead).¹ So Âtmâ (supposed to be non-existent) should be known by one to be the enjoyer and not the enjoyed through the (four) kinds of evidence. These are Pratyaksha (perception), Anumāna (inference), Upamāna (similitude), and Shabda (word or authority). There are four other evidences, Arthâpatti (a kind of inference), Sambhāva (equivalence), Idhikya (Purāna-proof), and Anupalabdhi (knowledge of the existence of the non-existent or negative), but it has been held that these four are generally included under the four above mentioned. But some Vedāntins hold that the evidences are six in number.

It would take a great deal of space were we to dwell upon them in full here. Therefore we shall explain so much as is necessary for our present purpose. (In Pratyaksha), Aksha means the organs. Therefore Pratyaksha evidence is that which is derivable from the organs. The inference derivable from smoke (which indicates fire) and other instances comes under the evidence of inference. That which arises through comparison is the evidence of similitude. The sacred Scriptures alone constitute the evidence of Shabda. As Âtmâ cannot be perceived through the organs, it is not subject to the evidence of perception. Nor is it subject to the evidence of inference, as Âtmâ is partless. Nor is it subject to the evidence of similitude, as Âtmâ is secondless. Therefore, in the case of Âtmâ, Shabda (Word or authority) is the only evidence. The Word (or authority) only is the Âpta Vākya (the sacred Scriptures); since he who speaks the Truth is an Âpta. As Īshvara (the Lord) only is the speaker of Truth, the *Vedas* which are alone his utterances are the Word. Therefore, it is the sacred Scriptures alone that constitute the evidence in the case of Âtmâ.

In the example stated before of an ascetic (in his state of habitual silence), just as he, being merely a witness, is not affected by any person he sees, or his states, actions or stains, so Âtmâ that is only a witness is not affected by Ahankāra (Egoism) or its states, actions or stains. Whatever fortunate person cognizes through the *Vedas* Âtmâ as a witness, as unaffected by Egoism and as Absolute Con-

¹ [The copy is perfectly clear!—Eds.]

sciousness itself, is an emancipated person. So say the Vedic texts. O wise men, in the case of *Âtmâ* it is the sacred Scriptures that constitute the (true) evidence. Placing faith on it, one should know that *Atmâ* is the witness to the three states as mentioned therein.

VARUNAKA X.

Now in this Chapter will be considered the (third) characteristic of *Âtmâ*, viz., that it is other than the five Koshas (or Sheaths). There are five Sheaths, *Annamaya* (Food-full), *Prânamaya* (Prâna-full), *Manomaya* (Manas-full), *Vijñânâmayâ* (Buddhi-full), and *Ânandamaya* (Bliss-full). The first Sheath is this gross body, which, being generated by the combination of *Shukla* and *Shonita* (male and female sperm), so transformed from the food taken in, is nourished by food and is subject to the six changes (of growth, etc.). The second Sheath is (composed of) the *Prânas* (vital airs), associated with the organs of action. The third Sheath is (composed of) *Manas*, associated with the organs of sense. The fourth Sheath is (composed of) *Buddhi* along with them (or the organs of sense). The fifth Sheath is (associated with) divine wisdom, having *Priya* (anticipatory happiness), *Moda* (happiness arising from the acquisition of an object), and *Pramoda* (happiness arising from its enjoyment). *Priya* is the happiness arising in one from the mere sight of a desired object. *Moda* is the happiness arising in one through the acquisition of such an object. *Pramoda* is the happiness arising from the enjoyment of such an object. Thus these are said to be the five Sheaths.

They are called (Koshas) Sheaths, because these five envelop *Âtmâ* like the sheath or case of a sword, the receptacle of *Shiva-linga* (or the pentagonal form of *Shiva* seen in temples) or other idols in it, the outer rind of a mango fruit, or the coat of a person. Hence the word *Kosha* (Sheath) is applied to them.

(Here comes a difficulty.) But sword and others, as also the sheath and others, are found to exist separately. As the five Sheaths have no existence separate from *Âtmâ*, and as, therefore, there is difference between the sheath of a sword, etc., and the five Sheaths (of man), how can the five Sheaths have the power to screen *Âtmâ*? The clouds which arise through the transformation of the rays of the Sun have no real existence separate from (the rays of) the Sun, and yet those very clouds screen the Sun. Smoke which arises from fire has its existence in the fire itself, and yet that smoke screens the fire. Similarly the Sheaths which have their existence in *Âtmâ* alone, envelop *Âtmâ*. Now the sword and the sheath, etc., though they appear as one, are in effect different. So *Âtmâ* and the five Sheaths are different, though they appear as one. Yet as *Âtmâ* and the five Sheaths are stated to be acting as one, some kind of relationship must be predicated between them. While so, how can the term *Niranjana* (stainless)

be applied to Âtmâ (by the *Vedas*) as having no sort of relationship to anything?

Relationship is of several kinds. In the department of (Sanskrit) logic there are two kinds of relationship, Samavâya (associated with or inseparable), and Samayoga (dissociated). The first kind of relationship is that which exists as between a person and his limbs, a person and his qualities, the actor and his actions, body and caste, and eternal substances and their distinguishing properties. But such relationship, as between a person and his limbs and others, is not found to exist between Âtmâ and the five Sheaths. Therefore, Âtmâ and the five Sheaths have not the first kind of relationship. The second kind of relationship, like that between kettledrums and the stick (to beat them), cannot exist between Âtmâ and the five Sheaths, as Âtmâ is not a substance (composed of the elements). But the relationship that exists between Âtmâ and the five Sheaths is only the Adhiâsa (illusory or superimposed) relationship that exists between a rope and a snake (for which the rope is mistaken), or between mother-of-pearl and silver, or between a log of wood in darkness and a thief, or between the sky and the colour blue.

Now the question arises—In this illusory relationship, is one within another, or are they both mutually within one another (the meaning being, is the illusion caused by one to another, or is it reciprocal)? The latter only should be the case, as it is clear from the fact that Âtmâ and Ahankâra (Egoism being the attribute of the Sheaths) go hand-in-hand (and are referred one to the other reciprocally in worldly usage).

The mutual illusory relationship that exists between Âtmâ and Annamaya (Food) Sheath may be illustrated thus. (Men say): I am a man, I am a Deva, I am a male, I am a female, I am born, I live, I grow, I change, I decay, and I shall hereafter die. As also, I am a child, I am a Kumâra (one less than five years of age), I am a youth, I am an old man, I am a Brâhman, I am a Kshatriya (of the warrior class), I am a Vaishya (of the merchant class), I am a Shûdra (of the lowest class), I am a celibate, I am a householder, I am a forest-living person, I am an ascetic, I am of the country of Andhra, Drâvida or Karnâta, I am of the Gotra (clan) of Vatsa or Kaushika (Rishi Vishvâmitra), I am Râma, I am Krishna, I am Shankara, I am Mahâdeva, I am a person under a vow, I am a pandit, I am a warrior, and I am a glutton. Here all the properties of the changes of the Annamaya (Food) Sheath are ascribed by delusion to Âtmâ (viz., "I"). (*Vice versâ*), the characteristics of Sachchidânanda of Âtmâ are attributed falsely to the Food Sheath, as we see from such examples as: My body is, my body shines, and my body is dear (or produces happiness to me—which are the attributes of Âtmâ). Thus there exists a mutual illusory relationship between Âtmâ and the Food Sheath.

Next to that between Âtmâ and the Prânamaya Sheath. (Men in the world say): I am hungry, I am thirsty, I am strong, I am brave, I am the performer of actions, I am the talker, walker, the giver and the gladdener, I am a dumb person, I am without hands or legs, and I am a eunuch. In these examples the functions of the Prânamaya Sheath are falsely attributed to Âtmâ (the "I"). (Conversely), the characteristics of the Sachchidânanda of Âtmâ are falsely attributed to the Prânamaya Sheath from such examples as: My Prâna is, my Prâna shines, and my Prâna is dear (to me). Thus is the mutual illusory relationship between Atmâ and the Prânamaya Sheath.

Then to that between Âtmâ and the Manamaya (Manas) Sheath. In such (examples) as: I am one that thinks, I am one that fancies, I am one that grieves, I am one that is deluded, I am the desirer, I am a miser, I am the hearer, the toucher, the seer, the taster and the smeller, I am a deaf person, I am a blind person, and so on, the functions of the Manamaya Sheath are falsely attributed to Âtmâ. Conversely we find the characteristics of the Sachchidânanda of Âtmâ attributed falsely to the Manamaya Sheath from such (examples) as: My Manas (mind) is pure, my Manas shines, and my Manas is dear (to me). Thus there is the mutual illusory relationship between Âtmâ and the Manamaya Sheath.

Then to that between Âtmâ and the Vijnânamaya (Buddhi) Sheath. In such (examples) as: I am the agent, I am the intelligent, I am of acute intelligence, I am the remover of doubts, I am one that can understand at once (in one reading), I am one that goes to the higher worlds, I am with Râga and other desires, I am the knower of the Vedas, I am a learned person, I am indifferent to sensual pleasures, I am a devotee, I am a wise person, and such like—we find that the functions of the Vijnânamaya Sheath are falsely attributed to Âtmâ. Conversely are the characteristics of the Sachchidânanda of Âtmâ attributed falsely to the Vijnânamaya Sheath, as we find from such (examples) as: My Buddhi is, my Buddhi shines, and my Buddhi is dear (to me). Thus there exists a mutual illusory relationship between Âtmâ and the Vijnânamaya Sheath.

Then to that between Âtmâ and Ânandamaya (Bliss) Sheath. Here also we find the same mutual illusory relationship existing between Âtmâ and the Ânandamaya Sheath from such (examples) as: I am the enjoyer, I am happy, I am content, I am of the nature of Sattva, Rajas or Tamas, I am an idiot, I am an ignorant person, I am a vicious person, I am without any, I have no discrimination, and I am subject to delusion and such-like. Conversely the characteristics of the Sachchidânanda of Atmâ are falsely attributed to the Ânandamaya Sheath, as we find from such sentences as: My wisdom is, my wisdom shines, and my wisdom is dear (or produces happiness) to me. Thus there is a mutual illusory relationship between Âtmâ and Ânandamaya

Sheath. Thus do we find that mutual illusory relationship exists between *Âtmâ* and the five Sheaths.

All this illusion has arisen (in men) through want of divine wisdom, arising from non-discrimination to differentiate between *Âtmâ* and the five Sheaths. True discrimination will arise only when one cognizes clearly the fact that in the sentences: It is my Body, it is my *Prâna*, it is my *Manas*, it is my *Buddhi*, and it is my *Ajñâna*—as the words “it” and “my” in them are but creations of the intellect (*Buddhi*) due to ignorance (*Ajñâna*), the five Sheaths which are in the form of Body, etc., cannot be *Âtmâ*, just as clearly (separate) as are (our) cows, son, friends, wife, house and wealth from ourselves. (Carrying the simile further), just as cows, etc., are non-*Âtmâ* (or different from *Âtmâ*, the “I”), so also we can infer through inference that *Âtmâ* and the five Sheaths are different. The Vedic texts say that *Âtmâ* is *Ashârîrika* (*i.e.*, bodiless). Again, just as the changes affecting the cow, such as growth, decay, etc., do not affect their master, the seer, so the changes taking place in the five Sheaths do not affect their seer “*Âtmâ*, the Self.” This is (the proof of) experience (for the above position).

On the other hand it may be argued that in the illustration above mentioned of cows, etc., as they are external objects of perception, they can be known by us easily (to be separate), whereas the illustrated (*viz.*, *Âtmâ* and the five Sheaths), manifesting themselves only internally, cannot be known (properly) by the intelligence. Moreover, unlike the cows, etc., which are seen by us to be really separate, the five Sheaths appear as one with *Âtmâ*, like a red-hot cannon-ball with heat in it. Thus there are a great many differences between the illustrated and the illustration in hand. Therefore how can the five Sheaths be known to be different from *Âtmâ*? The external vision takes place through the eye, whereas the internal vision is through *Buddhi*. Even those objects which cannot be known through external vision, can be known through internal vision. Though we are unable to differentiate through the eye (alone) the visible fiddle-string from the sound (emanating from it), or the visible water from the heat in it, or the flowers from their odours, yet the distinct character of fiddle-string and sound, etc., is easily discernible by an intelligent person through the (other) organs such as ear, etc. A *Hamsa*¹ (swan) can easily separate water from milk, though it is impossible for others to do so. Though it is impossible for men of gross intelligence to know the difference between *Âtmâ* and the five Sheaths, yet it is easy for a person of subtle, spiritual intelligence to differentiate between them.

The conclusion arrived at by the Vedic passages is this: Up to now the existence of the five Sheaths and a right discrimination of

¹ A *Hamsa*, it is believed by Hindus, is able to separate milk from water. It cannot be the swan which is now found, but must be a species of swan now extinct. [It is the symbolical swan of the Higher *Manas* which separates wisdom from illusion.—Eds.]

them (from *Ātmā*) has been dwelt upon, assuming (as if real) this universe, (existing only) in the minds of those who are the (products of) the affinities of time (viz., of previous *Manvantaras* or births). On an enquiry into the real truth we find that the five Sheaths are not (really) in *Ātmā*. The conception of serpent in a rope, silver in mother-of-pearl, or a thief in a log of wood, is due only to delusive appearance, but has no real existence during the three periods of time in the (one) Reality. Like the serpent and others which are merely illusory attribution, so also are the five Sheaths in *Ātmā*, and therefore not real. In the world it is certain that that which is superimposed on another is unreal. Like two moons (to the earth) and so on (which are unreal), as the five Sheaths are falsely attributed to *Ātmā*, they are only false. Then with the dawning of the true knowledge of the thing being a rope, which was mistaken (before) for a serpent, the misconception of serpent vanishes; so with the knowledge of the reality of *Ātmā*, the misconception of the five Sheaths and the universe disappears.

As even with the dawning of the true wisdom of *Ātmā*, the five Sheaths do not entirely perish, but yet manifest themselves, how can they be said to be illusory? In this world *Sat* is of three kinds, *Prātibhāsika* (the reflected), *Vyavakarika* (worldly) and *Paramārthika* (real). Besides, Creation (or Evolution) is of two kinds, *Jīva* (microcosmic) and *Īshvara* (macrocosmic). Of these all the *Jīva* creation, which is as illusory as the (conception of) silver in mother-of-pearl, come under the head of *Prātibhāsika Sat*. *Ākāsha* and others, the seat of *Jīva* creation, are *Vyavakarika Sat*, and it is under this head that the *Īshvara* creation comes in. That *Brahma*, which is the seat of even *Īshvara*, is called the *Paramārthika (real) Sat*. This is the one that is eternal. So long as there are actions (performed) in this world, so long *Vyavakarika Sat* (viz., the universe) will endure; so long as *Prātibhāsika (Egos)* survive, so long *Prātibhāsika Sat* will endure. Though these two, *Prātibhāsika* and *Vyavakarika*, resemble one another, in that they are both illusory, yet they differ from one another in the duration of their existence (the latter outliving the former). If *Vyavakarika*, too, like *Prātibhāsika*, should perish through the wisdom of *Ātmā* (or *Ātmic* wisdom), there will be no such persons as persons of *Ātmic* wisdom and *Jivanmuktas* (emancipated persons). Then the system of initiation (into spiritual wisdom) of a disciple by a *Guru* and the long line of lineage of master and disciple will cease to exist, inasmuch as it will then be impossible for the wise men who are without actions to initiate the ignorant.

A pot created with its neck, body, etc., though it is nothing but the illusory appearance of the earth, survives as such so long as the neck, etc., fashioned by the potter survives. Similarly the five Sheaths, which are but the illusory appearance of *Ātmā*, though known to be

unreal, appear as real (Sheaths), like a burnt cloth so long as Prârabdha (past Karma now enjoyed) survives. What more need be said here about them? Therefore (I have merely to wind up this subject here by saying that) it is the indubitable final conclusion of the Vedânta, that like the earth which alone truly survives after the name and form of the pot, which is but an illusory appearance of the earth, perish, the Sachchidânanda alone of Âtmâ truly survives after the five Sheaths, which are but illusory attributions of Âtmâ, are annihilated through Âtmic wisdom. Whoever knows thus, he is a knower of Âtmâ, he is a knower of Brahma, he only becomes emancipated in a disembodied state. Thus do all the Upanishads voice out unanimously.

(To be concluded.)

Tibetan and Cingalese Buddhists.

A VERY interesting meeting has been held in Darjeeling on the occasion of Mr. H. Dharmapala's visit; he came to meet in conference the chief representatives of the Tibetan and cis-Himâlayan Lamas, together with some of the leading men of Sikkhim.

The date was fortunately fixed for July 11th, when the almost ceaseless rains of the last few weeks were interrupted by a day of exceptional beauty. The sky was clear, and of that peculiar luminous blue which I have never seen anywhere else, immense clouds of dazzling white stood out in magnificent contrast to the deep, dark purple of the mountains below them, the welcome sun shining hot and cloudless during the greater part of the afternoon.

Mr. Dharmapala had been commissioned by the chief Buddhist monks of Ceylon to convey to the Lamas of Tibet some relics of BUDDHA and a few leaves from the sacred Bo-tree (*ficus religiosa*), now growing at Buddha Gaya—the place sacred to the millions of Buddhists—and a Buddhist flag.

A curious coincidence has arisen in connection with this flag. It was found that the Buddhists of Ceylon had no sacred flag except that used by Buddhists of other countries. It was only in 1885 that Colonel Olcott, in consultation with the chief priests, designed this flag in accordance with the instructions contained in the Buddhist sacred books. It consists of five horizontal bars coloured blue, yellow, pink, white, and scarlet, and terminated by a bar combining all the colours in the same order. This design was pronounced by the Lamas at the meeting to be almost identical with the flag of the Grand Lama of Tibet.

It was arranged that a procession bearing these relics should pass through the town starting from Lha-Sa Villa, the residence of Pandit Sarat Chandra Das, C.I.E., the renowned Tibetan traveller and scholar, to the residence of Rajah Tondub Paljov.

The procession in starting was headed by the Tibetan band, which was playing the Tibetan air, "Gya-gar-Dor-je-dan" ("Flourish Buddhagaya"). It was followed by the flag-bearer on horseback in the Sikkhim military uniform bearing the above-mentioned sacred flag. Next came the venerable Lama She-rab-gya-tcho (the Ocean of Learning), Head of the Ghoom Monastery, carrying the casket of relics; after him came Mr. H. Dharmapala, riding on a dark bay horse, dressed in the orange-coloured garment of the Order of Upāsakas. The dress was made of a very soft silk material, which fell in graceful folds round the figure, and the colour was exceedingly beautiful. After him came Pandit Sarat Chandra Das, also riding; he was followed by a number of Lamas on horseback and dressed in their characteristic robes—the loose cloth coat with wide sleeves and silk sash, and the remarkable high pointed "red cap" of their school.

The procession wended its way through the narrow winding roads of Darjeeling, collecting great crowds as it went; many of the crowd pressed forward to receive the blessing from the touch of the ivory casket containing the relics; the Lama holding the casket would touch with it the head of the person seeking to be blessed. In the middle of the town the procession was met by a party of Lamas, representatives of the Darjeeling Monastery; they were accompanied by the sacred band, consisting of cymbals, hautboys, and horns. At the gate of the Rajah's residence the procession was met by the two chief Lamas of Sikkhim, who conducted it to the meeting room; this had been decorated with Tibetan silks and hangings and painted tapestries illustrating scenes from the sacred books. All round the room were two rows of low cushions; in the centre was a table with flowers, beyond it a low table on which was a heap of uncooked rice and three incense sticks burning, which shed their fragrance throughout the room. The audience was composed exclusively of Tibetans, natives of Sikkhim, and a few Hindûs.

In front of the low table, and occupying the chief position in the room as the head of the meeting, sat the young Prince, son of the Rajah of Sikkhim, on a silk cushion. He was a healthy-looking boy of thirteen years of age, with features of marked Mongolian type, of sallow complexion; his expression and his manner throughout the meeting were solemn, grave and dignified. He wore a Tibetan cloak, such as is usually worn by the Lamas, made of a dark-coloured silk, reaching below the knee, tied round the waist with a sash and with large full turned-back sleeves. Over his shoulders was thrown a handsome yellow silk scarf, and he wore a dark red silk Chinese cap. He

is the second son of the Rajah of Sikkhim, in whom is incarnated the spirit of the late High Priest of Sikkhim. He is being specially educated by Lamas brought from Tibet for the purpose, and prepared by them for the high position he is to fill as the Hierarch of Sikkhim of the Red Cap Order.

Rajah Tondub, President of the Darjeeling Mahâ Bodhi Society, sat on his left and instructed the boy in the method of proceedings. On the arrival of the procession the casket of relics was handed by the old Lama to the Rajah, who conveyed it to the young Prince. The principal Lamas sat on the right and the chiefs on the left of the Prince. At the table, facing the Prince, sat Mr. H. Dharmapala, Pandit Sarat Chandra Das, Sri Nath Chatterjee and myself. The proceedings of the meeting were conducted by Lama Ugyen Gyatcho, Secretary of the Society, a man of great intelligence and frank open countenance, with a commanding figure and genial pleasant manners. He was the companion of Sarat Chandra Das during both his expeditions in Tibet. Among the chiefs above mentioned was the Dewan Phurbu, President of the Sikkhim Council; among the priests I noticed the head Lama of the Pemayangtche, the chief State monastery in Sikkhim.

In the first place the Secretary introduced the leading members of the procession to the Prince, at the same time explaining the character of the relics; some introductory remarks were then made by Pandit Sarat Chandra whose formal address to the meeting written in Tibetan was read by the Secretary; speeches were made in the Tibetan language by Lama She-rab-gya-tcho, who gave a *résumé* of the rise, progress, and downfall of Buddhism in India, and its extension in Tibet and Ceylon; he congratulated his countrymen assembled on the arrival of this important Buddhist mission from Ceylon. He reminded his hearers that this was the first public meeting for the extension of Buddhism ever jointly held by the people of Tibet and Ceylon, all friendly communications on religious matters having been entirely interrupted between the two countries for at least eight or nine hundred years. He was followed by the Lama of Pemayangtche who emphasized the importance of the occasion and enlarged upon the character of the mission and showed what great blessings might be expected to ensue from it, more especially to Sikkhim. Then followed Mr. Dharmapala's address which was as follows:

I bring you the greetings and blessings of the Sangha (the Order) of Ceylon, by whom I have deputed to meet you and explain the objects of the Mahâ Bodhi Society.

You know India is the birthplace of Buddhism, and the remains of ancient temples, chaityas, and vihâras are the signs of its former existence. Under the great Buddhist kings Asoka, Kanishka, Siladitya, and others, it flourished on this sacred soil vigorously.

Eight centuries ago Buddhism was destroyed by the Mussulmans. These iconoclastic people destroyed the temples, burnt the sacred books, and massacred all the Bhikshus. Those who escaped fled into the mountain countries of Tibet and Nepaul. Before this catastrophe India was visited by the Buddhists of Tibet, China, and other adjacent countries. The sacred sites of Buddha Gaya, Benares, Nâlânda and other hallowed places were full of Bhikshus, and all these were under the jurisdiction of the Great Lama of Lhâsa.

Now that things have changed, the people have made marvellous progress in education, and a spirit of enquiry into the different religions is predominant, it is time that an attempt should be made by the Buddhists to disseminate the truths of their religion.

The Sangha of Ceylon, supported by the lay devotees, have founded the Buddha Gaya Mahâ Bodhi Society for the purpose of propagating the doctrines of Buddhism again in India.

The Bhikshus of Burma, Siam, Japan, Arakan and Chittagong have promised to support the movement. For more than seven hundred years no attempt has ever been made to bring about a federation of the several Buddhist countries; and this movement for the resuscitation of our common religion in India is therefore unique in the history of modern Buddhism.

The Buddhists of Ceylon have sent their representatives to Japan, Siam, Burma and Chittagong to interview the chief Bhikshus of those countries, on the subject of Buddhist propaganda, and Tibet is the only country that remains to be visited. When India was Buddhist, Tibet was open to the Bhikshus and Upâsakas, and we find in your Tibetan books that even from Ceylon Bhikshus have visited Tibet.

After nearly eight centuries the Buddhists of Ceylon have taken the initiative in sending their greetings to you, and I shall be very happy indeed if I can convey to my people your sympathy and support to carry on the work commenced by the Buddha Gaya Society.

The Society has started a journal for the interchange of Buddhist news between Buddhist countries. The times are in our favour, philosophers of Europe and America have written in favour of Buddhism, and if we would jointly work there is every hope of success.

The sacred site at Buddha Gaya is now in the hands of the Tirthakas. The statues of BUDDHA are to be found plastered to the outer walls of the Mahant's garden; some of them are buried under rubbish. It is painful to see the desecration that is going on there daily. Within the sacred precincts of the Temple these Tirthakas sacrifice goats, and the stainless shrine of the all-merciful Tathâgata is thus polluted by the blood of innocent victims.

Shall we allow this site, sacred to four hundred and seventy-five millions of Buddhists, to be desecrated? If we are true to our religion

nothing should be left undone to recover this central shrine from the hands of the Tirthakas and placed under Buddhist custody.

Pandit Sarat Chandra Das then spoke; he described the three schools of Buddhism prevailing in Tibet and Ceylon; these schools all belonged to the Mahâyâna (Greater Vehicle) system; the first is the Pâramitâ School prevalent in Ceylon, the second is the Gelugpa, or the Yellow Cap School, which is now the predominant religion in Tibet, and the third is the Nyingma School (the Red Cap) found in Tibet and the cis-Himâlayan countries. The characteristic feature of the first is that it is based upon the three highest Pâramitâs, viz.: (Prajñâ) transcendental Wisdom, (Shila) Morality, and (Samâdhi) Meditation. This was the first form of the Mahâyâna or the Bodhi Sattva School as distinguished from the Arhat School which is called by some the Lesser Vehicle or the Hinayâna.

The second is the Gelugpa School, which is a combination of the Pâramitâ and a higher form of esoteric Tantrism. When the priests have completed the Pâramitâ course, the chosen few are initiated into the mysteries of true Tantrism.

The third School consists chiefly of Tantric worship, which must, however, be distinguished from that lower form known in India. The speaker then illustrated the way in which the truths of Buddhism are to be found in Hindû religion, and aptly compared the result to the process of churning butter out of milk. Just as the butter is latent in the milk until it is subjected to the process of churning, so Buddhism lies concealed in Hindûism until it is recognized by the student of sacred lore.

Traces of Buddhism may be found extensively influencing the character and minds of the Hindû people, and Brâhmaism, in spite of its efforts during many centuries, has failed to obliterate it.

At this stage of the proceedings the young Prince, taking the casket of relics in his hands, raised it to his forehead in a reverential manner, at the same moment the assembled Lamas commenced chanting, in very deep bass tones, an invocation to the Higher Influences, consisting of a prayer for their presence and for their aid in the cause. The Lamas were all seated in the position of meditation during this chant, and their hands were folded or interlocked in front of them in the form of a *mudrâ*. During the chant the Secretary placed in the hands of each Lama a small quantity of the rice, the purpose of which was to purify, in the same way and in the place of, water. Every now and then each Lama would unlock his hands and sprinkle some of the rice over the room. When the chant was finished the Secretary took the open casket and handed it to everyone in the room who desired its benediction.

This ceremony concluded, Mr. Dharmapala presented one of the

relics and a Bo-tree leaf to the Principal of the Sikkhim State Monastery; the other three being destined for Tibet. These were to be carried by messenger from Darjeeling all the way to Lhâsa and delivered into the hands of the Grand Lama of Tibet. Rajah Tondub expressed his desire that the relics should be packed up and sealed in the presence of the assembled meeting in order to avoid all suspicion of foul play. I was interested to see the way in which the sacred relics were packed—it was so purely Eastern and so thoroughly un-English. The small ivory casket and the leaves were wrapped in the piece of yellow silk in which they were brought, this was wrapped round and round into a long soft white silk scarf, that again in the Buddhist flag, and finally the whole into a sheet of Chinese paper. Then came the sealing, but there was no seal to be had—so I offered a gold ring of ancient design which by a curious coincidence was found to be symbolical of the Wheel of the Law; the solemn ceremony of sealing it was entrusted to the young Prince.

Then came the Rajah's speech. He is a strongly-built man above forty years of age, with a shrewd intelligent countenance at once grave and humorous. He conveyed the thanks of himself and the meeting to Mr. Dharmapala and expressed his lively appreciation of the important duty which they, in thus meeting together, had been performing, and to the benefits which were likely to accrue therefrom. His speech was well delivered and was received with evident approval by all present. In the course of his remarks he introduced the following illustration, which was taken in good part by all present, to show the difference between Brâhmanism and Buddhism. He said that a Brâhman and a Buddhist of Tibet were once engaged in a religious discussion; the Brâhman who desired to convert his opponent charged him with want of personal cleanliness, which, he said, characterizes the Tibetan Buddhists, and he laid great stress upon the frequent ablutions required by Brâhmanism for purification. (It is a known fact that the Tibetan Buddhists seldom bathe.) The Buddhist took it very calmly, and did not attempt to deny the charge. "But," he said, "let us now proceed to compare the respective states of purity of the Tibetan and the Brâhman mind. It is true that we Tibetans are somewhat indifferent to personal cleanliness, but on the other hand, you Brâhmans, though you are outwardly clean, are guilty of mental impurity by the practice of sacrificing animals, by the avarice of the priesthood, and by the exclusion of the people from spiritual teachings. We Tibetan Buddhists strictly forbid the slaughtering of animals, we take upon ourselves vows of poverty, and we carry spiritual truths into the homes of the poorest of the people."

By request I then conveyed the thanks of the meeting to the Rajah, and expressed the great pleasure I felt at having had an opportunity of being present on such an interesting occasion. The meeting then adjourned.

F. H. MÜLLER.

The Ganglionic Nervous System.

DR. JOHN O'REILLY remarks:

It must be now obvious that a thorough and comprehensive knowledge of the laws and connections which govern and regulate the animal and organic nervous system is indispensably required by every medical practitioner—such, in reality being the Alpha and Omega of medical and surgical science. It is the foundation on which a permanent superstructure, capable of containing a universal knowledge of the nature of diseases, as well as a true explanation of the *modus operandi* of therapeutic agents, can be created.

John W. Draper goes further and asserts that the advancement of metaphysical science is through the study of physiology. This accomplished author declares:

In his communications throughout the universe with us, God ever materializes. . . . I am persuaded that the only possible route to truth in medical philosophy is through a study of the nervous mechanism.

We may not accept this conclusion unqualifiedly; but we can by no means dispute the importance of that knowledge to an intelligent understanding of the various problems with which we deal. It is essential to judicial as well as speculative investigation, and it will ultimately distinguish the scientific from the superficial physician.

Whether we propose the study of the corporeal structure as philosophers, or simply as physiologists, the proper understanding of the nervous organism, its functions and relations, is essential. We cannot afford to rest content with an imperfect or superficial apprehension, but must push our research to the very core of the matter. It is incumbent upon us to learn all that is already known, and to endeavour to find out whatever else we may be able. The significance of this knowledge-consists in the intermediate relation which this organism sustains between the psychic nature and the bodily frame-work. The union which exists through this medium constitutes the physical life. The moral and mental qualities are thereby brought out and carried into outward manifestation and activity. Man is thus the synthesis of the creation, including in himself the subjective principles of the universe together with the objective factor which they permeate.

It is a common practice of teachers and writers accordingly to treat of him as twofold, a body and a soul. Knowledge is, therefore, usually classified as physical or scientific, and metaphysical, or beyond the province of phenomenal observation. All philosophy, moral and mental science, and whatever relates to causes and principles, are relegated to the department of metaphysics as being beyond the limits of

sensuous knowing. They are the higher and more important as pertaining to that which is actually real, and as therefore furnishing the groundwork for the right understanding of things. The sentiment of Optimism, that all the creation and events partake of good and are from it, is from the metaphysical source, evolved from the interior depths of the mind. On the other hand, the views of life and action which many love to honour as practical have their ulterior origin in selfishness and a gloomy notion that all things are virtually controlled from the worst.

The psychic nature is correspondent to the corporeal, and constitutes the essential selfhood and individuality. It is, however, twofold; one quality is intellectual and perceives, the other is moral and feels. The latter pertains to the physical and emotional life, the former to the spiritual. The two are constantly in operation close together, so to speak; at times, however, they are not in harmony with each other. We feel and desire in one direction, when sometimes we are convinced the other way. Pleasure and pain belong to the emotional nature, happiness and unhappiness to the other.

This twofold aspect is in perfect analogy to the physical structure. Plato, following Pythagoras, sets forth in the *Timaios* with great appositeness, that the immortal principle of the soul was originally with the Deity, and that the body was made for its vehicle; and likewise that there was a mortal soul placed in the body, having the qualities of voluptuousness, fear of pain, temerity and apprehension, anger hard to be appeased, and hope. These two psychic essences were assigned to different regions; the rational soul to the head and the sensuous to the body. There are accordingly two nervous structures, corresponding with the twofold quality. Modern writers are approximating this same mode of classification. There is the cerebro-spinal axis, consisting of the brain, the commissures and other fibres, the sensorium, spinal cord and nerves; and the sympathetic or ganglionic system, consisting of the various ganglia of the viscera and spinal region, with the prolongations, bands and fibres which unite them to each other and to other parts and organs. The origin of the sympathetic system, as foetal dissections abundantly prove, is the great solar or semilunar ganglion in the epigastric region. It is the part first found in the embryonic period, and from it as a common centre the rest of the organism proceeds, differentiating afterwards into the various tissues and structures. It is the very place at which, according to the great philosopher, the impulsive or passionate nature comes in contact with the sensuous or appetitive; and that it is the central point of the emotional nature is apparent to everybody's consciousness. The instinct of the child and the observation of the intelligent adult abundantly confirm this. The ramifications of these two nervous systems, however, are more or less interblended; and this enables both to ac-

compish their distinctive functions in concert; each as auxiliary to the other.

The name *ganglionic* is applied to this system because it consists distinctly of ganglia and nerve-structures connecting them. Solly has proposed the longer but more expressive designation of *cyclo-ganglionic* system, as corresponding in its mere anatomical arrangement with the nervous system of the cyclo-gangliated or molluscos division of the animal kingdom. It is also very frequently called the *great sympathetic*, from having been supposed to have the function of equalizing the nervous energy, the temperature and other conditions of the body. It has also been denominated the *vegetative system*, as controlling the processes of nutrition and growth; the *visceral, intercostal* and *tri-splanchnic*, from its presence chiefly in the interior part of the body; the *organic* as supplying the force which sustains the organism in vigour; and the *vaso-motor* as maintaining the life of the blood-vessels, enabling them to contract and pulsate, to send forward the blood, and so keep the body in wholesome condition. Draper considers that the name "sympathetic," which is most common in the text-books, has been a source of injury to the science of physiology, and that it would be well even now to replace it by such a term as *vincular*, or *moniform*, or some title of equivalent import. This would indicate the fact that the ganglia of this system are connected like a necklace or chain of beads. Nevertheless, as the designation of "ganglionic" approximates that meaning as well as indicates the peculiar constitution of this nervous system, it is preferable.

The function of the ganglial nerve-cells and molecules consists in the elaborating, retaining and supplying of "nervous force." The chief ganglion is denominated from its peculiar form the *semilunar*; and the group which surrounds it is known as the *solar plexus*, from the fact that this region of the body was anciently regarded as being under the special guardianship of the solar divinity. It has been designated "the Sun of the abdominal sympathetic system," and Solly describes it as a gangliform circle enveloping the coeliac axis. From this circle branches pass off in all directions, like rays from a centre, and it appears to be the vital centre of the entire body. Injuries at every extremity report here, and every emotion and passion has its influence for ill or good directly at this spot.

It is not necessary here to give more than a cursory sketch and outline of the history of the cerebro-spinal axis. If we consider it according to its process of evolution, we must begin at the medulla as the first rudimentary structure. In point of time the ganglionic system is developed first, being in full operation in the unborn child, while the other can hardly be said to begin a function till after birth. The rudiments of the spinal cord are found to exist, nevertheless, at a very early period in foetal existence. The close relation of the medulla

oblongata to the sympathetic system is shown by the evidences of inter-communication, and more particularly from the fact that it is the seat of power for the entire body. It seems to be the germ from which the entire cerebro-spinal system is developed, and is, in fact, the equator of the cerebro-spinal axis. At the superior extremity, two fibrous branches extending towards the rear of the head form two of the lobes of the cerebellum at their extremity. A second pair of fibres develop into the optic ganglia, whence in their turn proceed two nervous filaments with the rudimentary eyes at their extremities. The auditory and olfactory nerves issue from the ganglia at the medulla, each with the rudimentary structure of the future organ attached to it. Another and later formation is the frontal lobe of the brain. In due time, but not till some time after birth, the whole encephalon—brain, commissures, sensory ganglia, cerebellum—becomes complete.

The spinal cord below and the nerves are also formed about simultaneously with the other parts of the structure.

It may not be amiss to suggest that the primordial cell or ovule is itself a nervous mass, and that the spermatic fluid appears to unite with, if not to consist entirely of, material elementarily similar with that composing the nerve substance. This would seem to indicate that the germ of the body is nerve-matter, and that all the other parts, tissues, membranes, and histological structure generally were outgrowths or evolutions from the nervous system, if not that system extended further. There is nothing known in physiology that conflicts radically with this hypothesis. If it is actually the case, the understanding of the nervous system and its functions can be greatly facilitated.

The cerebral and spinal systems of nerves together perform the several functions of feeling, thinking and willing, as these are commonly understood. These are the actions of the *central ganglion* or "registering arc," which receives impressions of the brain which perceives them, reflects upon them and wills; and of the corpora striata and motor nerves, which are the agents to transmit the purposes of the will to the voluntary muscles to be carried into effect. The brain is their influential organ.

Offshoots from the ganglionic system pass upward and join the cerebro-spinal at every important point. Closer examination shows that they go in company with the blood-vessels which supply the various structures of the brain, indicating that the brain exists and is energized from the ganglionic system. Each of the cerebral ganglia is arranged on an artery and arteriole, like grapes on a stem. In an analogous manner there is a double chain of these sympathetic ganglia, over fifty in number, extending from the head along the sides of the spinal column to the coccyx, which give off fibres to the various spinal nerves which proceed from the vertebral cavity to the various parts of

the body. They are named from their several localities, the cervical, dorsal and lumbar ganglia.

In like manner, there proceed from the central region, distinct filaments, which under the name of *plexuses* accompany all the branches given off by the abdominal artery. So we have the carotid, the superficial and deep cardiac plexuses, the phrenic, gastric, hepatic, splenic, supra-renal, renal, pudic, superior and inferior mesenteric, and others. These plexuses are made up of nerve-cords from different sympathetic ganglia, and filaments from certain of the spinal nerves. The nerve-cords proceed from these plexuses to their ultimate distribution; showing that the plexuses serve to combine the various elements in order to form an extremely complex nerve. As regards the ultimate distribution of the great sympathetic, it sends its branches to all the spinal and cranial nerves, and they undoubtedly communicate the vital stimulus to these nerves and accompany them to their extremities. The coats of all the arteries are supplied in like manner, and also all the innumerable glandular structures. The viscera, thoracic, abdominal and pelvic, all more or less abound with sympathetic nerves.

One ingenious writer computes that the heart stands at the head of the list; as it receives six cardiac nerves from the upper, middle and inferior cervical ganglia, and has four plexuses, two cardiac and two coronary, devoted to its supply; also numerous ganglia, embedded in its substance, over and above. These are centres of nervous force for its own use.

The supra-renal capsules come next, and after that the sexual system. Internal organs are more copiously supplied than external ones; hence the female body has a much larger proportion than that of the male. In consideration of this richer endowment, women, and indeed the females of all races and species, have a superior vitality and even greater longevity. The organs of special sense, the eye, internal ear, nasal membranes and the palate seem to come next. After these are the stomach, the intestinal tract and the liver; and last of all, the lungs.

The minute ramifications of the ganglionic nervous system constitute its chief bulk. The tissue is found with every gland and blood-vessel, and indeed is distributed so generally and abundantly as to extend to every part of the organism. It would be impossible to insert a pin's point without wounding or destroying many of the little fibres. The ganglia themselves are almost as widely distributed as the nerve-cords; so that the assertion of Dr. J. C. Davey is amply warranted, that the nervous tissue of the ganglionic system constitutes a great part of the volume and weight of the whole body.

The entire structure of the sympathetic system differs essentially from that of the cerebro-spinal, indicating that there is a corresponding difference in function. The arrangement, the great number and

extraordinary diffusion of its ganglia, the immense number and great complexity of its plexuses, are so many additional proofs, if these are needed.

The ganglionic system of nerves, with the solar or semilunar ganglion for its central organ, performs the vital or organic functions. Secretion, nutrition, respiration, absorption and calorification, being under its immediate influence and control throughout the whole body, it must animate the brain as well as the stomach, the spinal cord as well as the liver or womb. In point of fact, if either of these organs or viscera was removed from the influence of the ganglionic nerves entering so largely into its very composition, its specific vitality would cease; its contribution to the sum total of life would be withheld.

The creative force is directed, as we see, towards the development of the central organ or organs predestined to give life and form to all others, which it creates, assigning their peculiar force and direction, thus determining the essential parts of the future animal and its rank and position in the infinite being. Lawrence expresses the matter in these terms:

The first efforts of the vital properties, whatever they may be, are directed towards the development of a central organ, the solar ganglion, predestined to hold a precisely similar relation to the dull and unmoving organism, as the vital fire to the animated statue of Prometheus.

Ackermann prosecuted the enquiry further, and insisted that the ganglionic nervous system is the first formed before birth, and is therefore to be considered as the germ of everything that is to be afterwards developed. Blumenbach adds his testimony:

The nervous system of the chest and abdomen are fully formed while the brain appears still a pulpy mass.

It is the foundation laid before the superstructure is built.

Mr. Quain sets forth the priority of the ganglionic to cerebro-spinal nervous system in regard to evolution. He says:

As to the sympathetic nerve, so far from being derived in any way from the brain or spinal cord, it is produced independently of either, and *exists*, notwithstanding the absence of both. It is found in acephalous infants, and therefore does not rise mediately or immediately from the brain; neither can it be said to receive roots from the spinal cord, for it is known to exist as early in the foetal state as the cord itself, and to be fully developed, even though the latter is altogether wanting.

PSYCHIC FUNCTIONS OF THE GANGLIONIC SYSTEM.

It is a hypothesis generally accepted, that the brain is essentially the organ of the mind. Thought and cerebration are regarded accordingly as associated processes. The Moral Nature, however, as distinguished from the understanding, operates in connection with the ganglionic structures. The common sense of mankind refers passion and emotion of every character to the epigastrium, the seat of the semilunar ganglion. This, in fact, rather than the muscular structure

so designated, is the *heart*, or seat of the affections, sensibilities and moral qualities in general. The passions, love, hate, joy, grief, faith, courage, fear, etc., have there their corporeal seat.

While the brain and spinal cord constitute the organism by which man sustains relations towards the external world, the ganglionic system is the organ of subjectivity. He feels with it, and from this instinctive feeling coördinating with the reflective faculties, he forms his purposes. Dr. Kerner truly remarks:

We will find that this external life is the dominion of the brain—the intellect which belongs to the world; while the inner life dwells in the region of the heart, within the sphere of sensitive life, in the sympathetic and ganglionic system. You will further feel that by virtue of this inner life, mankind is bound up in an internal connection with nature.

Dr. Richardson is equally positive:

The organic nervous centres are the centres also of those mental acts which are not conditional, but are instinctive, impulsive, or, as they are most commonly called, emotional.

It must follow, then, that all emotions will make themselves manifest through this part of the physical structure. We observe this at every hand. Every new phase of life, every occurrence or experience that we encounter, immediately indicates its effects upon the central organs of the body and the glandular structures. Every function is influenced by emotional disturbance. We lose our appetite for food, we are depressed and languid, or cheerful and buoyant, at the gratification or disappointment of our hopes, or at some affectional excitement. A careful consideration of the several forms of disease will disclose an analogy, and often a close relation between each malady and some type of mental disorder. The passions, fear, grief, anger, and even sudden joy, will involve the vital centres, paralyze the ganglionic nerves, disturb and even interrupt the normal action of the glandular system, modify the various functions of life or even suspend them. These influences prolonged would bring about permanent disease, and indeed when sufficiently intense, will even result in death, and hence that maxim of Pythagoras cannot be too carefully heeded: "Let there be nothing in excess."

The converse of this, at least after a certain manner, is also true. Emotional manifestations result from peculiar conditions of the ganglial nervous system. At those periods of life, when the nutritive functions are exceptionally active, such moral faculties as love and faith also exhibit a predominating influence. We observe this in the young, and likewise in individuals recovering from wasting disease. But during the process of wasting, and when digestion is imperfect, the mental condition is morbid, and the sufferer is liable to be gloomy, morose and pessimistic.

The functional impairment of these nerves is often produced from

mental disturbance. Indeed, there is a continual action and reaction between the mind and this nervous system so that each is the cause of corresponding moods and conditions of the other. The man who is suffering from nervous dyspepsia will experience a sense of great fear and the heart will be greatly disturbed; and again great fear will disturb the heart's action and prevent any proper digestion. For a time the fear resulting from the disorder will be simply terror; but after a while it will fix itself on an object. There will be the religious-minded person's fear of punishment after death, the lawyer's apprehension of making a professional mistake or losing money, the physician's terror of sudden death, poison, or incurable disease. Fatty degeneration of the heart and calcareous degeneration of the arteries are accompanied by great depression of spirits, and even by agonies of anxiety and terror. In a similar way, great fear will sometimes produce the sensation of stabbing at the heart. The rage of anger will also affect the motion of the heart and arteries and change the blood from pure to poisonous. An individual will turn deadly pale, lose more or less the control of his voluntary faculties, and in a very great excitement will fall dead. An angry woman nursing a child will make it deathly sick, and sometimes from the venom of her milk kill it outright.

In the exacerbations of fear, the sweat will transude through the pores, but will be more of the consistency of serum than like the product of the sudorific glands. Envy and jealousy arrest the action of digestion and assimilation, and if long continued will produce leanness. The example of Cassius in the drama of *Julius Cæsar*, is a forcible illustration; his "lean and hungry look" and sleepless nights were justly to be dreaded.

Instinct is plainly a function of the ganglionic nervous system. The infant manifests it in common with the lower animals; and in both alike it is not amenable to the reasoning processes. It is not to be cultivated, but it may be perverted.

ALEXANDER WILDER, M.D.

(To be concluded.)

SEVER the living here from the living hereafter, and man's longest being on earth is little more in importance than the flutter of a leaf, his death no more than the falling of a blossom. But fasten on the Infinite and the Eternal to our present existence and everything in life becomes mighty, momentous, solemn.—GEORGE ELIOT, *Scenes of Clerical Life*.

PROGRESS in truth illuminates facts by speculation, and corrects speculation by facts.—JOWETT, *Plato*.

Natural Food: the Sacredness of Health.

WHAT is man's natural food? In the *Theosophist* for March (and republished in the July number of *Natural Food*) will be found a most interesting article written by Col. Olcott, under the heading of "The Food of Paradise." Col. Olcott relates that a Hindû gentleman occupying one of the highest official positions in India had his attention attracted to a treatise called the "Natural Food of Man," which I published a little over two years since, and which he happened to read. The following quotations are from Col. Olcott's article:

The arguments of the author seemed to him to be so reasonable that he determined to make an experiment upon himself. His official position was one which gives him a vast amount of anxiety by reason of the infinite details of public business which he is obliged to supervise, and although naturally of a strong constitution and of temperate habits, he finds himself with advancing years beginning to feel some of the premonitory symptoms of broken health. He was attacked by diabetes, which is nothing more than indigestion very deep-seated. He suffered from sleeplessness, and after a hard day's work felt excessively fatigued. He did not follow the usual halting or temporizing policy of change, gradually day after day leaving off a little more and more of the old diet, and taking a little more and more of the new, but he changed at once from the cereal food to fruit and nuts. Within twenty-four hours he felt like a young man, all symptoms of diabetes ceased, his mind felt clearer, his body invigorated, his sleep became healthy. He has been on this diet for about six months, and he feels younger, stronger, and intellectually brighter than he has been now for many years. His diet now is the following: six or seven a.m., a cup of coffee with milk; eleven a.m., three or four plantains, a few almonds or other nuts, an apple, a few oranges or any other fruits in season, and eight or nine ounces of boiled milk; occasionally also a small quantity of dried fruits, such as figs, dates, plums, raisins, etc.; at seven or eight p.m. the same food as at eleven a.m. He eats no bread, no rice, no wheat, nothing except the articles above enumerated. He has suffered no substantial reduction of weight, but he is more muscular than under the old cereal diet. He has induced others to try the experiment which he made upon himself, and the testimony of all is the same, that they feel stronger, healthier, and more vivacious in spirit than they did before. Among these are two Brâhmans who were quite healthy and free from all disease when they began the experiment. One of them is well known at the Adyar Headquarters and occupies a high official position. The testimony of these gentlemen will be cheerfully given in support of the views herein above expressed.

I have long been of the opinion that it is natural to be well; that sickness is invariably the result of a transgression of nature's laws. Furthermore, since our growth, life, and strength depend upon nutrition, I have believed that the diseases of modern life are largely the result of an unnatural diet. This view was confirmed when I perceived that animals in a state of nature—whether we take the birds of the air, the beasts of the field, or the fishes in the sea—which live on food

spontaneously produced, are quite generally in a state of vigorous health. For the eight years that I was a zealous vegetarian I was constantly propounding to myself the enquiry: What is the natural food of man? Adopting the view of science that man is the product of evolution from inferior types I could see that primitive man must have subsisted without the aid of agriculture, tools, or fire. Assuming, also, that man made his entry upon the planet in a warm climate, I became convinced that he must have lived upon food spontaneously produced; and it occurred to me to enquire what foods are spontaneously produced in warm climates which might be adequate for the nourishment of man. I found that sweet fruits and nuts are so produced in abundance, and that these foods are rich in the necessary elements of nutrition, and that they contain those elements in about the needed proportions. At once I sought to determine the essential difference between this natural food and the food of modern life, and I perceived that sweet fruits and nuts have only a small proportion of starch; that the heat-supporting nourishment in fruits is in the form of glucose, and that glucose or fruit sugar requires no digestion, but is ready for absorption and assimilation as soon as eaten; whereas starch, forming the predominant element of bread, cereals, pulses, and vegetables must undergo not only a protracted digestion in the first stomach, but must be passed on to the intestines, where it is converted first into dextrin and then into glucose—precisely the same condition in which the chief element of fruits is found as prepared by nature.

Although for years a strict vegetarian, I had been greatly puzzled to understand why invalids are so much benefited by an exclusive diet of minced beef and hot water. At once I believed I had the key. It was because this meat diet was free from starch. I saw that the growing favour in which milk was held by physicians of all schools for invalids is explained on the same ground—it is also free from starch. I saw that the wonderful benefits received by patients attending the grape cures of Europe followed the same law. While it is true they eat a small portion of bread they live substantially upon grapes, and hence eat but a minimum of starch foods. The famed German health resorts of Carlsbad, Marienbad, etc., followed the same law. Patients at these resorts are allowed only a minimum portion of bread and potatoes, and are prescribed an augmented amount of eggs, milk, and meat.

Being thus provided with a key by which to determine what are and what are not natural foods, it will be seen that the animal products—eggs, milk, butter, and cheese—and flesh foods—the “fish, flesh, or fowl” of the vegetarians—are “natural” only in the sense that they are suitable for digestion in the first stomach, the same as nuts and sweet fruits, and are thus free from the objection made against bread and other cereal and starch foods; and that these animal foods are valuable

and necessary as long—and only as long—as men and women under the exigencies and strain of modern life, and through weak inheritance and unwholesome diet, are more or less invalids, and perhaps as long as men are obliged to perform more work, undergo greater strain, and endure greater anxiety than is natural or healthful.

I at once called the attention of the vegetarians of England to this discovery, inviting their coöperation in experimenting upon this diet, and was soon placed in communication with some scores of earnest people who joined in putting this non-starch food system to the test. I saw that nuts are rich in free oil and nitrogen, and that the fruits, although usually lacking in nitrogen, are rich in heat-giving nourishment, and that this food in fruits has the advantage of being pre-digested by nature. Since nuts in the natural condition are very difficult to obtain, and since to the enfeebled powers of digestion, which are so well-nigh universal, they are difficult of digestion, I was led to substitute in my own diet milk and eggs for nuts, and recommended this course to others. I was surprised to find many persons to whom the eggs and milk seemed also difficult of digestion, and having observed the wonderful benefits of the beef and hot water treatment I was finally induced to try a diet of fruits, with fish and flesh in substitution for the nuts. I have always had an instinctive abhorrence of the use of flesh as food, and only consented to this course from the conviction that to be well is our first duty, that health is necessary in order to perform one's duty in life.

I had for years been pained by witnessing at vegetarian gatherings the pale and anæmic condition of many of the devotees of the cereal diet system. At first I accounted for this on the supposition that these people were very ill when they adopted vegetarianism, and that sufficient time had not elapsed for them to have effected their recovery. Upon conversing with many of them I found that this anæmic condition was not infrequently induced after they had adopted vegetarianism. After the discovery of what I believed to be the natural food of man, and that starch foods necessarily require a nerve-force-wasting digestion, I was put in possession of the reason why vegetarians so frequently exhibit these symptoms of ill-health. Many vegetarians consulted me as to their health. I advised a trial of fruit and animal products. In many cases this trial proved as satisfactory as it did in the case of the Hindû gentleman of whom Col. Olcott writes. In other cases, after they had proven by experiment that they were unable to use milk and eggs in sufficient quantities for their adequate nourishment, they were induced, through my advice, to adopt a diet of meat and fruit, and usually at once began to mend.

For this course I have been taken to task by vegetarians and by members of the Humanitarian League, and the columns of *Natural Food* have given considerable space to the discussion of this question,

for and against. I believe it is a topic to which Theosophists will be called upon sooner or later to give their attention. They are especially interested in the brotherhood of man, and in all movements tending to the elevation of the race. Heine says: "Our first duty is to become healthy"; and Ruskin, "There is no wealth but life. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, *having perfected the functions of his own life to the utmost*, has also the widest helpful influence." In the brief space of a short article I am unable to give even a hint of the many confirmatory evidences and proofs in support of the contention that the use of bread, cereals, and potatoes necessarily undermines the health of the race; these may be found in the publications of the Natural Food Society, and in the columns of *Natural Food*. There is good ground for the belief that the most robust health and the most vigorous old age can only be obtained on a diet of fruits and nuts, and as a remedial measure, because of the prostration that has been the result of the excessive use of starch foods for generations, a temporary resort to either fish or flesh is not infrequently necessary. I am at one with those Theosophists who shrink from taking life, and from using flesh as food; but if it can be proven that this condition of weakness, brought about by an ill-founded dietetic custom perpetuating hereditary tendencies needs a temporary administration of flesh foods in the dietary, and that an invalid by this course is restored to a more or less perfect condition of health, is there not at once a most serious ethical question for Theosophists to determine? I am firmly convinced that a continuance in a starchy diet inevitably undermines the health and shortens the life of the race, and that it is only by the adoption of a non-starch dietary that it will be able to outgrow its meat-eating habits.

I would be pleased to obtain the addresses of all those persons who are interested in the further discussion of this topic.

EMMET DENSMORE, M.D.

FOR there is no action so slight, nor so mean, but it may be done to a great purpose and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much. . . Hence George Herbert—

A servant, with this clause
 Makes drudgery divine;
 Who sweeps a room as for Thy laws
 Makes that and the action fine.

RUSKIN, *Seven Lamps of Architecture*, p. 3.

No! It is over; and the woe that's dead
 Rises next hour a glorious angel. . . .

C. KINGSLEY, *Saint Maura*.

My Visits to a Holy Yogini.

UNKNOWN to any but a few earnest members of the Theosophical Society of Calcutta, a holy Yogini has come among us, and is now residing in our busy metropolis. She occupies one of those commodious houses owned by Moharani Surnomoyee, M.I.O.C.I., on the side of Chitpur Road, which is the most frequented thoroughfare of Calcutta. I visited her several times, was fortunate enough to attract her notice, and was very kindly treated. She possesses a noble countenance, is very intelligent, and has a deep knowledge of our Shâstras. She appears to be an Occultist of a very high order, but does not show phenomena, and is very cautious in speaking about Occultism to a mixed crowd of visitors. Her exposition of the Advaita doctrine is wonderfully lucid and convincing. On one occasion a young gentleman, belonging to a certain secret society of Occultists, came to see her; she could at once divine what was passing in his mind, and on his asking some questions on Shâstric metaphysics, I answered them at her request, on which she was well pleased with me, and summed up the whole in a very able manner.

Her opinion about the Tantras is worth knowing. The Tântic Mârگا, she said, is the easiest of all; but all the Tantras which we come across are spurious imitations, intended, in most cases, for mere sensual gratifications, and are ineffectual when not positively injurious. A real Tantra, in her opinion, cannot differ from the Vedas.

She resided for a long time in Nepal and is well known there. I noticed several Nepalese gentlemen coming to see her.

In her opinion ingratitude is the greatest of all vices, and an ungrateful man is unfit for any spiritual instruction.

The ostensible object of her visit is to revive Sanskrit learning and to teach the Vedas; on my telling her that that would never succeed, and would only make the people starve in these hard times, she became grave and replied: "Follow your Shâstric teachings and your present impoverished condition must change."

There is, she said, still a certain locality in the Deccan where the people live as Hindûs ought to live; famine, poverty, and want are unknown there, though not a single foreigner ever assists them, and they still are happy, contented, and wise.

There is a mystery connected with the temples and the idols of Jagannâth; the place is called Shri-Kshetra (the place of Shri), and the Jagannâth Purushottama (Paramâtmâ, see *Gîtâ*). The late T. Subba Row was about to send a secret mission to the place, and every Hindû ascetic must visit it at least once in life. I asked Madame Blavatsky

about the mystery, but received no reply; I asked some Hindû Occultists, but no one chose to even throw out a hint. One night, while the visitors were few, very few, I broached the subject to the Yoginî, she began to tell me something, when all on a sudden she stopped and asked me eagerly, "Have you seen Shri Yantra?" I said no; she thereupon changed the subject and would speak no more about it.

Readers of the early numbers of the *Theosophist* may remember H. P. B.'s remarks about Shri Yantra or Shri Chakra, while carrying on a discussion with the late T. Subba Row, who had not then yet joined our Society. No one, she said, is *permitted* to give out the true one. The figure therefore in *Isis Unveiled* is not a real Shri Chakra.

The true Shri Chakra, says Mutaji (mother), as the Yoginî is called, is not only a geometrical figure, but something more, and gives wonderful powers to the possessor.

K. P. MUKHERJI, F.T.S.

Barakar.



Simon Magus.

(Continued from page 478.)

PART II.

A REVIEW OF AUTHORITIES.

THE student will at once perceive that though the Simon of the *Acts* and the Simon of the fathers both retain the two features of the possession of magical power and of collision with Peter, the tone of the narratives is entirely different. Though the apostles are naturally shown as rejecting with indignation the pecuniary offer of the thaumaturge, they display no hate for his personality, whereas the fathers depict him as the vilest of impostors and charlatans and hold him up to universal execration. The incident of Simon's offering money to Peter is admittedly taken by the fathers from this account, and therefore their repetition in no way corroborates the story. Hence its authenticity rests entirely with the writer of the *Acts*, for Justin, who was a native of Samaria, does not mention it. As the *Acts* are not quoted from prior to A.D. 177, and their writer is only traditionally claimed to be Luke, we may safely consider ourselves in the domain of legend and not of history.

The same may be said of all the incidents of Simon's career; they pertain to the region of fable and probably owe their creation to the Patristic and Simonian controversies of later ages.

The Simon of Justin gives us the birthplace of Simon as at Gitta,

and the rest of the fathers follow suit with variation of the name. Gitta, Gittha, Gitto, Gitthoi, Gitto, Gitton, Gitteh, so run the variants. This, however, is a matter of no great importance, and the little burg is said to-day to be called Gitthoi.¹

The statement of Justin as to the statue of Simon at Rome with the inscription "SIMONI DEO SANCTO" has been called in question by every scholar since the discovery in 1574 of a large marble fragment in the island of the Tiber bearing the inscription "SEMONI SANCO DEO FIDIO," a Sabine God. A few, however, think that Justin could not have made so glaring a mistake in writing to the Romans, and that if it were a mistake Irenæus would not have copied it. The coincidence, however, is too striking to bear any other interpretation than that perhaps some ignorant controversialist had endeavoured to give the legend a historical appearance, and that Justin had lent a too ready ear to him. It is also to be noticed that Justin tells us that nearly all the Samaritans were Simonians.

We next come to the Simon of Irenæus which, owing to many similarities, is supposed by scholars to have been taken from Justin's account, if not from the *Apology*, at any rate from Justin's lost work on heresies which he speaks of in the *Apology*. Or it may be that both borrowed from some common source now lost to us.

The story of Helen is here for the first time given. Whether or not there was a Helen we shall probably never know. The "lost sheep" was a necessity of every Gnostic system, which taught the descent of the soul into matter. By whatever name called, whether Sophia, Acamôth, Prunicus, Barbêlo, the glyph of the Magdalene, out of whom seven devils are cast, has yet to be understood, and the mystery of the Christ and the seven æons, churches or assemblies (*ecclesiæ*), in every man will not be without significance to every student of Theosophy. These data are common to all Gnostic æonology.

If it is argued that Simon was the first inventor of this æonology, it is astonishing that his name and that of Helen should not have had some recognition in the succeeding systems. If, on the contrary, it is maintained that he used existing materials for his system, and explained away his improper connection with Helen by an adaptation of the Sophia-mythos, it is difficult to understand how such a palpable absurdity could have gained any credence among such cultured adherents as the Simonians evidently were. In either case the Gnostic tradition is shown to be pre-Christian. Every initiated Gnostic, however, must have known that the mythos referred to the World-Soul in the Cosmos and the Soul in man.

The accounts of the *Acts* and of Justin and Irenæus are so con-

¹ M. E. Amélineau, "Essai sur le Gnosticisme Égyptien," *Annales du Musée Guimet*, Tom. xvi. p. 28.

fusing that it has been supposed that two Simons are referred to.¹ For if he claimed to be a reïncarnation of Jesus, appearing in Jerusalem as the Son, he could not have been contemporary with the apostles. It follows, therefore, that either he made no such claim; or if he made the claim, Justin and Irenæus had such vague information that they confused him with the Simon of the *Acts*; or that the supposition is not well-founded, and Simon was simply inculcating the Esoteric doctrine of the various manifestations or descents of one and the same Christ principle.

The Simon of Tertullian again is clearly taken from Irenæus, as the critics are agreed. "Tertullian evidently knows no more than he read in Irenæus," says Dr. Salmon.²

It is only when we come to the Simon of the *Philosophumena* that we feel on any safe ground. The prior part of it is especially precious on account of the quotations from *The Great Revelation* (ἡ μεγάλη ἀπόφασις) which we hear of from no other source. The author of *Philosophumena*, whoever he was, evidently had access to some of the writings of the Simonians, and here at last we have arrived at any thing of real value in our rubbish heap.

It was not until the year 1842 that Minoïdes Mynas brought to Paris from Mount Athos, on his return from a commission given him by the French Government, a fourteenth-century MS. in a mutilated condition. This was the MS. of our *Philosophumena* which is supposed to have been the work of Hippolytus. The authorship, however, is still uncertain, as will appear by what will be said about the Simon of Epiphanius and Philaster.

The latter part of the section on Simon in the *Philosophumena* is not so important, and is undoubtedly taken from Irenæus or from the anti-heretical treatise of Justin, or from the source from which both these fathers drew. The account of the death of Simon, however, shows that the author was not Hippolytus from whose lost work Epiphanius and Philaster are proved by Lipsius to have taken their accounts.

The Simon of Origen gives us no new information, except as to the small number of the Simonians. But like other data in his controversial writings against the Gnostic philosopher Celsus we can place little reliance on his statement, for Eusebius Pamphyli writing in A.D. 324-5, a century afterwards, speaks of the Simonians as still considerable in numbers.³

The Simon of Epiphanius and Philaster leads us to speak of a

¹ Moberg's *Institutes of Ecclesiastical History* (Trans. etc., Murdock and Soames; ed. Stubbs 1863), Vol. I., p. 87, note, gives the following list of those who have maintained the theory of two Simons: Vitringa, *Observ. Sacror.*, v. 12, 19, p. 159, C. A. Heumann, *Acta Erudit. Lips.* for April, A.D. 1717, p. 179, and Is. de Beausobre, *Diss. sur l'Adamites*, pt. II. subjoined to *L'Enfants' Histoire de la Guerre des Hussites*, l. 350, etc. Dr. Salmon also holds this theory.

² *Dict. Christ. Biog.*, art. "Helena," Vol. II., p. 880.

³ *Hist. Eccles.*, II. 13.

remarkable feat of scholarship performed by R. A. Lipsius,¹ the learned professor of divinity in the university of Jena. From their accounts he has reconstructed to some extent a lost work of Hippolytus against heresies of which a description was given by Photius. This treatise was founded on certain discourses of Irenæus. By comparing Philaster, Epiphanius, and the Pseudo-Tertullian, he recovers Hippolytus, and by comparing his restored Hippolytus with Irenæus he infers a common authority, probably the lost work of Justin Martyr, or, may we suggest, as remarked above, the work from which Justin got his information.²

The Simon of Theodoret differs from that of his predecessor only in one or two important details of the æonology, a fact that has presumably led Matter to suppose that he has introduced some later Gnostic ideas or confused the teachings of the later Simonians with those of Simon.³

The Simon of the legends is so entirely outside any historical criticism, and the stories gleaned from the *Homilies* and *Recognitions* are so evidently fabrications—most probably added to the doctrinal narrative at a later date—and so obviously the stock-in-trade legends of magic, that not a solitary scholar supports their authenticity. Probably one of the reasons for this is the strong Ebionism of the narratives, which is by no means palatable to the orthodox taste. In this connection the following table of the Ebionite scheme of emanation may be of interest:



¹ *Quellenkritik des Epiphanius.*

² Cf. Dr. Salmon's art. "Hippolytus Romanus," *Dict. Christ. Biog.*, iii. 93, 94.

³ *Histoire Critique du Gnosticisme*, Tom. i. p. 197 (1st ed. 1828).

⁴ *Les Bibles, et les Initiations Religieuses de l'Humanité*, Louis Leblais, i. 144; from Uhlhorn, *Die Homilien und Recognitionen*, p. 224.

There remains but to mention the curious theory of Bauer and the Tübingen school. It is now established by recent theological criticism that the Clementine writings were the work of some member or members of the Elkesaites, a sect of the Ebionites, and that they were written at Rome somewhere in the third century. The Elkessæans or Elkesaites founded their creed on a book called *Elkesai*, which purported to be an angelic revelation and which was remarkable for its hostility to the apostle Paul. As the *Recognitions* contain much anti-Paulinism, Bauer and his school not only pointed out the Ebionite source of the Clementine literature, but also put forward the theory that whenever Simon Magus is mentioned Paul is intended; and that the narrative of the *Acts* and the legends simply tell the tale of the jealousy of the elder apostles to Paul, and their attempt to keep him from the fullest enjoyment of apostolic privileges. But the latest scholarship shakes its head gravely at the theory, and however bitter controversialists the anti-Paulinists may have been, it is not likely that they would have gone so far out of their way to vent their feelings in so grotesque a fashion.

In conclusion of this Part let us take a general review of our authorities with regard to the life of Simon and the immoral practices attributed to his followers, including a few words of notice on the lost Simonian literature, and reserving the explanation of his system and some notice of magical practices for Part III.

I have distinguished the Simon of the fathers from the Simon of the legends, as to biography, "by convention" and not "by nature," as the Simonians would say, for the one and the other is equally on a mythical basis. It is easy to understand that the rejection of the Simon of the legends is a logical necessity for those who have to repudiate the Ebionite Clementines. Admit the authenticity of the narrative as regards Simon, and the authenticity of the other incidents about John the Baptist and Peter would have to be acknowledged; but this would never do, so Simon escapes from the clutches of his orthodox opponents as far as this count is concerned.

But the biographical incidents in the fathers are of a similar nature precisely to those in the Clementines, and their sources of information are so vague and unreliable, and at such a distance from the time of their supposed occurrence, that we have every reason to place them in the same category with the Clementine legends. Therefore, whether we reject the evidence or accept it, we must reject both accounts or accept both. To reject the one and accept the other is a prejudice that a partisan may be guilty of, but a position which no unbiassed enquirer can with justice take up.

The legends, however, may find some excuse when it is remembered that they were current in a period when the metal of religious controversy was glowing at white heat. Orthodox Christians had their

ears still tingling with the echoing of countless accusations of the foulest nature to which they had been subjected. Not a crime that was known or could be imagined that had not been brought against them; they naturally, therefore, returned the compliment when they could do so with safety, and though in these more peaceful and tolerant days much as we may regret the flinging backwards and forwards of such vile accusations, we may still find some excuse for it in the passionate enthusiasm of the times, always, however, remembering that the readiest in accusation and in putting the worst construction on the actions of others, is generally one who unconsciously brings a public accusation against his own lower nature.

This has been well noticed by Matter, who writes as follows:

"There is nothing so impure," says Eusebius, "and one cannot imagine anything so criminal, but the sect of the Simonians goes far beyond it."¹

The bolt of Eusebius is strong; it is even too strong; for one can imagine nothing that goes beyond the excess of criminality; and Eusebius, belonging to a community who were just escaping from punishments into which accusations no less grave had caused them to be dragged, should not perhaps have allowed himself to speak as he does. But man is made thus; he pursues when he ceases to be pursued.*

All societies that have secret rites and a public position, as was the case with all the early communities of Christians and Gnostics, have had like accusations brought against them. The communities of the Simonians and Christians may or may not have been impure, it is now impossible to pronounce a positive opinion. The important point to notice is that the accusations being identical and the evidence or want of evidence the same, condemnation or acquittal must be meted out to both; and that if one is condemned and the other acquitted, the judgment will stand condemned as biassed, and therefore be set aside by those who prefer truth to prejudice.

So eager were the fathers to discredit Simon that they contradict themselves in the most flagrant fashion on many important points. On the one hand we hear that Samaria received the seed of the Word from the apostles and Simon in despair had to flee, on the other hand Justin, a native of Samaria, tells us, a century after this supposed event, that nearly all the Samaritans are Simonians. The accounts of Simon's death again are contradictory; if Simon perished so miserably at Rome, it is the reverse of probable that the Romans would have set up a statue in his honour. But, indeed, it is a somewhat thankless task to criticize such manifest inventions; we know the source of their inspiration, and we know the fertility of the religious imagination, especially in matters of controversy, and this is a sufficient sieve wherewith to sift them out of our heap.

I must now say a few words on Simonian literature of which

¹ *Hist. Eccles.*, II. 13.

* *Op. cit.*, I. 213.

the only genuine specimens we can in any way be certain are the quotations from the *Apophysis* of Simon in the text of the *Philosophumena*.

That there was a body of Simonian scriptures is undoubtedly true, as may be seen from the passages we have quoted from the *Recognitions*, Jerome, Pseudo-Dionysius and the Arabic Preface to the Nicæan Council, and for some time I was in hopes of being able to collect at least some scattered fragments of these works, but they have all unfortunately shared the fate of much else of value that the ignorance and fear of orthodoxy has committed to the flames. We know at any rate that there was a book called *The Four Quarters of the World*, just as the four orthodox gospels are dedicated to the signs of the four quarters in the old MSS., and that a collection of sentences or controversial replies of Simon were also held in repute by Simonians and were highly distasteful to their opponents. Matter¹ and Amélineau² speak of a book by the disciples of Simon called *De la Prédication de S. Paul*, but neither from their references nor elsewhere can I find out any further information. In Migne's *Encyclopédie Théologique*,³ also, a reference is given to M. Miller (*Catalogue des Manuscrits Grecs de l'Escurial*, p. 112), who is said to mention a Greek MS. on the subject of Simon ("un écrit en grec relatif à Simon"). But I cannot find this catalogue in the British Museum, nor can I discover any other mention of this MS. in any other author.

At last I thought that I had discovered something of real value in Grabe's *Spicilegium*, purporting to be gleanings of fragments from the heretics of the first three centuries A.D.,⁴ but the date of the authority is too late to be of much value. Grabe refers to the unsatisfactory references I have already given and, to show the nature of these books, according to the opinion of the unknown author or authors of the *Apostolic Constitutions* (Grabe calls him the "collector," and for some reason best known to himself places him in the fourth century⁵), quotes the following passage from their legendary pages.

"Such were the doings of these people with names of ill-omen slandering the creation and marriage, providence, child-bearing, the Law and the Prophets; setting down foreign names of Angels, as indeed they themselves say, but in reality, of Dæmons, who answer back to them from below."

It is only when Grabe refers to the Simonian *Antirrhêtikoi Logoi*, mentioned by the Pseudo-Dionysius, which he calls "vesani Simonis Refutatorii Sermones," that we get any new information.

¹ *Op. cit.*, li. 217.

² *Op. cit.*, 32.

³ Tom. xxiii, "Dictionnaire des Apocryphes," Vol. II., Index, pp. lxxviii, lxxix.

⁴ *Spicilegium SS. Patrum ut et Hæreticorum Sæculorum post Christum natum, I, II et III.*: Johannes Ernestus Græbius; Oxoniæ, 1714, ed. alt., Vol. I., pp. 305-312.

⁵ P. 306.

A certain Syrian bishop, Moses Barcephas, writing in the tenth century,¹ professes to preserve some of these controversial retorts of Simon, which the pious Grabe—to keep this venom, as he calls it, apart from the orthodox refutation—has printed in italics. The following is the translation of these italicized passages:

"God willed that Adam should not eat of that tree; but he did eat; he, therefore, did not remain as God willed him to remain: it results, therefore, that the maker of Adam was impotent."

"God willed that Adam should remain in Paradise; but he of his own disgraceful act fell from thence: therefore the God that made Adam was impotent, inasmuch as he was unable of his own will to keep him in Paradise."

"(For) he interdicted (he said) Adam from the tree of the knowledge of good and evil, by tasting which he would have had power to judge between good and evil, and to avoid this, and follow after that."

"But (said he) had not that maker of Adam forbidden him to eat of that tree, he would in no way have undergone this judgment and this punishment; for hence is evil here, in that he (Adam) had done contrary to the bidding of God, for God had ordered him not to eat, and he had eaten."

"Through envy (said he) he forbade Adam to taste of the tree of life, so that, of course, he should not be immortal."

"For what reason on earth (said he) did God curse the serpent? For if (he cursed him) as the one who caused the harm, why did he not restrain him from so doing, that is, from seducing Adam? But if (he cursed him) as one who had brought some advantage, in that he was the cause of Adam's eating of that good tree, it needs must follow that he was distinctly unrighteous and envious; lastly, if, although from neither of these reasons, he still cursed him, he (the maker of Adam) should most certainly be accused of ignorance and folly."

Now although there seems no reason why the above contentions should not be considered as in substance the arguments employed by Simon against his antagonists of the dead-letter, yet the tenth century is too late to warrant verbal accuracy, unless there may have been some Syrian translation which escaped the hands of the destroyers. The above quoted specimen of traditionary Simonian logic, however, is interesting, and will, we believe, be found not altogether out of date in our own times.²

Finally, there is one further point that I have reserved for the end of this Part in order that my readers may constantly keep it in mind during the perusal of the Part which follows.

¹ *Comment. de Paradiso*, c. i., pp. 200, et seqq., editionis Antverpiensis, anno 1567, in 8vo.

² Grabe is also interesting for a somewhat wild speculation which he quotes from a British Divine (apud Usnerium in *Antiquitatibus Eccles. Britannicæ*), that the tonsure of the monks was taken from the Simonians. (Grabe, *op. cit.*, p. 697.)

We must always remember that every single syllable we possess about Simon comes from the hands of bitter opponents, from men who had no mercy or toleration for the heretic. The heretic was accursed, condemned eternally by the very fact of his heresy; an emissary of Satan and the natural enemy of God. There was no hope for him, no mercy for him; he was irretrievably damned.¹ The Simon of our authorities has no friend; no one to say a word in his favour; he is hounded down the byways of "history" and the highways of tradition, and to crush him is to do God service. One solitary ray of light beams forth in the fragment of his work called *The Great Revelation*, one solitary ray, that will illumine the garbled accounts of his doctrine, and speak to the Theosophists of to-day in no uncertain tones that each may say:

Methinks there is much reason in his sayings.
If thou consider rightly of the matter,
[Simon] has had great wrong.²

G. R. S. MEAD.

(To be continued.)

"BUT this poor miserable me! Is *this*, then, all the book I have got to read about God in?" Yes, truly so. No other book, nor fragment of book, than that will you ever find; no velvet-bound missal, nor frankincensed manuscript—nothing hieroglyphic or cuneiform; papyrus and pyramid are alike silent on this matter; nothing in the clouds above, nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself; for through thyself only thou canst know God. Through the glass darkly. But except through the glass in nowise. A tremulous crystal, waved as water, poured out upon the ground; you may defile it, despise it, pollute it, at your pleasure, and at your peril; for on the peace of those weak waves must all the heaven you shall ever gain be first seen; and through such purity as you can win for those dark waves must all the light of the risen Sun of Righteousness be bent down, by faint refraction. Cleanse them, and calm them, as you love your life. . . . Man is the sun of the world; more than the real sun. The fire of his wonderful heart is the only heat worth gauge or measure.—RUSKIN, *Modern Painters*, V., pt. ix., p. 15.

¹ In the epistle of St. Ignatius *Ad Trallianos* († 11), Simon is called "the first-born Son of the Devil" (πρωτότοκον Διαβόλου υἱόν); and St. Polycarp seems to refer to Simon in the following passage in his Epistle *Ad Philipp.* († 7):

"Everyone who shall not confess that Jesus Christ has come in the flesh, is antichrist, and who shall not confess the martyrdom of the cross, is of the Devil; and he who translates the words of the Lord according to his own desires, and says there is neither resurrection nor judgment, he is *the first-born of Satan*."

² *Julius Cæsar*, III. H. 106-8.

Death—and After?

WHO does not remember the story of the Christian missionary in Britain, sitting one evening in the vast hall of a Saxon king, surrounded by his thanes, having come thither to preach the gospel of his Master; and as he spoke of life and death and immortality, a bird flew in through an unglazed window, circled the hall in its flight, and flew out once more into the darkness of the night. The Christian priest bade the king see in the flight of the bird within the hall the transitory life of man, and claimed for his faith that it showed the soul, in passing from the hall of life, winging its way not into the darkness of night, but into the sunlit radiance of a more glorious world. Out of the darkness, through the open window of Birth, the life of a man comes to the earth; it dwells for a while before our eyes; into the darkness, through the open window of Death, it vanishes out of our sight. And man has questioned ever of Religion, Whence comes it? Whither goes it? and the answers have varied with the faiths. To-day, many a hundred year since Paulinus talked with Edwin, there are more people in Christendom who question whether man has a spirit to come anywhence or to go anywhither, than, perhaps, in the world's history could ever before have been found at one time. And the very Christians who claim that Death's terrors have been abolished have surrounded the bier and the tomb with more gloom and more dismal funeral pomp than have the votaries of any other creed. What can be more depressing than the darkness in which a house is kept shrouded while the dead body is awaiting sepulture? What more repellent than the sweeping robes of lustreless crape, and the purposed hideousness of the heavy cap in which the widow laments the "deliverance" of her husband "from the burden of the flesh"? What more revolting than the artificially long faces of the undertaker's men, the drooping "weepers," the carefully arranged white handkerchiefs, and, until lately, the pall-like funeral cloaks? During the last few years, a great and marked improvement has been made. The plumes, cloaks, and weepers have well-nigh disappeared. The grotesquely ghastly hearse is almost a thing of the past, and the coffin goes forth heaped over with flowers instead of shrouded in the heavy black velvet pall. Men and women, though still wearing black, do not roll themselves up in shapeless garments like sable winding-sheets, as if trying to see how miserable they could make themselves by the imposition of artificial discomforts. Welcome common-sense has driven custom from its throne, and has refused any longer to add these gratuitous annoyances to natural human grief.

In literature and in art, alike, this gloomy fashion of regarding Death has been characteristic of Christianity. Death has been painted as a skeleton grasping a scythe, a grinning skull, a threatening figure with terrible face and uplifted dart, a bony scarecrow shaking an hour-glass—all that could alarm and repel has been gathered round this rightly-named King of Terrors. Milton, who has done so much with his stately rhythm to mould the popular conceptions of modern Christianity, has used all the sinewy strength of his magnificent diction to surround with horror the figure of Death.

The other shape,

If shape it might be called, that shape had none
Distinguishable in member, joint, or limb,
Or substance might be called that shadow seemed,
For each seemed either; black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart; what seemed his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving onward came as fast,
With horrid strides; hell trembled as he strode
. . . . So spoke the grisly terror; and in shape
So speaking, and so threatening, grew tenfold
More dreadful and deform
. but he, my inbred enemy,
Forth issued, brandishing his fatal dart,
Made to destroy: I fled, and cried out *Death!*
Hell trembled at the hideous name, and sighed
From all her caves, and back resounded *Death!*¹

That such a view of Death should be taken by the professed followers of a Teacher said to have "brought life and immortality to light" is passing strange. The claim, that as late in the history of the world as a mere eighteen centuries ago the immortality of the Spirit in man was brought to light, is of course transparently absurd, in the face of the overwhelming evidence to the contrary available on all hands. The stately Egyptian Ritual with its *Book of the Dead*, in which are traced the post-mortem journeys of the Soul, should be enough, if it stood alone, to put out of court for ever so preposterous a claim. Hear the cry of the Soul of the righteous:

O ye, who make the escort of the God, stretch out to me your arms, for I become one of you. (xvii. 22.)

Hail to thee, Osiris, Lord of Light, dwelling in the mighty abode, in the bosom of the absolute darkness. I come to thee, a purified Soul; my two hands are around thee. (xxi. 1.)

I open heaven; I do what was commanded in Memphis. I have knowledge of my heart; I am in possession of my heart, I am in possession of my arms, I am in possession of my legs, at the will of myself. My Soul is not imprisoned in my body at the gates of Amenti. (xxvi. 5, 6.)

Not to multiply to weariness quotations from a book that is wholly

¹ Book II, from lines 666-789. The whole passage bristles with horrors.

composed of the doings and sayings of the disembodied man, let it suffice to give the final judgment on the victorious Soul:

The defunct shall be deified among the Gods in the lower divine region, he shall never be rejected. . . . He shall drink from the current of the celestial river. . . . His Soul shall not be imprisoned, since it is a Soul that brings salvation to those near it. The worms shall not devour it. (clxiv. 14-16.)

The general belief in Reïncarnation is enough to prove that the religions of which it formed a central doctrine believed in the survival of the Soul after Death; but one may quote as an example a passage from the *Ordinances of Manu*, following on a disquisition on metempsychosis, and answering the question of deliverance from rebirths.

Amid of all these holy acts, the knowledge of self [should be translated, knowledge of the *Self*, *Ātmā*] is said (to be) the highest; this indeed is the foremost of all sciences, since from it immortality is obtained.¹

The testimony of the great Zarathustrean Religion is clear, as is shown by the following, translated from the *Avesta*, in which, the journey of the Soul after death having been described, the ancient Scripture proceeds:

The soul of the pure man goes the first step and arrives at (the Paradise) Humata; the soul of the pure man takes the second step and arrives at (the Paradise) Hukhta; it goes the third step and arrives at (the Paradise) Hvarst; the soul of the pure man takes the fourth step and arrives at the Eternal Lights.

To it speaks a pure one deceased before, asking it: How art thou, O pure deceased, come away from the fleshly dwellings, from the earthly possessions, from the corporeal world hither to the invisible, from the perishable world hither to the imperishable, as it happened to thee—to whom hail!

Then speaks Ahura-Mazda: Ask not him whom thou askest, (for) he is come on the fearful, terrible, trembling way, the separation of body and soul.²

The Persian *Desatir* speaks with equal definiteness. This work consists of fifteen books, written by Persian prophets, and was written originally in the Avestaic language; "God" is Ahura-Mazda, or Yazdan:

God selected man from animals to confer on him the soul, which is a substance free, simple, immaterial, non-compounded and non-appetitive. And that becomes an angel by improvement.

By his profound wisdom and most sublime intelligence, he connected the soul with the material body.

If he (man) does good in the material body, and has a good knowledge and religion he is *Hartasp*.

As soon as he leaves this material body, I (God) take him up to the world of angels, that he may have an interview with the angels, and behold me.

And if he is not *Hartasp*, but has wisdom and abstains from vice, I will promote him to the rank of angels.

Every person in proportion to his wisdom and piety will find a place in the rank of wise men, among the heavens and stars. And in that region of happiness he will remain for ever.³

¹ xli. 85. Trans. of Burnell and Hopkins.

² From the translation of Dhunjeebhoy Jamssetjee Medhora, *Zoroastrian and some other Ancient Systems*, xxvii.

³ Trans. by Mirza Mohamed Hadi. *The Platonist*, 306.

In China, the immemorial custom of worshipping the Souls of ancestors shows how completely the life of man was regarded as extending beyond the tomb. The *Shü King*—placed by Mr. James Legge as the most ancient of Chinese classics, containing historical documents ranging from B.C. 2357-627—is full of allusions to these Souls, who with other spiritual beings, watch over the affairs of their descendants and the welfare of the kingdom. Thus Pan-kang, ruling from B.C. 1401-1374, exhorts his subjects:

My object is to support and nourish you all. I think of my ancestors, (who are now) the spiritual sovereigns. . . . Were I to err in my government, and remain long here, my high sovereign (the founder of our dynasty), would send down on me great punishment for my crime, and say, "Why do you oppress my people?" If you, the myriads of the people, do not attend to the perpetuation of your lives, and cherish one mind with me, the One man, in my plans, the former kings will send down on you great punishment for your crime, and say, "Why do you not agree with our young grandson, but go on to forfeit your virtue?" When they punish you from above, you will have no way of escape. . . . Your ancestors and fathers will (now) cut you off and abandon you, and not save you from death.¹

Indeed, so practical is this Chinese belief, held to-day as in those long-past ages, that "the change that men call Death" seems to play a very small part in the thoughts and lives of the people of the Flowery Land.

These quotations, which might be multiplied a hundredfold, may suffice to prove the folly of the idea that immortality came to "light through the gospel." The whole ancient world basked in the full sunshine of belief in the immortality of man, lived in it daily, voiced it in their literature, went with it in calm serenity through the gate of Death.

It remains a problem why Christianity, that vigorously and joyously reëffirmed it, should have growing in its midst the unique terror of Death that has played so large a part in its social life, its literature, and its art. It is not simply the belief in hell that has surrounded the grave with horror, for other Religions have had their hells and yet their followers have not been harassed by this shadowy Fear. The Chinese, for instance, who take Death as such a light and trivial thing, have a collection of hells quite unique in their varied unpleasantness. Maybe the difference is a question of race rather than of creed; that the vigorous life of the West shrinks from its antithesis, and that its unimaginative common-sense finds a bodiless condition too lacking in solidity of comfort; whereas the more dreamy mystical East, prone to meditation, and ever seeking to escape from the thralldom of the senses during earthly life, looks on the disembodied state as eminently desirable and as most conducive to unfettered thought.

Ere passing to the consideration of the history of man in the post-mortem state, it is necessary, however briefly, to state the constitution of man, as viewed by the Esoteric Philosophy, for we must have in

¹ *The Sacred Books of the East*, III. 109, 110.

mind the constituents of his being ere we can understand their disintegration. Man then consists of

The Immortal Triad:

Âtmâ.

Buddhi.

Manas.

The Perishable Quaternary:

Kâma.

Prâna.

Linga Sharîra.

Sthûla Sharîra.

Sthûla Sharîra is the physical body, the visible tangible outer form, composed of various tissues. Linga Sharîra is the ethereal counterpart of the body, its astral double. Prâna is vitality, the integrating energy that coördinates the astral and physical molecules and holds them together in a definite organism; it is the life-breath within the organism, the portion of the universal Life-Breath, appropriated by the organism during the span of existence that we speak of as "a life." Kâma is the aggregate of appetites, passions, and emotions, common to man and brute. Manas is the Thinker in us, the Intelligence. Buddhi is the vehicle wherein Âtmâ, the Spirit, dwells, and in which alone it can manifest.

Now the link between the Immortal Triad and the Perishable Quaternary is Manas, which is dual during earth life, or incarnation, and functions as Higher Manas and Lower Manas. Higher Manas sends out a Ray, Lower Manas, which works in and through the human brain, functioning there as brain-consciousness, as the ratiocinating intelligence. This mingles with Kâma, the passional nature, the passions and emotions thus becoming a part of Mind, as defined in Western Psychology. And so we have the link formed between the higher and lower natures in man, this Kâma-Manas belonging to the higher by its Mânasic, and to the lower by its Kâmic, elements. As this forms the battleground during life, so does it play an important part in post-mortem existence. We might now classify our seven principles a little differently, having in view this mingling in Kâma-Manas of perishable and imperishable elements:

<i>Immortal.</i>	{	Âtmâ.
		Buddhi.
		Higher Manas.
<i>Conditionally Immortal.</i>	{	Kâma-Manas.
		Prâna.
<i>Mortal.</i>	{	Linga Sharîra.
		Sthûla Sharîra.

Some Christian writers have adopted a classification similar to this, declaring Spirit to be inherently immortal, as being Divine; Soul to be

conditionally immortal, *i.e.*, capable of winning immortality by uniting itself with Spirit; Body to be inherently mortal. The majority of uninstructed Christians chop man into two, the Body that perishes at Death, and the something—called indifferently Soul or Spirit—that survives Death. This last classification—if classification it may be called—is entirely inadequate, if we are to seek any rational explanation, or even lucid statement, of the phenomena of post-mortem existence. The tripartite view of man's nature gives a more reasonable representation of his constitution, but is inadequate to explain many phenomena. The septenary division alone gives a reasonable theory consistent with the facts we have to deal with, and therefore, though it may seem elaborate, the student will do wisely to make himself familiar with it. If he were studying only the body, and desired to understand its activities, he would have to classify its tissues at far greater length and with far more minuteness than I am using here. He would have to learn the differences between muscular, nervous, glandular, bony, cartilaginous, epithelial, connective, tissues, and all their varieties; and if he rebelled, in his ignorance, against such an elaborate division, it would be explained to him that only by such an analysis of the different components of the body can the varied and complicated phenomena of life-activity be understood. One kind of tissue is wanted for support, another for movement, another for secretion, another for absorption, and so on; and if each kind does not have its own distinctive name, dire confusion and misunderstanding must result, and physical functions remain unintelligible. In the long run time is gained, as well as clearness, by learning a few necessary technical terms, and as clearness is above all things needed in trying to explain and to understand very complicated post-mortem phenomena, I find myself compelled—contrary to my habit in these elementary papers—to resort to these technical names at the outset, for the English language has as yet no equivalents for them, and the use of long descriptive phrases is extremely cumbersome and inconvenient.

For myself, I believe that very much of the antagonism between the adherents of the Esoteric Philosophy and those of Spiritualism has arisen from confusion of terms, and consequent misunderstanding of each other's meaning. One eminent Spiritualist impatiently said that he did not see the need of exact definition, and that he meant by Spirit all the part of man's nature that survived Death, and was not body. One might as well insist on saying that man's body consists of bone and blood, and asked to define blood, answer: "Oh! I mean everything that is not bone." A clear definition of terms, and a rigid adherence to them when once adopted, will at least enable us all to understand each other, and that is the first step to any fruitful comparison of experiences.

ANNIE BESANT, F.T.S.

(To be continued.)

A Pioneer in an Unknown Realm.

Thus, either present elements are the true elements, or there is a probability of eventually obtaining some more high and general power of Nature, even than electricity: and which, at the same time, might reveal to us an entirely new grade of the elements of matter, now hidden from our view and almost from our suspicion.—Faraday on *The Nature of the Chemical Elements*, 1836.

A mysterious force exists in the vibrations of the ether, called sound, which science and invention have so far failed to utilize; but which, no doubt, in the near future, will come under man's control, for driving the wheels of industry.—*Thought as Force*. E. S. HUNTINGTON.

Force and forces—

No end of forces! Have they mind like men?—BROWNING.

THE *Spectator*, commenting on the Jubilee of the Chemical Society last year, said that it was notable for two remarkable speeches; one by Lord Salisbury, and the other by Sir Lyon Playfair. Lord Salisbury reminded his hearers that about one hundred years ago, a very celebrated tribunal had informed Lavoisier that the French Republic had no need of chemists; but, said his Lordship, Lavoisier, though a man of very advanced opinions, was behind this age. Lord Salisbury proceeded to exalt Chemistry as an instrument of the higher educational discipline. Astronomy, he said, was hardly more than a Science of things that probably are; for, at such distance in space, it was impossible to verify your inferences. Geology he regarded as a Science of things as they probably were; verification being impossible after such a lapse of time. But Chemistry he treated as a Science of things as they actually are, at the present time. The *Spectator* says:

Surely that is questionable. All hypothesis is more or less a matter of probability. No one has ever verified the existence of atoms.

Sir Lyon Playfair in his speech, following Lord Salisbury, remarked, says the *Spectator*:

Boyle has been called the father of chemistry and the brother of the Earl of Cork; ironically hinting, perhaps, that Lord Salisbury was reflecting as much immediate glory on chemistry, by his interest in it, as did the relationship of the first considerable chemist to the Irish Earl.

Sir Lyon acknowledged the revolutionizing progress of Chemistry, saying that within the last fifty years it had seen great changes; then, oxygen was regarded as the universal lover of other elements; and nitrogen was looked upon as a quiet, confirmed bachelor; but oxygen had turned out to be a comparatively respectable bigamist, that only marries two wives at a time; and nitrogen had turned out to be a polygamist; generally requiring three conjugates, and sometimes five, at a time. The false teachings of physicists in the past were admitted, including Sir Lyon's own errors; his old conceptions concerning carbonic acid and carbonic oxide all having broken down, under the crushing feet of progress. After all, adds the *Spectator*, it seems that the French revolutionist should have welcomed Chemistry, instead of snubbing it, for it has been the most revolutionary of Sciences.

At the present time, notwithstanding the experiences of Science in the past, she stands as calmly on the pedestal to which she has exalted herself, as if not even an earthquake could rock its foundations. In her own opinion, she holds the key to Nature's domains. Some few there are who are ready to admit that it is possible Nature still holds the key herself; and who are not unwilling to encounter another revolution, if by it they can extend their knowledge of Nature's laws, even though it may leave only ruins, where now all is supposed to be so solid as to defy earthquakes and all other revolutionizing forces.

In reviewing the history of the onward march of Chemistry in the past, we find that Robert Boyle, who lived from 1627 to 1691, was the first chemist who grasped the idea of the distinctions between an elementary and a compound body. He has been called the first scientific chemist, and he certainly did much to advance chemical science, particularly in the border-land of Chemistry and Physics, but he did this more by his overthrow of false theories than in any other way. It was left for Scheele (born 1742), an obscure Swedish chemist whose discoveries extended over the whole range of chemical Science, and his French contemporary Lavoisier (born 1743) to bring about a complete revolution in Chemistry. Thus step by step, and period by period, experimental Science has prepared the way to reach that elevation which humanity is destined eventually to attain, when all errors have been discarded and truth reigns triumphant.

In view of the past history of discovery, what may not the Science of the future accomplish in the unseen pathways of the air? That still unconquered field lies before us, and we know that it is only a question of time when man will hold dominion there with as firm sway as he now holds it on land and sea.

Physics and Chemistry walk hand in hand. They cannot cut the tie that joins them together in experimental Science. Physics treats of the changes of matter without regard to its internal constitution. The laws of gravitation and cohesion belong to physical Science. They concern matter without reference to its composition. Chemistry makes us acquainted with the constituents of the different forms of matter, their proportions and the changes which they are capable of bringing about in each other.

Notwithstanding the experiences of the past both Chemistry and Physics are blind to what the future has in store for them. They have erected barriers to progress, building them so as to appear as of solid masonry, on the ground of false hypotheses, and, when the hour is ripe, they will be swept away, as if by a cyclone, leaving not one stone on another. It was Boyle who overthrew the so-called Aristotelian doctrine, and Paracelsus' teachings of the three constituents of matter, disputed first by Van Helmont. Boyle taught that chemical combination consists of an approximation of the smallest particles of matter, and that a decomposition takes place when a third body is present, capable of exerting on the particles of the one element a greater attraction than is exercised by the particles of the element with which it is combined. In this conjecture there is just a hint of the grand potentialities in the unknown realm which is now being explored by Keely, the discoverer of the order of vibration that releases the latent force held in the interstitial spaces of the constituents of water; one order of vibration, being more in sympathy with one of the elements of water than with the other, possesses a greater attraction for that element and thereby ruptures its atoms, showing up new elements. Not all men of Science are willing to admit the atomic theory; although it explains satisfactorily all the known laws of chemical combination. Dalton, accepting the teachings of the ancients as to the atomic constitution of matter, was the first to propound a truly chemical atomic theory; a quantitative theory, declaring that the atoms of the different elements are not of the same weight, and that the relative atomic weights of the elements are the proportions, by weight, in which the elements combine. All previous theories, or suggestions, had been simply qualitative. Berzelius, the renowned Swedish chemist, advancing Dalton's atomic theory, laid the foundation stones of chemical Science, as it now exists. Since his day, by the new methods of spectrum analysis, elements unknown before have been discovered; and researchers in this field are now boldly questioning whether all the

supposed elements are really undecomposable substances, and are conjecturing that they are not. On this subject Sir Henry Roscoe says:

So far as our chemical knowledge enables us to judge, we may assume with a considerable degree of probability that by the application of more powerful means, than are known at present, chemists will succeed in obtaining still more simple bodies from the so-called elements. Indeed, if we examine the history of our Science, we find frequent examples occurring of bodies which only a short time ago were considered to be elementary, which have been shown to be compounds, upon more careful examination.

What the chemist's retort has failed to accomplish has been effected by the discoverer of latent force existing in all forms of matter, where it is held locked in the interstitial spaces, until released by a certain order of vibration. As yet, the order of vibration, which releases this force, has not been discovered in any forms of matter excepting in the constituents of gunpowder, dynamite, and water. The Chinese are supposed to have invented, centuries before the birth of Christ, the explosive compound gunpowder, which requires that order of vibration known as heat to bring about a rupture of the molecules of the nitre, sulphur and charcoal of which it is composed. Dynamite requires another order of vibration, concussion, to release the latent force held in the molecular embrace of its constituents. The order of vibration discovered by Keely, which causes the rupture of the molecular and atomic capsules of the constituents of water, must remain (though in one point only) a secret with the discoverer, until he has completed his system for Science, and some one patentable invention. Let physicists be incredulous, or curious, it matters not to him. He has proved to his own satisfaction the actual existence of atoms and their divisibility; and, to the satisfaction of thousands capable of forming an opinion, the existence of an unknown force. Men of Science have not been in any haste to aid him, either with money or with sympathy, in his researches; and he will take his own time to bestow upon them the fruit of those researches.

Those who have not clear ideas as to the nature of elementary bodies, molecules and atoms, may like to know that elements are defined as simple substances, out of which no other two, or more, essentially differing substances have been obtained. Compounds are bodies out of which two or more essentially differing substances have been obtained. A molecule is the smallest part of a compound or element that is capable of existence in a free state. Atoms are set down, by those who believe in the atomic theory, as the indivisible constituents of molecules. Thus an element is a substance made up of atoms of the same kind; a compound is a substance made up of atoms of unlike kind.

Over seventy elements are now known, out of which, or compounds of these with each other, our globe is composed, and also the meteoric stones which have fallen on our earth. The Science of Chemistry aims at the experimental examination of the elements and their compounds, and the investigation of the laws which regulate their combination one with another. For example, in the year 1805, Gay-Lussac and Von Humboldt found that one volume of oxygen combines with exactly two volumes of hydrogen to form water; and that these exact proportions hold good at whatever temperature the gases are brought into contact. Oxygen and hydrogen are now classified as elementary bodies.

The existence of atoms, if proved, as claimed by the pioneer of whom we write, confirms Priestley's idea that all discoveries are made by chance; for it certainly was by a mere chance, as we view things with our limited knowledge, that Keely stumbled over the dissociation

of these supposed simple elements of water by vibratory force¹; thus making good Roscoe's assumption that, by the application of more powerful means than were known to him, still more simple bodies would be shown up. Had Keely subdivided these corpuscles of matter, after a method known to physicists, he would have been hailed as a discoverer, when it was announced by Arthur Goddard in the *British Mercantile Gazette*, in 1887, that he had declared electricity to be a certain form of atomic vibration of what is called the luminiferous ether.

Had Keely been better understood, Science might have been marching, with giant strides, across this unknown realm during the many years in which men of learning have refused to witness the operation of the dissociation of water, because one of their number decided in 1876 that Keely was using compressed air. Fixing bounds to human knowledge, she still refuses to listen to the suggestion that what she has declared as truth may be as grossly erroneous as were her teachings in the days when the rotation of the earth was denied; this denial being based upon the assertions of all the great authorities of more than one thousand years, that the earth could not move because it was flat and stationary. Herodotus ridiculed those who did not believe this. For two thousand years after the daily rotation of the earth was first suggested, the idea was disputed and derided. The history of the past, says General Drayson, who claims to have discovered a third movement of the earth, teaches us that erroneous theories were accepted as grand truths by all the scientific authorities of the whole world during more than five thousand years.² Although the daily rotation of the earth and its annual revolution around the sun had been received as facts, by the few advanced minds, some five hundred years before Christ, yet the obstructions caused by ignorance and prejudice prevented these truths from being generally accepted until about three hundred years ago, when Copernicus first, and afterwards Galileo, revived the theory of the earth's two principal movements. Human nature is the same as in the days when Seneca said that men would rather cling to an error than admit they were in the wrong; so it is not strange that General Drayson's claim as the discoverer of a third movement has not received the attention that it deserves, although his mathematical demonstrations seem to be beyond dispute.

With Keely's claim, that latent force exists in all forms of matter, it is different; for it is susceptible of proof by experiment. In the days when the sphericity of the earth was denied, for the asserted reason that:

The waters of the oceans and seas on its surface would be thrown off in its revolutions were it so, because water could not stay on a round ball,

this statement could not be disputed; the theory of the laws of gravitation being then unknown. Copernicus and Galileo had nothing but theories to offer; consequently it took long years to overcome the bigotry and the baneful influence of the great authorities of the time. It is otherwise with Keely, who, for fifteen years and more, has been demonstrating this discovery to thousands of men, some of whom, but not all, were competent to form an opinion as to whether he was "humbugging with compressed air," or with a concealed dynamo, or, still more absurd, with tricks in suction, as asserted by a learned professor.

Now that some of our men of Science have consented to form their

¹ It will be a matter of interest, to those who have given attention to the laws of heredity, to know that John Ernst Worrell Keely is a grandson of a German composer, who led the Baden-Baden orchestra in his day; and that his experiments in vibration had their origin in his knowledge of music, and were made at ten years of age.

² *Untrodden Ground in Astronomy and Geology*.

opinions from observation, without interfering with the lines of progressive experimental research which the discoverer is pursuing, there seems to be no doubt as to the result, nor of the protection of the discovery by Science. Truth is mighty, and must, in the end, prevail over mere authority.

It has been said that we need nothing more than the history of Astronomy to teach us how obstinately the strongholds of error are clung to by incompetent reasoners; but when a stronghold is demolished, there is nothing left to cling to. Sir John Lubbock says:

The great lesson which Science teaches is how little we yet know and how much we have still to learn.

To which it might be added, "and how much we have to unlearn!"

All mysteries are said to be either truths concealing deeper truths, or errors concealing deeper errors; and thus, as the mysteries unfold, truth or error will show itself in a gradually clearer light, enabling us to distinguish between the two. It is now left for men of Science to decide as to the nature of the mysteries which Keely is slowly unfolding, and whether his demonstrations substantiate his theories. They have been invited to follow him in his experimental research, step by step; to bestow upon him sympathy and encouragement, so long withheld, until he reaches that stage where he will no longer need their protection. Then, if Science is satisfied that he has gained a treasure for her in his years of dead-work, she must step aside and wait patiently until he has fulfilled his obligations to those who organized themselves into a company to aid him, long before she came forward to interest herself in his behalf. Those men of Science who have refused to countenance this great work, even by witnessing experiments made to prove the discovery of an unknown force, are men who attempt no explanation of the miracles of nature by which we are surrounded, assuming that no explanation can be given; but, as Bacon has said, he is a bad mariner, who concludes, when all is sea around him, that there is no land beyond.

If the multitude of so-called laws of Nature could be resolved into one grand universal law, would it not be considered a great step in the progress of scientific knowledge? This is what our pioneer claims for his discoveries, one law working throughout nature, in all things; for, as Macvicar says, the productive and conservative agency in creation, as it exists and acts, does not consist of two things, "idea" and "power"; but of a unity, embracing both, for which there is no special name. The relation between the Creator and the Creation, the First Cause and what he has effected, is altogether inscrutable; but intelligence acting analytically, as it cannot be kept from doing, insists on these two elements in the problem, viz., idea and power.

The law of the Universe is a distinct Dualism while the creative energies are at work; and of a Compound Unison when at rest.

The hypothesis that motion can only be effected mechanically, by pressure or traction, or contact of some kind, is an utterly helpless one to explain even familiar movements. Gravitation itself, the grandest and most prevailing phenomenon of the material universe, has set all genius at defiance when attempting to conceive a mechanism which might account for it. The law of sympathetic association, or sympathetic assimilation, between two or more atoms, or masses of atoms, explains this grand phenomenon; but Roscoe, in theorizing on the atomic theory, says that from purely chemical considerations it appears unlikely that the existence of atoms will ever be proved. It never could have been proved by mechanical Physics or by Chemistry. The law which locks the atoms together would have remained an unknown law, had not Keely opened the door leading into one of Nature's

domains which was never entered before, unless by the fabled Orpheus, who, mythology tells us, was killed because he revealed to man what the Gods wished to conceal. Certainly, whether Orpheus ever existed or not, the principle which Pythagoras promulgated as the teaching of Orpheus is disclosed in one of Keely's discoveries.

In the great fresco of the School of Athens, by Raphael, Pythagoras is represented as explaining to his pupils his theory that the same principle underlies the harmonies of music and the motion of heavenly bodies. One of these pupils holds in his hand a tablet, shaped like a zithern, on which are inscribed the Greek words, Diapason, Diapenta, Diatessaron. Of the diapason, or concord of all, Spenser writes, in the "Fairie Queen":

Nine was the circle set in heaven's place,
All which compacted made a goodly diapase.

Here we have a clue to the Thirds, Sixths and Ninths of Keely's theories, in the operation of his polar negative attractor. The conception of the Pythagoreans of music, as the principle of the creation's order, and the mainstay and supporter of the material world, is strictly in accordance with the marvellous truths which are now being unfolded to Science. Rightly divined Browning when he wrote of

. . . music's mystery, which mind fails
To fathom; its solution no mere clue;

and Cardinal Newman, also, when he discoursed of musical sounds, "under which great wonders unknown to us seem to be typified," as "the living law of Divine Government." Since the days of Lucullus, poets and philosophers have often touched upon the mysteries hidden in sound, which are now being revealed in the experimental researches of Keely. On those not gifted with some comprehension of Nature's harmonious workings, these truths have made no impression, and are regarded as flights of fancy and of rhetoric. Among the utterances of inspiration (and all truth is inspired) one of the most remarkable, when taken in connection with the discoveries of which we are writing, is found in these eloquent words of the Dean of the Boston University in his *Review of Herbert Spencer*, printed in 1876:

Think of the universal warring of tremendous forces which is for ever going on, and remember that out of this strife is born, not chaos void and formless, but a creation of law and harmony. Bear in mind, too, that this creation is filled with the most marvellous mechanisms, with the most exquisite contrivances, and with forms of the rarest beauty. Remember also that the existence of these forms for even a minute depends upon the nicest balance of destructive forces. Abysses of chaos yawn on every side, and yet creation holds on its way. Nature's keys need but to be jarred to turn the tune into unutterable discord, and yet the harmony is preserved. Bring hither your glasses and see that, from atomic recess to the farthest depth, there is naught but "toil coöperant to an end." All these systems move to music; all these atoms march in tune. Listen until you catch the strain, and then say whether it is credible that a blind force should originate and maintain all this.

Sir John Herschel said:

There is some principle in the science of music that has yet to be discovered.

It is this principle which has been discovered by Keely. Let his theories be disputed as they have been, and as they still may be, the time has come in which his supporters claim that he is able to demonstrate what he teaches; is able to show how superficial are the foundations of the strongholds to which physicists are clinging; and is able to prove purity of conditions in physical Science, which not even the philosophers and poets of the past have so much as dreamed of, or hinted at, in their hours of inspiration.

. . . ways are made,
Burdens are lifted, or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil.

Our materialistic physicists, our Comtist and Agnostic philosophers, have done their best to destroy our faith.

Of him who will not believe in Soul because his scalpel cannot detect it, Browning wrote:

To know of, think about—
 Is all man's sum of faculty effects,
 When exercised on earth's least atom. . . .
 What was, what is, what may such atoms be?—
 Unthinkable, unknowable to man.
 Yet, since to think and know fire through and through
 Exceeds man, is the warmth of fire unknown?
 Its uses—are they so unthinkable?
 Pass from such obvious power to powers unseen,
 Undreamed of save in their sure consequence:
 Take that, we spoke of late, which draws to ground
 The staff my hand lets fall: it draws, at least—
 Thus much man thinks and knows, if nothing more.

These lines were written in reference to Keely's discovery of the infinite sub-division of the atom, for not until a much later period was Browning influenced by a New York journalist to look upon Keely as "a modern Cagliostro." Keely's discovery was the key-note of *Ferishlah's Fancies*, written by Browning before he met this journalist.

Professor Koenig says:

I have long given up the idea of understanding the Universe; with a little insight into its microcosm, I would feel quite satisfied; as every day it becomes more puzzling.

But there are no boundaries set to knowledge, in the life of the Soul; and these discoveries reach out so far towards the Infinite, that we are led by them to realize how much there is left for Science to explore, in the depths of the supposed unfathomable; as well as in the etheric domain whence proceeds the influence which connects us with that infinite and eternal Energy from which all things proceed.

The attitude of willingness to welcome truths, of whatever nature, now manifested by men of Science in regard to Keely's experimental research, is shared by all who are not "wise in their own conceit." They stand ready to welcome, while waiting for proof, the discovery of Darwin's grand-niece, Mrs. F. J. Hughes, as now demonstrated by Keely; viz.:

The laws which develop and control harmonies, develop and control the Universe.

They will rejoice to be convinced (as Keely teaches) that all corpuscular aggregation absorbs energy, holding it latent in its embrace until liberated by a certain order of vibration; that Nature does not aggregate one form of matter under one law, and another form of matter under another law; and, when fully demonstrated to their entire satisfaction, they will acknowledge that Faraday's speculations on the nature of force and matter pointed the way to Keely's discoveries. Some broad-minded men have been pursuing lines of research which give evidence of their desire to solve the problem for themselves, as to the mode of rupturing the atom, which Science declares to be indivisible. Before any great scientific principle receives distinct enunciation, says Tyndall, it has dwelt more or less clearly in many minds. The intellectual plateau is already high, and our discoverers are those, who, like peaks above the plateau, rise over the general level of thought at the time. If, as Browning has said,

'Tis not what man does which exalts him, but what man would do,
 surely this discoverer merits the sympathy and the admiration of all men, whether he succeeds commercially or not, for his persistent efforts to make his discoveries of use to the world. But he has always said that scientists would never be able to understand his discoveries, until

he had reached some practical or commercial result. Only now he sees an interest awakened among men of Science which is as gratifying to him as it is unexpected. For the first time in his life, he is working with the appreciation of men competent to comprehend what he has done in the past, and what remains to be done in the future, without one aspiration on their part for monetary results.

Foremost among these men was the late Joseph Leidy, Professor of Biology in the University of Pennsylvania; but physicists were not satisfied to take the opinion of this great man, because he was a biologist. What better preparation than the study of the Science of life could a man have to qualify him for discriminating between laws of nature as conjectured by physicists, and Nature's operations as demonstrated by Keely?

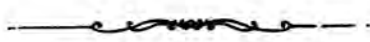
In the latest important work of Dr. Leidy, *Fresh Water Rhizopods of North America*, he wrote:

I may perhaps continue in the same line of research and give the reader further results, but I cannot promise to do so; for though the subject has proved to me an unceasing source of pleasure, I see before me so many wonderful things, in other fields, that a strong impulse disposes me to leap the hedges to examine them.

Had Dr. Leidy resisted this impulse, and refused to investigate Keely's claims as the discoverer of an unknown force, there is every reason to believe that our age would have been robbed of its birthright.

To such men, possessing entire scientific and intellectual liberty of thought, with that love of justice and truth which keeps its possessor from self-conceit, arrogance and intolerance, the world owes all that we now possess of scientific advance, since the days when men believed the thunder and lightning to be the artillery of the Gods.

C. J. BLOMFIELD MOORE.



WHATEVER forces the intellect, without at the same time giving us command over ourselves, is pernicious. *Nur das Gesetz kann uns die Freiheit geben.* We are not free when we acknowledge no higher power, but when we acknowledge it, and in reverence raise ourselves by proving that a Higher lives in us.—GÖTTE.

NO HUMAN being, however great or powerful, was ever so free as a fish. There is always something that he must, or must not do; while the fish may do whatever he likes. . . . You will find, on fairly thinking of it, that it is his Restraint which is honourable to man, not his Liberty; and what is more, it is Restraint which is honourable even in the lower animals. A butterfly is much more free than a bee; but you honour the bee more, just because it is subject to certain laws which fit it for orderly function in bee society. And throughout the world, of the two abstract things liberty and restraint, restraint is always the more honourable. . . . it is restraint which characterizes the higher creature and betters the lower creature; and from the ministering of the archangel to the labour of the insect—from the poising of the planets to the gravitation of a grain of dust—the power and glory of all creatures, and all matter, consist in their obedience, not in their freedom. The Sun has no liberty—a dead leaf has much. The dust of which you are formed has no liberty. Its liberty will come—with its corruption.

RUSKIN, *The Two Paths*, Lect. V.

Evolution.

"THE one prevailing and most distinct Idea found in all ancient teaching is that the whole Cosmos has sprung from Divine Thought" (*S. D.*, I. 340).

But Thought implies an antecedent Idea, that can be developed by cogitation. If, therefore, the above statement is correct, should we be very wrong in regarding Evolution as the thinking out of Divine Ideas, and each Astral Body as a form of Thought ensouled by an Idea?

In Occult teaching the demonstration of the Man-Idea is ascribed to the Pitris: those of the previous Moon-Globe having perfected the Animal Idea, those of the Sun-Globe the Spiritual Idea. Possibly the Buddhi-Idea will, hereafter, be perfected by the Sun's Sun on the present Solar Orb. If Earth may be regarded as the extinguished Sun of the Moon-Globe the order of progression is perfect.

There appears then to have been a complete Darwinian Evolution supplemented by a Theosophical one, and both working for one end—the perfecting of a Divine Idea.

Putting aside poetical personifications, we find that the Pitris are the "Formative Powers in the Races" (*S. D.*, II. 110), and we are told that Kriyâ-Shakti (thought force) was the means by which the first Men "became," while the loss of this habit of reproduction was designated "The Fall."

Now it is not difficult to work backwards from this point and to picture Divine Thought clothing the Earth-Idea, the Water-Idea, the Air-Idea, the Fire-Idea and the Ether-Idea with suitable forms, and at last demonstrating each Idea as it now appears. Thus suitable material would be provided for clothing the Man-Idea at every stage of its Evolution.

The spiritual evolution of Man seems to have culminated in Buddhi, and the bestowal of this faculty (discernment of good and evil, *S. D.*, I. 19) is said to have been the work of the Solar Pitris, *i.e.*, the "Formative Powers" of the "Spiritual Races."

To me the teaching is this:

- (1) That there was first a Divine Life-Idea.
- (2) That this Idea was dual, *i.e.* Positive-Negative, Spirit-Matter, Male-Female.
- (3) That each Aspect was thought out to demonstration in countless Sub-Aspects, but that all remained unified in "Being."
- (4) That the Negative Aspect, and all its Sub-Aspects became objective by the Kriyâ-Shakti of the Positive Aspect and, as fitting vehicles were evolved, the Positive Principle manifested in them, till at last the animal Intelligence was tenanted by Buddhi (the Moral Principle) and the Brute became Man.

ROBERT B. HOLT, F.T.S.

Correspondence.

A SUGGESTION.

THE results stated to follow the practice of Yoga, in cleansing both the inner and outer man, in the work on Yoga Philosophy,¹ lately issued to members of the T. S., are so remarkable as to inevitably suggest the question as to whether, in a modified way, Yoga should not be regularly taught and practised, as universally as ordinary hygienic principles and methods.

There were men of moral grandeur in the Middle Ages, perhaps as many in proportion to population, and certainly as lofty in aim, as any now. But in those days, and for long after, cleanliness was not reckoned any part of godliness, or of godwardness. Rather the contrary. The customs of society were filthy. Even the pharmacopœia of that time was disgusting. The need for pure air, and plenty of it; for untainted water in abundance; and for proper disposal of decomposing organic matters, was unknown. In consequence, came pestilences fatal beyond all modern instance. The slowness with which population increased from century to century, although I know no reason to suppose that people were less fecund then than now, sufficiently shows the fatality due to ignorance or neglect of the most elementary conditions pertaining to health. Men could, for we know that some did, in those days, attain to great moral heights and conquest of the baser propensities and of selfishness, without learning at once the lessons Nature gave in such stern ways. Inward purity and self-abnegation make no doubt for physical purity and health in the long run; but this result only comes about by increase of knowledge. A will towards goodness may predispose to the reception of truth, but cannot dispense with instruction, if it is to issue in good work.

Now if Yoga practice is capable of freeing a man from diseased mental and physical states, as is put in the work cited, it would seem as if it bore much the same relation to present conditions, as, in the Middle Ages, say, was borne by the knowledge and practice of hygienic methods (supposing any of those days to have been able to teach such) in relation to the then prevailing ignorance.

If that is so, then the sooner Yoga practice, suited to the times, is taught, the better for humanity.

But the Yoga knowledge now being communicated is admittedly incomplete; because its practice, by persons not fit for Occult training, is dangerous. Happily so, for the world would not be improved if the morally unfit became its masters—not just in the sense in which tyrannous, selfish despots have become masters of nations, but in the much more terrible sense of mastership such as might interfere with so much of free will as is ordinarily possessed.

The suggestion I have to make is, that a modified Yoga, suited to our climate and to our race, and confined entirely to such elementary practices as might be safely undertaken by the "called," as well as by the "chosen," should be openly and intelligibly taught, in a primary text book, or primer, just as fundamental rules for preserving health are given.

Already it is known to some, outside Theosophical circles, that an

¹ Oriental Department, Yājñavalkyaśamhitā.

occasional day's total fast is highly beneficial to mind and to body, and it is still more widely known that it is a good thing to clear the lungs of air sometimes, as completely as may be, and to make full and deep inspirations, in preparation for any special mental or physical effort. Yet there are many, I believe very many, in whose eyes a day's voluntary fast, for instance, is little less than criminal, and the mildest term thought fit for the delinquent is perhaps "fanatic." There is amongst us a deep-rooted sense of the sacredness of the principle of self-preservation, well hit off by Fielding in *Tom Jones* when he makes Honor say, "for certainly it is less wicked to hurt all the world than one's own dear self, and so I have heard said by more parsons than one." Catholics have the advantage of Protestants in respect of their ideas about fasting, though my own impression is that such partial fasts as are usual among Catholics have not a tithe of the advantage of a total fast from all save a little water. This, however, is a mere detail, and if some one of the Society's Inner Section would write a little book with the purpose suggested, not only would it tend to remove such prejudices as those referred to, but we of the outer world would get more certain knowledge as to how to arrive at the best results with the least expenditure of time. For after all, time is of the essence of the question, and we of the busy West must not be expected to expend more time on Yoga practice than would be considered a fair allowance for religious duties in a family brought up in the old pious school.

It does not do to leave quite out of sight that there are two, apparently opposed, views about Yoga practice. It is well recognized that effort to beat down all one's evil passions and propensities is vastly more important in its final issue than any external rites or practices. Moreover, we are taught that what is so gained is gained permanently; whereas the gain from, at least the more external, Yoga practices is liable to be lost. Hence it becomes possible to regard Yoga with suspicion, if not disrespect, as trivial and partaking of superstitious regard for symbols, the worthier aim being to look through the symbol to that which is symbolized. But it may with equal truth be said, that the knowledge and practice of the laws relating to the health of the body are of small importance in comparison with the laws relating to the soul's health. The T. S. aims at the betterment of the world, spiritually, morally, and physically. Yoga practice is not, at least for the masses, of much consequence as compared with the observance of simple ethical laws; but it may, nevertheless, be profitably followed within certain limits, if proper teaching is given, and those limits are assigned.

E. S.

THE LIFE PRESIDENCY, T. S.

IN the August number of LUCIFER, and in the report just issued of the European Section Convention meeting, it is noted that after I had moved at that meeting that the President of the T. S. should be elected for a term of years, I seconded the motion that he should be elected for life, and this has been understood to mean that I changed my opinions on the subject. Permit me to say that I seconded the latter motion formally in order that there might be no possible idea of any opposition or antagonism on my part to Mr. Judge. I have no wish whatever to reopen the question, but as the Convention report seems to me to be one-sided in that it only gives the arguments for the life presidency and none which were advanced against it, I may say that since the Convention I have become more and more convinced of the danger and unwisdom of a life service of any office in the T. S.

HERBERT BURROWS.

The Dying Scientist.

A FABLE BY THEOBALD GROSS. (*Translated.*)

PROFESSOR GROUNDLING, the celebrated, was about to die, and around his bed were his friends and disciples, having assembled there according to his request. Pale he was and trembling when they arrived, but with a heroic effort of will he sat up in his bed, and addressed them as follows:

"Gentlemen!" he said, "I will not depart from this world like a fool. The lamp of my life is about to be extinguished, but until the last moment it shall be a beacon light for our beloved science. I will make my own case the object of my strict observation. I will study my process of dying and exactly report to you what I perceive."

The assembled men nodded consentingly; but in a few moments afterwards they were talking about all sorts of things, and seemed to have entirely forgotten the object of their coming.

Suddenly, in the midst of some learned discussion, the professor closed his eyes, and with a sigh of pain his head fell back upon his pillows. For a while nothing was heard but his heavy breathing; but then he began to say in a low voice:

"Friends! An exceedingly strange feeling is coming over me. I find that I am growing smaller and smaller, and with the uncertain steps of a child I am passing through a dark and fearful valley. And as my form has become like that of a child, so has my spirit. I begin to be afraid of the darkness, and I have no more the fortitude to bear my pains like a man. I cannot describe to you how little I feel myself grown, and how much anguish I suffer."

"Professor! Professor!" exclaimed his colleagues; but motioning to them to be silent, he continued:

"Hush!" he said, "I now see a distant star shining through the darkness. It approaches. It is a luminous form, the form of a woman! I hear her call my name, as my mother used to call me when I was a child—'Little Johnny! little Johnny!'—I am rapidly moving towards her, as rapidly as my little legs can carry me. She is bending down to me. She takes me in her arms and lifts me to her bosom, and now all of my anguish and pain has passed away."

Thus far the learned gentlemen had listened, but now their patience was exhausted, and angrily they called out: "Professor Groundling! These are childish vagaries, unworthy of the attention of men of science. These are not the scientific observations which you promised."

But they received no answer. Professor Groundling, the world-renowned scientist, was dead.—*Fliegende Blätter.*

MESSRS. LENARD AND WOLF have, according to the *Revue Générale des Sciences*, been examining certain phenomena described by Hertz and Nodey, and find that ultra-violet light has the power of pulverizing certain bodies, and that electricity is carried off by particles torn from their surface. Copper appears to be especially sensitive to the action in question, and is very decidedly comminuted under the action of the ultra-violet rays.—*British Journal Photographic Annual.*

Reviews.

THE POWER OF CONVICTION.¹

WITHOUT agreeing to all that the author lays down, or disguising our belief that he has committed the common mistake of pushing the application of his theory too far, we heartily confess that he has written an extremely interesting, not to say stimulating and suggestive, book. His main thesis is implied in the full title, which is, "the power of conviction as a key and means for the accomplishing of magic wonders." He adopts for his motto, "Man can do everything which he wills" (*Der Mensch kann Alles was er will*), with the reservation that by "wills" we are to understand "is convinced he can do." He thus defines the Will in man as that which is accompanied by the conviction that its purport will be realized, and saves the term "Will" from all confusion with "Wish." The Will is a divine creative power, and our author even identifies it with his own acknowledged conception of God; Theosophists would regard it rather as the active power of God, or God in his creative aspect. This creative power has a focus in man, and its operation is felt by him as the Power of Conviction. It is in the very nature of this power that it should carry with it the inevitable fulfilling of its purport, for "To will is to do"; hence we only need to be thoroughly convinced of our power to do a thing in order to be able to do it. This teaching is identical with that of Christ where he says:—"Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (*Mark, xi. 23, 24.*)

We only walk, we only stand, by virtue of our conviction that we can do so. Shake that conviction, and you shake our power to accomplish even such simple acts as these, as is well illustrated by the phenomena of giddiness and what is called by the Germans "Platz-angst." In the former case the moral sensations experienced are familiar to us all. We contemplate the possibility of a fall and speculate on its results; the horror of the conception sets our limbs a-trembling; we fear we shall not be able to stand; the trembling increases with our growing fear; our apprehension grows to conviction—we are *convinced* we shall fall, and unless we throw ourselves back by a sudden effort, or a friendly hand be stretched forth to save us, the conviction works out its accomplishment, and we fall. (See E. A. Poe, in the "Imp of the Perverse," who however attributes the result to a different cause.) "Platz-angst," the English name for which we do not know, is less familiar. A person, on arriving at an open but circumscribed space, finds himself unable to cross it, and must needs go round the sides. He loses the conviction of his power to proceed in some way not easily understood, but with which nervously organized persons will be able to sympathize.

The author deals at great length with various instances designed to show the power with which conviction endows us. He supposes the case of two students of music, who can perform equally well in the opinion of their master; but one of whom, being of a doubting disposi-

¹ *Die Kraft der Ueberzeugung als Schlüssel und Mittel zur Ausführung Magischer Wunderthaten.* Von Hans Arnold. Max Spohr, Leipzig. 1892.

tion, breaks down in public, while the other, who is naturally confident, succeeds even above his master's expectations. The former willed himself to fail, the latter willed himself to succeed. Again, we are regaled with Mr. Arnold's experiences as a learner of the high bicycle. Firm in the (false) conviction that his comrade is holding the machine behind, he succeeds in keeping upright at the first lesson, but no sooner does he discover that his companion has let go than down come both machine and rider.

To the power of conviction are attributed the influence of a mesmerist over his subject, and the enhanced ability of the subject himself. To the same power are attributed the wonders performed by witches and wizards in bygone times, and by fakirs at the present day. To follow our author through his whole collection of examples is unnecessary, but they go to confirm our belief that he has pushed the application of his theory too far.

The first interesting question that crops up is: If we can accomplish magic wonders by conviction, how can we obtain conviction? That, says Mr. Arnold, is, except in a few accidental cases, no longer possible. In the Middle Ages people were brought up from childhood to believe in the possibility of such wonders, so that their belief grew to conviction. Nowadays it is otherwise, and we can only attain to conviction, as it were, by chance. And herein lies the advantage which, according to Hans Arnold, the white magician has over the black. But to explain this it is necessary to describe the manner in which conviction works towards the production of its inevitable results. Though conviction is the prime agent in achieving results, it is concentration of thought, says our author, that is the immediate agency. Through conviction doubts are removed from the mind, and the attention thereby concentrated on the object aimed at. If we try to concentrate the mind otherwise than through conviction, these doubts will always be found to be present and will prevent success. If, for example, we are trying to move a small object without contact, our mind is filled with the doubt that we shall succeed, and this precludes success. For a white magician, however, Mr. Arnold provides a way of escape from this difficulty, for he says that doubt can be removed from the mind by dispassion, and quotes Christ to this effect. By ceasing to be troubled by the cares of this world, or drawn by its objects of desire, we attain to confidence in the omnipotence of our own soul, and this confidence enables us to accomplish all that we wish. The black magician, however, being selfish, cannot concentrate his mind in this way, hence his power is limited by the extent to which he can use the power of conviction, which extent is, as already said, nowadays very limited.

The book does not leave a very favourable impression of consistency in the mind after finishing it, and the part about the white magicians appears as if it had been put in at the end to satisfy the author's scruples about the danger of black magic. The thought which will be most stimulating to students of Occultism is that, *The will can accomplish its purport by virtue of its being a divine creative power, whose focus is in man, and which is only prevented from acting by his doubts.* Doubt and Will are a pair of opposites, and we can develop one by suppressing the other. Doubt is a power which can be considered categorically, and exterminated as a whole, without the necessity of dealing with it in particular cases, or exterminating our doubts one by one. We can cultivate certainty, conviction, assurance, courage, as a mental habit, and so increase our Will-power. We should regard all such things as Fear, Doubt, Hesitancy, Coldness, Darkness, Sloth, as various aspects of our great enemy, which we may call the "Anti-Will," or the Anti-Logos, or the Snake.

H. T. EDGE.

A MESSAGE TO EARTH.¹

SUCH is the title of a small book of devotion, "published in conjunction with the writings recognized by the Esoteric Christian Union, as appertaining to the 'New Gospel of Interpretation'." We can do little else than notice its existence. To review it would be to pain those that it may help. Its source can be gathered by the repeated heading "*Spirit loq.*" Further than this there is no responsibility for the utterances; and though the rest of the books recognized by the Esoteric Christian Union are either the writings of the late Dr. Anna Kingsford or Mr. Edward Maitland, no hint is given in the present work as to whether the one or the other is responsible or supposed to be responsible for its contents. Had the book been published under the auspices of some spiritualistic circle it might have passed as a worthy production, for the ideas are pure, elevating, and progressive; but we expect something better from the Esoteric Christian Union, something that reminds us more of the brilliant writer and thinker, Dr. Anna Kingsford, who, if she was anything, was a virile pen-woman and not one to lend her countenance to purely colourless matter.

A Message to Earth is an entirely negative production compared to the *Perfect Way*, and can only make us regret the more the departure from this life of the most gifted of its collaborators.

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

ADYAR, MADRAS,

10th August, 1892.

We have just received a visit from a Theosophist known by name to many in the West, Mr. Jehangir Sorabji, late of Warangal and now of Hyderabad. This was his first visit to Adyar, and he was loth to leave it for the uncongenial atmosphere of Hyderabad, that hornets' nest of intrigue and immorality. He has promised to endeavour to obtain for us some copies of valuable manuscripts not yet in the Library. We have just ordered from England one hundred pounds' worth of books for our Library, which we have been enabled to do through the generosity of an anonymous Australian benefactor. Half the money goes in Eastern works and the remainder in Western. The former include Monier Williams's Sanskrit and English Dictionary, Childers's Pāli Dictionary, Max Müller's Translation of the *Rig Veda Sanhita*, Wilson's translation of the same work, the *Journals of the American Oriental Society*, etc. Among our Western books we have selected a set of the *International Scientific Series*, *The Contemporary Science Series*, up to date, Birch's *Records of the Past*, Darwin's complete works and other scientific works. We are very much in need of a set of the *Encyclopædia Britannica*, but we cannot afford it yet. Perhaps some generous-minded Western Theosophist, who reads these lines, may be prompted to help us. Now I am "on the beg," I may point out that all Western books will be welcomed out here. Madras is by no means over-stocked with libraries, and a good Western collection will be as useful in its way as an Oriental.

Some important translations will, we hope, soon be forthcoming. The proofs of the *Māndūkya Upanishad* are now passing through our hands. Prof. Divedi is the translator, and it is possible that the book may be brought out as one of the H. P. B. Memorial Works. Pandit Mahādeva Sastri, F.T.S., of Mysore, is now engaged on a translation of Shankarāchārya's Commentary on the *Bhagavad Gītā*, which when finished may appear as another Memorial Volume.

We have just received from the Maharajah of Kapoorthāla his promised Rs. 2,000, and we have now something over Rs. 3,500 in hand for this Fund. More money is coming in, but of course, we shall require a good deal more before we can carry out the work worthily.

At Saidapet, some two or three miles from here, there is a Teachers' College, where University graduates are trained for scholastic work. Among the present students are Messrs. L. R. Srinwasa Aiyenjar and Guruswami Sarma, both of the T. S. As there is a considerable interest in Theosophy shown by the students, thanks to the efforts of these gentlemen, we propose to take a leaf out of the European Section book, and form a group there. If all goes well this will some day grow into a Branch.

Monday last was the great day of the Hindū year, Shrāvanam Day, on which the Holy Thread is renewed, and atonement made for the sins of the past year. The first day of the feast is devoted to the Thread renewal ceremony; the second to the purification, which consists in the recitation 1,008 times of the Gāyatrī Tapam. Three are, I may remark, 1,008 names of Vishnu, and there is obviously some correspondence here between that number and the number of repetitions of the Gāyatrī Mantram. Why there should be 1,008 names of Vishnu I have not been able to discover. The number is constituted of 7×12^2 , and 7 and 12 are both sacred numbers, but beyond this I have not elucidated anything. A large number of Brāhmans attended here at the invitation of our hospitable brother P. R. Venkaturama Iyer, the hard-working Assistant Secretary of the Indian Section, and in the evening assembled on the roof of the Headquarters to discuss topics of general interest.

The Mohammedans, too, have been celebrating their *Mohurram* Feast, in commemoration of the following event. After the death of Mahomet, a struggle took place among his followers for the supremacy. The two chief candidates were Othman and Ali, the son-in-law of the deceased prophet. The latter won, and the feast is in commemoration of his victory. It lasts ten days and appears to be marked principally by hideous masquerades and buffooneries, *tamāshas* as they call them out here.

Next week Bertram Keightley and I accept the invitation of the Sholinghur Branch to pay a visit to them. We shall take the opportunity of visiting the sacred falls at Sadavisa Konay and Amman Konay.

But the office peon waits at my elbow for the outgoing mail letters, and *nolens volens* I must lay down my pen.

S. V. E.

CEYLON LETTER.

(From our own Correspondent.)

August, 1892.

I am glad to be able to report that on an application being made to Government by the Buddhist Defence Committee to appoint a registrar of marriages for the Buddhists of Colombo, the Governor intimated to the Registrar-General his approval of the appointment of a person to succeed our late Batuwantudawe Pandit, and the Registrar-General has accordingly informed Mr. de Abrew, the Secretary of the Buddhist De-

fence Committee, of this decision. The appointment now lies in the hands of the Provincial Registrar, to whom we have submitted the name of the fittest person, and it is to be hoped that our nominee will be successful.

We have in Ceylon an Ordinance proclaimed by Her Majesty's Government, called the "Temple Land Ordinance." Its chief object is to properly regulate the revenue derived from Temple lands. Ceylon, in the days of native sovereigns, had good monks and nuns as the true custodians of the philosophy of Gautama, and the reigning powers donated immense areas of land to the existing Temples, whose incumbents used the income derived from them to upbuild Buddhism, and encourage oriental studies and Buddhist literature in particular. With the decline of the Sinhalese sovereignty, the downfall of Buddhism was witnessed, the priesthood became corrupt, pansala education was neglected, the study of oriental literature was abandoned, Temples, Vihâras and Stûpas were reduced to a mass of ruins. The immense revenue derived from the Temple lands was misappropriated by a corrupt and designing priesthood, aided and abetted by the wily relatives of the monks. And no wonder; this is the Kali Yuga. The Theosophical wave passing over Lankâ, disclosed to its inhabitants the glory and splendour of the past days of their island, and brought the people to a sense of their duty to their beautiful religion, thanks to our beloved H. P. B. and Col. Olcott. In consequence of the stimulus given by the Theosophical Society to Buddhism, Sir Arthur Gordon, the then Governor of Ceylon, enquired into the subject of Temple lands, and he was fully convinced that the priesthood was misusing a large revenue derived from them. The result of Sir Arthur's investigations and enquiry led to the framing of the Temple Land Ordinance. Provincial and other minor committees have been formed to work the Ordinance properly, but great dissatisfaction prevails among the Buddhist public, and it demands that the Temple land revenues shall be better controlled. This Ordinance will never be worked properly until a European Comptroller or Commissioner is appointed to supervise the work. Our Society's educational work in Ceylon has a just claim on the revenue derived from the Temples, but not a cent from it is given to maintain a single school. I earnestly bring this matter before my English readers, and ask them to do what they can to help the British Government to work the Ordinance so as to help the Buddhists and their educational work in Ceylon.

The friends of the Sangamitta Girls' School will be pleased to learn that Mrs. Higgins has now fifteen boarders and eighty-seven day scholars. The Institution is growing rapidly. Mrs. Higgins, her assistants and her pupils desire me to thank Miss Kislingbury, of London, and those kind friends in England and America, who so generously contributed in aid of the Sangamitta School. Their gift, forwarded by Miss Kislingbury, was very welcome indeed.

SINHALA PUTRA.

EUROPEAN SECTION.

OFFICIAL NOTICE.

The official papers forwarded to Headquarters by the Spanish Group T. S., containing information as to the conduct of Alberto de Das, and the measures taken by the Group, are hereby declared in order, according to the terms of Art. XIII, Sec. 3, of the General Rules, and notice is given that Alberto de Das is herewith expelled from the Theosophical Society. Members desiring further particulars

are requested to communicate with the General Secretary. The magazines of the Society are requested to kindly give publicity to this notice.

FOR THE EXECUTIVE COMMITTEE,
G. R. S. MEAD, *General Secretary.*

STUDY AND CORRESPONDENCE.

There is no more important means of drawing the members of the T. S. closer together than that of correspondence. Such, at any rate, has been the experience of the older members of the Society, especially those who have been connected with its official work. By correspondence lasting friendships can be and have been made, and the undersigned for one can number hundreds of correspondents all over the world, who have been brought into the closest possible friendship and union by this means. But the Society is growing so rapidly that it is a physical impossibility for even a dozen people to keep in touch with the membership of even one Section.

Nevertheless what has been done by the few can now be done by the many, and the mutual benefit that has been derived in the past by the minority can be extended in the future to the majority. Therefore, I earnestly invite all members who will take up correspondence to send me their names, in order that a list may be kept and the correspondence of the Section put on a more organized basis than it has been hitherto. I also cordially invite all members who require help in their studies—*especially those who have lately joined*—to notify me their desire to enter into correspondence with more experienced members. I hope in future that no new member will join without being united by such a link to one of our older members, for the advantage of this union to both the correspondents and to our Society as a whole is simply incalculable. Though apparently a paradox, it is nevertheless true that the best way to learn is to teach. For in order to teach, it is necessary to have one's ideas clear and definite, and there is no better way than by endeavouring to help another who has not had such advantage of study as oneself. There are a number of members who say: Well, I should like to do something, but I don't know enough myself yet. And that has been their condition for years. Whereas the majority of the working members of the T. S. began to help others almost at once. It is not necessary to be dogmatic in order to help others—the only necessities are the *will* to aid and the *energy* to use one's best efforts to do so.

Moreover, this work is of especial facility in its performance, as it can be done quietly at home, and members can always in a difficulty apply to some older student at Headquarters.

Therefore, this question is addressed *individually* to every member of the European Section: *Will you form a link in this chain of mutual help and brotherhood?*

It is a call for volunteers of every rank. I can see many of these volunteers in my mind's eye, but I want the *sign manual* of each of you to confirm my intuition, and meanwhile I open the list with the signature of your obedient servant and general correspondent,

G. R. S. MEAD.

ENGLAND.

The Blavatsky Lodge meetings continue to be well attended, though London is "empty." The speakers have been Annie Besant, on *Retaliation or Forgiveness—Which?* and *Death—and After?* G. R. S. Mead, on *The Second Object of the Society.* Herbert Burrows on *The Coming Race.* Emily Kislingbury on *The Mystic Side of Christianity.* The Hall of the

Headquarters bids fair to become the most unique building of its kind in Europe. Bro. Machell has covered the ceiling with designs drawn from the symbology of the great world-religions, and the audience is gazed down upon by Egyptian Sphinxes, Assyrian winged Lions, Buddhas, Gods of Wisdom, cosmic Dragons, etc., etc. The ignorant will now, probably, accuse Theosophists of idol-worship; but there the great symbologies of the past are, mementoes of the methods of a religion that is always one. An explanatory pamphlet is to be written on the subjects illustrated.

A new departure has been taken at Headquarters in the form of "Talks to Working Men and Women." These are held in the Lecture Hall, every Monday evening, at 8.30 p.m. Handbills announcing these meetings have been printed and distributed, and the attendance resulting is encouraging. G. R. S. Mead has the management of the undertaking for the present.

Five lectures are to be delivered at the Peckham and Dulwich Radical Club, Rye Lane, by Annie Besant, James M. Pryse, and H. A. W. Coryn, on Sept. 12th and 26th; Oct. 10th and 24th; and Nov. 7th. The lecture begins at 8.30 p.m. on each occasion.

Bow Club.—The anniversary of the opening of the Bow Club was celebrated by a tea given to one hundred girls on Aug. 19th. After tea, the girls acted a little dramatic sketch and sang solos and part songs, and Bro. Ablett, of the Headquarters' Staff, gave two recitations, and Annie Besant a brief speech in memory of H. P. B. A successful excursion to Epping Forest on Sept. 3rd gave two hundred girls a refreshing breath of pure air.

Earl's Court Lodge.—With Sept. 4th the weekly meetings were recommenced on Sundays at 8.30 p.m., and the Friday meetings, which have been held during the summer months, are discontinued. A fortnightly syllabus of discussions is now being prepared and will be issued shortly, alternate Sundays being given up to a more systematic study of the *Secret Doctrine* and other Theosophical books.

A. J. HAILEY, *Sec'y.*

Harrogate Lodge.—This Lodge now meets at Club Room No. 4, People's Hotel, Albert Street. The meetings are held as heretofore, at eight o'clock on Friday evenings.

W. BELL, *Sec'y.*

Bradford Lodge.—The Bradford Lodge is growing steadily in good work; it numbers now between thirty and forty members, amongst whom are some very earnest students, both men and women. It is an interesting fact to notice that there are more husbands and wives working together there in Theosophy than in any other Lodge in the kingdom.

This Lodge rarely holds a meeting but some two or three enquirers put in an appearance. The President and Secretary, Bros. Firth and Pattinson, are indefatigable in their efforts to make Theosophy known throughout their centre. Besides the regular Lodge meetings, the houses of both these officials are frequented nearly every evening by friends and members to discuss Theosophy and cognate subjects, and a great deal of quiet, but very valuable work is thus done.

The Bradford Lodge is closely in touch with the Manchester and Liverpool members, and they take every opportunity of meeting frequently to discuss Theosophy, and how to make it better known in the north.

I. C. O.

Birmingham Lodge.—The Lodge here may be considered as having fairly established itself, and with the increased facilities for work

resulting from the occupation of commodious and central quarters placed to its use by Mr. O. H. Duffell, the movement in Birmingham gives evidence of a successful future. The meeting on the 28th ult. was well attended, the lecture on Kârma, by W. R. Old (from Headquarters), being well received and exciting a brisk and interesting discussion. Three new members have joined during the past month. The Lodge dates its revival from the visit to Birmingham of Bro. Wm. Q. Judge and Annie Besant; since then its transactions have been satisfactory, both as to nature and results.

S. H. OLD, *Hon. Sec'y.*

Leeds.—A very large and deeply interested meeting gathered at Leeds to hear a lecture from Annie Besant on Aug. 27th. Notice was then given of a meeting of those interested to be held on the following Wednesday; it was well attended, and some members of the Bradford Lodge came over to help, Mrs. Cooper Oakley also attending. Nineteen persons gave in their names to form a centre, and it is hoped that in the course of a few weeks a Lodge will be definitely organized.

Keightley.—A meeting of about two hundred persons was held here on Aug. 26th, under the auspices of the Bradford Lodge, and was addressed by Annie Besant.

Large meetings at Harrogate, Camberwell, South Shields, Milton Hall, and Glasgow have also been addressed by Annie Besant. She lectures during September at Glasgow, Peckham Rye, Battersea, Birmingham, and Folkestone, and possibly at Scarborough and York.

Bro. Kingsland's tour is proving most useful. He visited Glasgow and Edinburgh, and met the local Theosophists. At Harrogate he made a stay and held several meetings. Thence he is to go to Bradford and to Leeds, and it is hoped that he will visit several of the towns in that busy district.

IRELAND.

Dublin Lodge.—Groups for the study of elementary Theosophical books now meet every Friday evening from 8.30 to 9.30. Visitors have been invited to send in questions on Theosophical subjects, to be answered at the subsequent meeting. Miss Johnston has proposed a system of meetings to be held at private houses where a few people can be got together, a member of the Lodge to attend and speak. The Lodge has invited Mr. J. Ablett to act as its Corresponding Secretary at the London Headquarters. It has appointed G. W. Russell Corresponding Secretary for the Belfast Centre, Mrs. J. Duncan for the Cork Centre, and Miss Johnston for the North Dublin Centre. The Lodge is preparing for the approaching visit of Bro. Kingsland, and it is suggested that a meeting with the Contemporary Club might be arranged for the evening of the 8th October, that a *conversazione* be held at the Dublin Headquarters on the 13th October, and a meeting of the North Dublin Centre on the 11th October. Also that Mr. Russell arrange with the Secretary of the Ethical Society for a lecture by him on the evening of 9th October. Subsequently it was suggested that further meetings for him be arranged in connection with the National Literary Society, the Ninety Club, and the Belfast Centre, if practicable.

HOLLAND.

On August 23rd, Bro. Fricke lectured on Theosophy in one of the Salons of the Hôtel Bellevue at Arnhem. About sixty persons were present, and much interest was aroused. We cannot be sufficiently grateful for the great amount of good we have all received from the visit of Countess Wachtmeister.

C. IMMERZEHL.

SPAIN.

I have not much to say of the past month at Barcelona, most of the members being away for the holidays. The work of the Centre is thus suspended, so far as meetings, lectures, and discussions are concerned; on the other hand the work of correspondence, literary propaganda, and the editing of our Review has not been interrupted for a moment. I should add that this activity, this order, this punctuality in daily work, are to the credit principally of our Bro. Roviralta, whose Theosophical zeal never falters, and who has had to face this work alone. Our Bro. Bosch, on his side, continues to manage the administrative part of the propaganda with a devotion for which we should all feel gratitude. So soon as the members return to Barcelona in sufficient numbers, the Centre will recommence its regular meetings, and I have reason to hope that, with the new elements we can count upon, still greater activity will be manifested in the coming winter. The entrance of Bro. Plana into our Group is a guarantee for this; for to Theosophical convictions and his reputation as poet and author, he adds the rare quality of intuition.

At Madrid, the meetings were only suspended for a fortnight during the absence of Bro. Melian, and during this interval even time was not wasted. Thanks to the division of labour, two translations have been completed, and will be published this autumn—H. P. Blavatsky's *Gems from the East*, translated by Bro. Villalabos, and *The Imitation of Buddha*, translated by Bro. Treviño. And here let me observe that two months ago neither of these two brothers knew English, and in this brief time they have mastered it sufficiently to make these excellent translations. As to Bro. Melian, whose zeal, activity, and interest in the cause are beyond praise, he has just finished the translation of W. R. Old's valuable *What is Theosophy?* which is already in the press and will be published at Bro. Melian's cost. He has other translations in hand. The Theosophical meetings are held at his house, and must certainly result in good, for work is carried on with regularity and method. I rejoice to repeat what I have said in previous letters as to the truly Theosophical harmony that reigns at Madrid. This handful of Theosophists form a really model Theosophical Group, in loyalty, fraternity, toleration, and devotion to the cause it serves so well. This Group is verily the hope of the future of Theosophy in Spain.

VINA.

AMERICAN SECTION.

AMERICAN NOTES.

August 18th, 1892.

A Lodge has been chartered at St. George's, Grenada, British West Indies. It is called the Grenada Lodge, and commences its career with a roll of six members.

Âryan T. S., New York, reopens on the first Tuesday in September. From all we learn, the programme for the coming session is to be peculiarly interesting. It will be published in the *Path*.

Bro. Judge has brought back the most inspiring accounts of the European Convention, and of his visits to the Lodges in England and Ireland.

The latest additions to the ornaments in the Headquarters' Room here comprise photographs of the London Convention and pictures of the Staff at Avenue Road.

The Branch at Fort Wayne, Indiana, is in first-rate condition. It was at this town that Annie Besant delivered one of the three lectures she gave in this country outside New York, during her last visit. The Branch is called after her name. Bro. A. A. Purman, the President, says: "The public in Fort Wayne now regard Theosophy as one of the great religions and sciences in combination, and is favourably disposed toward it. In fact, it is welcomed everywhere. Our members have formed classes for study, so that everyone can find just the place he or she is fitted to take in the investigation of Theosophy. We have pleasant rooms, books, newspapers, earnest enquirers, zealous workers, so that we do not complain. Now we are ready, and have begun building up subsidiary branches in this State."

Dr. Allen Griffiths, the Pacific Coast lecturer, delivered lectures in July at Olympia, Hoquiam, Aberdeen, and Centralia. In some of these towns more than two addresses were given, and in all the lecturer had to give parlour talks. Leaflets were distributed in great numbers.

The Pacific Coast lecturer also gave, during the first fortnight in August, a series of four lectures at Portland, Oregon. These were very well attended, were interesting and instructive, and received first-rate notices in the papers.

The third Ad-Interim Convention of the Pacific Coast Branches will be held in San Francisco, October 1st and 2nd. The programme will be shortly issued. All F.T.S. are invited.

The summer heat seems to have had no influence whatever on the spread of Theosophy in New York. The papers are rarely without their notices and references to the subject.

Brooklyn Branch has crowded meetings on each Thursday evening, and holds all sorts of classes on other days. Newspaper reporters are in constant attendance, and on more than one occasion have favoured the Branch with a column report.

Harlem has become exceedingly independent. Its Sunday evening meetings have swollen to such a size that it can now with impunity hire large halls (and fill them) on that evening.

CLAUDE F. WRIGHT, F.T.S.

AUSTRALIA.

We are sorry, for the sake of the T. S. in Australia, to have to chronicle the death of one of the most devoted members, Edward Ivey of Hobart. He was president of the Branch, and Bro. Beattie writes: "He fulfilled his duties in a manner that brought credit and respect to the Society; his wonderfully lucid style, which brought our little Society together—for he was undoubtedly our Theosophical father—made us all love him, for we had so much to thank him for." The local papers mention him with much respect. The *Tasmanian News*, in an article on him, says: "His broad sympathies, his tolerance, his unselfish nature, his transparency of motive, his well-stored mind, his readiness of speech and facile pen, were qualities which would adorn any assembly of intelligent men. Nay more, his force of character would of itself have purified the atmosphere of any society." Bro. Beattie succeeds him as President of the Branch.

Theosophical AND Mystic Publications.

THE THEOSOPHIST (*Madras*). Vol. XIII, No. 10:—1. Old Diary Leaves, V.—H. S. Olcott. 2. A Study of "Mainyo-i-Khard"; An Exposition of Mediæval Zoroastrianism—D. 3. The Faith of the Nineteenth Century (Trans. from the *Sphinx*)—Hellenbach. 4. The Wisdom of the Upanishads, No. 2—Rama Prasad. 5. The Luminous Circle—H. P. Blavatsky. 6. Shri Shankarâchârya's Mahāvākya-darpanam, or Mirror of Mystic Expressions—B. P. Narasimiah. 7. Death of a Living Faith—M. M. B. 8. Light in the Darkness—V. Coopooswamy Iyer. 9. Reviews. 10. Correspondence. II. Supplement.

1. This Leaf tells us mostly how H. P. B. at the beginning of the Movement endeavoured to take advantage of the Spiritualistic wave in America. The Colonel's Diary should make *The Theosophist* find its way to many a home that previously knew it not. 2. Mainyo-i-Khard means the Spirit of Wisdom, Asu-Khard, through which Ahura Mazda created and still preserves the creation. Strange how similar the ideas are in the great systems. The book is valuable as preserving fragments of the Avesta not found in the remnant brought by the Parsis to India. The Middle Ages of Zoroastrianism apparently mean fifteen centuries ago. The article is written with discrimination. 3. A good paper on the whole, though not very wise. By a comparison of the great religious systems, Hellenbach sorts out the following fundamental propositions:

1. Man is not the highest state of development in the world; there may be higher forms of existence.

2. The birth of man is not the beginning, death is not the end, of his existence.

3. His state after death stands in close connection with his conduct during life.

4. A most interesting paper, dealing principally with the four *Âtmâs* of the septenary classification of the *Katho-*

panishad. 5. One of H. P. B.'s shorter "Nightmare Tales." 6. By no means luminous, as it stands. Was the sage writing sarcastically, when saying of Shrutis (revealed scriptures):

In the vicissitude of time even a stone might float; but the falsehood or untruth of the *dicta* of Shrutis can never be known.

If so, why place such reliance on them? 7. A very good paper; it hits the nail square on the head and depicts the degeneracy of the generality of the Hindû pandits in a very forcible fashion. Our only real hope is in the younger generation. 8. A pleasant story of a visit to the hills in the neighbourhood of Puttur, Madras Presidency, frequented by Yogis, and of a strange dream by one of the party.

THE PATH (*New York*).

Vol. VII, No. 5:—1. Plain Theosophical Traces—William Brehon. 2. Some Fallacies of Metaphysical Healing—Ellice Kortright. 3. A Lost Identity—A. G. G. 4. Yoga: The Science of the Soul (*concluded*)—G. R. S. Mead. 5. Thoughts on Karma—Eusebio Urban. 6. "She being Dead, yet Speaketh." 7. Literary Notes. 8. Mirror of the Movement. 9. European Convention.

1. A paper on traces of similar movements to our own in the pages of history, and a linking of them together. This is a grand theme on which to write a book, and it is strange that none of our members has yet attempted the task. 2. A sensible paper. Let us hope that the present garbage of psychism may prove the fertilizer of some saner crop in the near future. 3. A "hand in hand together up to the gates of Nirvâna" love story—ten and a half pages! 5. A good sensible article. The writer points out how any particular body only provides opportunities for a part of the past

Karma to be expressed. 6. Some of those grand letters of H. P. B., which can only be really understood by her pupils. By the general public they will be little understood. On phenomena H. P. B. exclaims:

Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel!

Yes, and there are haply now more children of this kind outside the T. S. than in it, for ninety-nine per cent of the *gobe-mouche* curiosity mongers—no matter how respectable and learned externally—have been sifted out of the heap by the fan of Karma.

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 26-30:—1. Ummaga Jataka—T. B. Yatawara. 2. Prize Distribution at the Kandy Buddhist School. 3. The Eucharist—D. C. P. 4. Missionary Methods of Conversion. 5. Theosophy on the "Boom." 6. Buddha Gaya. 7. The Proofs of Reincarnation—Annie Besant. 8. Buddhist Boys' Fraternal Association. 9. Proposed New Building for the Colombo Buddhist School—A. E. Buultjens, B.A. 10. A Cluster of Twelve Prayers (Reprint from the *Oriental Department*, New Series, No. 1). 11. Ecclesiasticism—Alfred Momerie. 12. Sangamitta Girls' School—Alice B. Stockham. 13. The Early Religion of Ceylon; B.C. 543-307—A. E. B. 14. After a Dhyana Book. 15. The Buddha Gya Mission.

2. It is encouraging to learn that whereas in 1887 there was only one Buddhist school with an attendance of sixty boys, 1,200 boys and girls receive education in Buddhist schools, owing to the efforts of the members of the T.S.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 6:—1. Tribune Théosophique. 2. En quoi consiste la Verité? (Tr. from *Lucifer*—M. A. O.)—H. P. Blavatsky. 3. Outre Tombe—Guymiot. 4. Lettres qui m'ont Aidé (Tr.). 6. Introduction à l'Étude de la Doctrine Secrète: V. Les Hiérarchies. 6. La Clef de la Théosophie—suite (Tr. H. de Neufville)—H. P. Blavatsky. 7. Échos du Monde Théosophique. 8. Échos du Monde Scientifique.

Le Lotus Bleu has changed the usual order of its matter, and has brought "Le

Tribune Théosophique" into first prominence. Thirteen pages are devoted to the discussion of continence, and the resolution of the question as to whether the new personality is an emanation from the Upper Triad, or the essence of past personalities. We believe that this is a most useful departure. Another cause for rejoicing is the editorial announcement: "nons changerons prochainement le sujet de la couverture du *Lotus Bleu*."

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 8:—Convention Speeches, 1892. Speeches delivered by W. Q. Judge, on the Theosophical Movement generally; by G. R. S. Mead, on the work of the European Section during the last year; by Count Leiningen, on the mystic side of Theosophy; by Herbert Burrows, on the practical bearing of Theosophy on morals; and by Annie Besant on Theosophy and the latest scientific discoveries. Price 6d. This is a very good number for members to lend or give to their friends.

THE VĀHAN (*London*).

Vol. II, No. 2.—Questions LXXV—LXXX:—On advice to natural clairvoyants, who do not come in for very tender treatment on the whole; on the advisability or otherwise of the use of the term "Sister" in Theosophical circles—no one seems excited about the question except the querent; a complicated question on the animal monad; on the nature of the Kali Yuga; on the use of tea, coffee and tobacco—the goddess Nicotina is not without worshippers in the T. S.; on the utility or otherwise of the *Oriental Department* to the self-educated working man.

THE THEOSOPHICAL FORUM (*New York*).

No. 38. Questions CLXXXVI—CXC. A serious question is raised as to how far Theosophists—in this case a married woman—should submit to the tyrannical bullying of their respective private environments in matters of belief. The editor says do not yield an inch, and we are with him entirely. Bullies are cowards at heart, intellectual, credal, and emotional, more so perhaps than physical brutes, and a brave front easily cows them. The rest of the questions deal

with the real state of the Higher Ego during earth life, the relation of the Ego to the body, with the spiritual key-note of the present cycle, and with Devachan and dreams.

PRASNOTTARA (*Madras*).

Vol. II, Nos. 18 and 19. Questions LV-LIX:—Some interesting problems are posed, such as the inutility of regret for past action and yet the profiting by experience; the oft-recurring problem of the proportion of the population of the world to the reincarnating Egos; the best time for meditation; on the two kinds of Yoga, which is still being debated but not as keenly as it might be. The last question of No. 18 deals with the exclusiveness of the Bráhmānical caste as contrasted with the practical realization of Universal Brotherhood. We are glad to see that our Eastern Brethren practically "throw up the sponge." In answer to a question on the difference of Prāna and Jīva comes the following interesting quotation from the *Mundakopanishad* (ii. 8):

From him (Brahma) emanates the seven Prānas, seven objects of sense, seven organs, seven kinds of sensations. There are seven cosmic planes (Lokas) or seven orifices in the head (as explained by some of the commentators) in which these Prānas move.

The Bhāshyakaras or commentators are here using one of the Yoga keys. The remaining questions on Nirvāna and observances bring out some interesting information.

PAUSES (*Bombay*).

Vol. I, No. 12:—1. An Epitome of Madame Blavatsky's *Key to Theosophy*—D. 2. Side Lights—C. L. P. 3. Factors in Human Evolution—S. V. Edge. 4. The Seven Principles of Man (Tr. from the French, by S. Ragvendrao)—Amaravella. 5. A Study of Philosophy—A Student. 6. A Bewitched Life (*continued*: from *Lucifer*)—H. P. Blavatsky. 7. The Ten Avatāras. 8. Tit-Bits. 9. A Tribute from Dehra Doon—Kalikanta Sen. 10. A Necklace of Gems—H. P. B.

1. This Epitome is very well done indeed, and would make an excellent pamphlet if reprinted. 2. Notes on a letter printed in *The Theosophist* of July, 1882, from a Tamil pandit of the Presi-

dency College, Madras, who told how his Guru taught years before—among much else of interest that:

Though the Hindú people listened not to him nor gave ear to his counsel, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the Custodians of the secret, the Mahātmās, to foreigners, who would receive it with joy.

Which thing has indeed come to pass. 3. A sensible little paper. 9. A fine tribute of gratitude to H. P. B.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. 4:—1. A Golden Foreword—Afra. 2. The Key to Theosophy (Tr.). 3. Light on the Path (Tr.). 4. A Privileged Letter (Tr.). 5. Questions and Answers.

JOURNAL OF THE MAHĀ BODHI SOCIETY (*Calcutta*).

Vol. I, No. 4:—1. Destruction of Buddhist Shrines in Ancient India. 2. Notes and News—Europe, Japan, Ceylon. 3. Buddhism in China. 4. A Historic Meeting. 5. A New Branch of the Mahā Bodhi Society—at Darjeeling. 6. Buddhism.

1. Deals with the vandalism of the Mohammedan invaders; who triumphed, for:

No Bikshu can instigate another to shed a drop of blood. The law of mercy teaches him to die with calmness and peace, and to send forth thoughts of love to the assassin like the sandalwood tree, which emits its sweet fragrance at every slash of the murderous weapon. Life is glorious when it is well spent, death is glorious when life is given up with peace, calmness and contemplation.

4. Tibet is now to be officially thrown open to all Buddhists—see the article in our present number on "Tibetan and Sinhalese Buddhists." *It is impossible* to estimate the importance of this meeting. Brothers do not meet after long centuries for nothing.

DEPARTMENT OF BRANCH WORK.

American Section (*New York*), Paper No. 26:—A Theosophical Chat, by H. T. Patterson; a simple paper that brings many things home in a bright and chatty way.

Indian Section (*Madras*), Paper No. 18:—1. Brotherhood in India—C. Kottaya:

a good paper. 2. Anniversary Address—Fifth Anniversary of the Bangalore Cantonment T. S. A very good paper: the following merits quotation:

The principle underlying all life manifestations being essentially the same: growth, progressive changes cognizable by the senses, death and decay, variety of forms, are all incidental to matter. That which is subject to sense perception is the visible part which for convenience of classification we term body or material part of a thing. Science is unable to tell us of all the substances which compose the human form. There is something which escapes the crucial tests yet devised by the chemists' crucible, which eludes the close and searching analysis of the physicist, and which foils the attempt of the scalpel of the anatomist. Modern science in her triumphant march through nature, her attention being otherwise engaged, tramples underfoot that something, call it by whatever name you will, hidden away in matter, holding each atom in its place, regulating their harmonious succession, and giving form to all atoms—"which is master and yet a prisoner; lord but yet a servant." We cannot call it magnetic aura, astral fluid or light electric spark, for these are all effects of its freedom. This is the fire which the ancient Magi worshipped. It is either dormant in matter or in a state of combustion. Dowd institutes a comparison between the body and a furnace. "The body is likened to a furnace; it must be fed with fuel; and the atmosphere must meet that fuel in the system, or no fire is kindled and no heat generated. The lungs are the bellows which fan the fires of life. The pores of the body are escape pipes. The atmosphere is the aura or spirit of the earth, and all things on the earth live by inhaling it. Thus it may be seen that the spirit of one thing may support another." The light emitted by these living and walking furnaces, these active locomotives—varies in volume and intensity, according to the material supplied or according to the state of combustion. Some emit electric light radiating far and near; as it is the case with some men. The aureole or that glowing halo of auric emanation surrounding the head of saints and great men in pictorial representations, is an instance in point. Some emit only feeble sparks. In some it glimmers as the uncertain dawn of an April morn; while in others the fires of life smoulder owing to the undeveloped state of the bodies. This light is what we generally understand by the term spirit. The laws of combustion are the laws of the universe—action and reaction, attraction and repulsion. These are again the laws that govern the afferent and efferent magnetic aura.

Paper No. 19:—1. Death as viewed by Theosophy—Alexander Fullerton; a good sensible paper. 2. Peace of Mind—W. Beale.

THE NEW CALIFORNIAN (Los Angeles, Calif., U.S.A.).

Vol. II, No. 1:—Prologue—Louise A. Off. 2. The Reincarnating Ego—Dr.

Jerome A. Anderson. 3. Life's Transit—Louise A. Off. 4. Hypothesis, Theory and Fact—Annie Elizabeth Cheney. 5. Fighting against Human Nature—Rev. J. S. Thomson. 6. A Scientific Analysis of the Units of Matter—Dr. W. H. Masser. 7. Love and Psyche—Louise A. Off. 8. Cosmopolitan Correspondence. 9. Crystals—Lillian Bothwell. 10. Editorial Notes.

With its second volume, *The New Californian* passes into the editorial hands of Miss L. A. Off, and incarnates in a new and pretty light blue cover. 2. One of our brother Anderson's strong papers expository of the doctrine of the Esoteric Philosophy. 5. A good paper pointing out the inevitable reaction of Nature in the younger generation against the soul starvation of rigid over-puritanism and allied errors of misunderstood asceticism. 6. The first part deals with the historical side of the question.

Vol. II, No. 2:—1. Keynote—Editor. 2. The Prison of the Soul—Maud L. Brainard. 3. L'Amour—Philadelphie (Tr. by Marie L. Carhart). 4. Elihu Vedder—Louise A. Off. 5. The Artist's Secret—Olive Schreiner. 6. Preëxistence—St. George Best. 7. Relation of Theosophy to Social and Industrial Reform—Dr. J. A. Anderson. 8. A Scientific Analysis of the Units of Matter—Dr. W. H. Masser. 9. Synthetic Religion—Kinza Hirai. 10. Remarks and Reviews. 11. Crystals—Lillian Bothwell.

2. This is a paper read at the last Convention of the American Section T. S., at Chicago, which gained much applause. 7. Another excellent paper by Dr. Anderson. Straightforward and to the point. 10. A short notice of H. P. B.'s *Nightmare Tales* and a long review of some metaphysical novel.

THE PACIFIC THEOSOPHIST (Seattle, Wash., U.S.A.).

Vol. I, No. 9:—1. Karma—Rev. W. E. Copeland. 2. The Pacific Coast Lecturer. 3. The New York Headquarters. 4. Not Glittering Generalities. 5. The Great Eternal Infinite. 6. Los Angeles Items. 7. Theosophic News. 8. Information for Enquirers.

1. A simple but thoughtful paper. 5. The introductory paragraph and quoted

poem may be "uplifting" out West, but it painfully jars on the nerves in other directions of space. The following is worth reprinting:

Never speak ill of anybody, you can do just as much execution with a shrug of the shoulders or a significant look.

THE SANMĀRGA BODHINĪ

(Bellary: Anglo-Telugu).

Vol. II, Nos. 27-31:—To be noticed: 1. Hindū Temple Girls and Christian Nuns. 2. A Lecture on Religion—Dewan Bahadur R. Ragunath Row. 3. Theosophy and Forgiveness of Sins—E. Maud Tozier. 4. What India wants. 5. Swedenborg and H. P. Blavatsky.

1. Some interesting information about Nautchees.

PROGRESS (St. Louis, Mo., U.S.A.).

Vol. II, No. 1:—1. Forty Years of Séances: a few enquiries as to their Results—William Q. Judge. 2. Mme. Blavatsky from a true Brāhman Standpoint—Rai B. K. Laheri. 3. Spirit Return—Wm. Throckmorton.

A ROUGH OUTLINE OF THEOSOPHY.

This is the title of a lecture delivered by Annie Besant at South Place Institute, now printed in pamphlet form, price 3d. It is intended for beginners and will be found very useful for distribution.

Our Budget.

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