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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

## OLD DIARY LEAVES.

SECOND ORIENTAL SERIES,\* CHAPTER XII.

TWO days after the thought-testing experiments with Mr. Ewen. I went to Paris and remained there a fortnight with H. P. B. Meetings for the instruction of enquirers were held at our own rooms in the Rue Notre Dame des Champs and at those of several friends. Among them was one at the palace of Lady Caithness, at which we met M. Yves Guyot, the famous publicist, and some of his friends as sceptical as himself about things spiritual. H. P. B. and I were made by our hostess, to our great discontent, to sit in two huge throne-like gilt arm chairs, as though we were royal personages holding a levee. M. Guyot and the others drew from us a full explanation of the principles of our Society and of the views of the Eastern school of mystics as to the constitution of nature and the alleged powers in man. All went well until they said they would now feel obliged if we would show them the phenomenal proof of the correctness of our teachings. I, for my part, had not expected this, as Lady Caithness had not prepared us for any such demand. H. P. B. refused point blank to do the smallest marvel and could not be moved even by the urgent requests of Lady Caithness. I told M. Guyot that we had done what lay within our power to explain the Eastern views as to states of matter beyond those hitherto discovered by Western science, and must leave him to accept, reject or test them as might seem best to him; I assured him, however, from my own experience, that if any man really wished to get the proofs at first hand, he could do so if he would but take as much trouble as he would cheerfully undergo to gain knowledge in any other department of scientific research: but I regretted as much as himself that Mme. Blavatsky was not willing to do as much for him as I had often seen her do for other enquirers, but so it was, and we must leave the matter as it stood for the present. Of course, M. Guyot and his friends were much dissatisfied, but I never expected that a man of his standing would descend to

\* Two series of thirty chapters each have appeared, and this is the third series.

such insulting and disparaging remarks about H. P. B. and myself as he did, some time later. As things turned out, I now believe that H. P. B.'s stubborn refusal was a wise one, and that she or those behind her foresaw that compliance would have been worse than useless, for spiritual phenomena can only be comprehended by the spiritually-minded, and to that class M. Guyot most certainly did *not* belong. If H. P. B. had shown him anything, the most that would have happened would, probably, have been that, on leaving the house, he would have said to his companions, "I wonder how that fraudulent old witch did that trick." What he did say about us subsequently fully warrants the suspicion. I fancy that he and Mr. Podmore and the late Professor Carpenter and some hundreds more of the sort, will have to be reincarnated many times before they will be able to understand the laws of spirit-action on this physical plane.

I first made the acquaintance of that illustrious man, the late Professor Charcot, at the Hospice de la Salpêtrière, Paris, on the 7th June 1884. I called there with Dr. Combret, F. T. S., a former pupil of his, and the Professor kindly showed me various experiments in hypnotism. This subject has now become so widely known that it is useless for me to dwell at any length upon the things that were shown me fourteen years ago. It must be familiar to most of my readers, at least to those outside India, that there are two very antagonistic schools among hypnotists, *viz.*, the one of Charcot, at La Salpêtrière, Paris, and the other of Nancy, Lorraine, founded by Dr. Liébault and his great disciple, Dr. Bernheim. From a remote period there have existed the two parties which these schools now represent, and especially among alienists, or physicians who treat patients mentally deranged. The one party, that of Charcot, attribute the abnormal mental and other phenomena of hypnotic subjects to physiological causes, while the other party, that of Nancy, trace them to psychological, *i. e.*, operative mental causes. My readers will find the questions treated at length in back numbers of the *Theosophist*,\* together with an account of my experiments at the Salpêtrière and Hôpital Civil (Nancy) in the year 1891. The observations of 1884 were valuable as giving me my first chance to see for myself how far the so-called new science of hypnotism agreed with the century-old science of mesmerism, which I had been studying for the previous forty years. Dr. Charcot provoked in his patients the three stages of hypnosis which he claims the credit of classifying, *viz.*, 1. the cataleptic; 2. the lethargic; 3. the somnambule. In the first, the position of the patient's limbs is easily changed by the operator, and every position given them is unresistingly retained for some time; in the second, the subject is unconscious, and if a limb be raised and then let go, it will fall like a dead weight, the eyes are relaxed and the muscles abnormally excitable; in the third, the eyes are closed, or half closed, the muscles may be made to rigidly contract by gentle stimulation of the skin over them, and many other phenomena are producible by suggestion. The Nancy school admit the fact

\* Vol. XIII., pp. 61 and 391: art. "My Hypnotic Research in France." *q. v.*

of all these phenomena but ascribe them solely to the influence of suggestion upon the mind of the patient: 'suggestion' covering not only ideas conveyed to him verbally by the hypnotiser, but also silently by gesture or voluntary or involuntary movements of his body or even the expression of his face. No one who has not made a deep study of the subject has an idea of the tremendous potentialities included in this matter of hypnotic suggestion: there is scarcely any limit to what may be done by it as regards the control of one mind over another. Charcot produced for me an artificial paralysis of a patient's limb by applying to it a strong magnet: I can do the same without a magnet, without even touching the patient with my hand, simply by suggestion; he transferred the paralysis from one arm to the other by the same agency, *viz.*, the magnet; I can do it without one: so can a man of the Nancy school, so can any experienced Mesmeriser. Then why must we believe the effect physiological when the provoking cause is mental and lies outside the physical system of the subject?

On the 13th June, I returned to London in company with Mr. Judge, who had come over from New York to see us on his way out to India, his intended future field of work. A little while before this I had instituted a friendly competition between certain of our London associates who were either professional or amateur artists, to try an important psychical experiment. My earlier readers will recall my description (see London edition "Old Diary Leaves," ch. XXIII. p. 370-373) of the way in which my adept Guru redeemed his promise that he would give me his portrait at a convenient time. This was a profile likeness, drawn by an amateur who was not an occultist, either trained or untrained, and so, while the resemblance was unquestionable—as I verified later in personal intercourse—it did not show the soul-splendour that lights up an Adept's countenance. Naturally, I wanted to get a better portrait if possible, and bethought me to try whether my sympathetic artistic colleagues in London could get clearer, more life-like, spiritual glimpses of his divine face. Upon broaching the subject, the five—three professionals and two amateurs—whom I addressed, very kindly and willingly consented, and I lent each in turn the photographic copy of the original crayon sketch that I had with me. The results were very instructive. One had got the right idea of his complexion, another of his profile, and a third, my respected friend Mme. de Steiger, of the luminous aura that shimmers about his head. But neither of the five was, on the whole, a better likeness than the New York sketch by Monsieur HARRISSE. Before this competition was finished, Herr HERMANN SCHMIECHEN, a very well-known German portrait-painter, domiciled in London, joined the Society and, to my great delight, at once agreed to have the inspirational test tried with him. The photograph was handed him with no suggestion as to how the subject should be treated. He began work on the 19th June and finished it on the 9th July. Meantime, I visited his studio four times alone and once with H. P. B., and was enchanted with the gradual development of the mental image which had been vividly im-

pressed upon his brain, and which resulted in as perfect a portrait of my Guru as he could have painted from life. Unlike the others, who all copied the profile idea of HARRISSE, Schmiechen gave the face in full front view, and poured into the eyes such a flood of life and sense of the indwelling soul as to fairly startle the spectator. It was as clear a work of genius and proof of the fact of thought-transference as I can imagine. In the picture he has got all—the face, complexion, size, shape and expression of eyes, natural pose of head, shining aura and majestic character. It hangs in the Picture Annex of the Adyar Library that I had built for it and the companion portrait which Schmiechen painted of our other chief Guru, and on entering the room the visitor feels as if those grand eyes were searching his very heart. I have noticed the signs of this first impression in nearly every case, and the feeling of awe is enhanced by the way in which the two pairs of eyes follow one about the room, still seemingly reading one, no matter where he may take his stand. Then, again, by some trick of the artist's brush, the shining aura about the two heads seems to be actually in a shimmery motion, just as it is in nature. No wonder the religiously-minded visitor finds himself, as it were, impressed with a sense of the holiness of the room where the two portraits hang, and meditative introspection is easier there than elsewhere. Grand as they are by day, the pictures are even more striking by night, when properly lighted, and the figures seem as if ready to step out of their frames and approach one. The artist has made two or more copies of the portraits, but they lack the life-like character of the original; he, evidently lacking the stress of inspiration under which the latter were produced. As for the photographs which were—against my passionate protest—permitted to be made from the copies, they are as inferior to the originals at Adyar, as a tallow candle to the electric light.

Does it not seem as if this foregoing experiment threw a great light on the mystery of art-inspiration, and helped us to see what makes the difference between a great painter or sculptor and the general rabble of the professions. The great artist must be a man whose lower mind is sensitive to the impressions that can be impressed on it by his higher, or spiritual, consciousness, and his best works would be produced in those so-called moments of "inspiration", when this transfer of consciousness is going on. Is it not illustrated in the case in point, when the artist, guided and fired by an influx from without, paints such pictures as he cannot duplicate in his normal state of independent mortality? And is not the Titian, Rubens, Claude, Bevenuto, Leonardo, Praxiteles or Pheidias, one who is open to the guidance of the Higher Self, capable of receiving in "flashes" those race-lifting glimpses of the divine reality behind these walls of flesh? A point of interest in this instance is that the Schmiechen portrait of my Guru was the seventh attempt to get a worthy reflection of his image, for the helping of those who cannot as yet go in *sukshma sharira* to the Ashram and converse with him face to face.

At about this same time, in July 1884, occurred at the house of our dear hostess, Mrs. Arundale, the afternoon reception by H. P. B. which Mrs. Campbell-Praed has so vivaciously sketched in one of her novels, "Affinities." It brings the scene vividly to mind, and I can see the lion-faced H. P. B. sitting there, smoking her cigarettes and resisting all the attempts of Professors Barrett, Oliver Lodge, Coues, Mme. Novikoff, and several others to get her to make some phenomena for them; the while, an insinuatingly kittenish and supple-framed American lady sitting on the arm of her chair, and now and then snuggling her face under the old lady's double-chin, to her evident disapproval. I stood as spectator in the door-way, greatly amused at the comedy that was going on. Mrs. Campbell-Praed has it all in her story, down to the details of Babula's coming into the room, and Mohini's participation in the conversation and discussions.

The making of the acquaintance of Sir Edwin Arnold, briefly alluded to in Chapter VIII., was one of the notable incidents of that London summer. I met him at the dinner table of a well-known society lady, and shall not forget my astonishment when he was pointed out to me by the lady whom I took in to dinner. The reading of a poem or great novel gives one a sort of ideal of the probable appearance of its author. I had expected to find in the writer of the "Light of Asia" a person of a romantic type of countenance, pale, with delicate features, a dreamy eye, and a frame of rather the feminine type; instead of which, there sat at the opposite side of the table a portly man, with a large nose and mouth, thick lips, more of a worldly than cloisteral look, and wearing a black silk skull-cap. "You must be mistaken," I said to the lady, "that cannot be Arnold!" But it was, as I found on going around and talking with him after the ladies left the room. He kindly asked me to lunch at his house, and was good enough to present me with some pages of the original manuscript of the "Light of Asia," which are now treasured as among the most interesting objects in the Adyar Library. It was from that original that I read when we celebrated, at Adyar, the first anniversary of the death of our dear H. P. B., in compliance with the terms of her will.

In the same month, I went to the seat of Lord Borthwick, Barenstone, in Wigtonshire, Scotland, on a visit, and thence on to Edinburgh, where I founded the Scottish Theosophical Society, with the late Robert M. Cameron, as President, and E. D. Ewen as Secretary. Despite the liberalisation of modern thought, the old Presbyterian influence is still so strong in the Northern Capital, as to prevent the very learned and influential men composing this excellent Branch from openly avowing their interest in our movement. Their names are concealed from the public, and admission to their meetings barred against all outsiders. It seems ridiculous that this should be so, and I, for my part, if I lived in Edinburgh would defy the bigoted public to do their worst, even, if they dared, to burn me for a heretic, rather than submit to such moral slavery. However, men are not all of one opinion as to

these questions of expediency, and the spread of our ideas goes on all the same, whether on or below the surface of contemporary society. The only other country in the world where we have encountered the same state of things is Russia, where persecution is the order of the day for such as dare swerve from the straight lines of the State religion.

On the day after the Branch was formed, I lectured on "Theosophy" in the Odd Fellows Hall, to a crowded audience. The incident is worth recording for what happened at the close. Among those who came up to shake me by the hand, was a gentleman who said that the views expressed in the lecture were identical with those which he preached from his own pulpit. I found, upon enquiry, that he was the most popular Presbyterian minister in Edinburgh, and I must say I was astonished that he had recognized in Theosophy the spirit of his particular form of creed, for, having been brought up in it myself, I had always associated it with all that was narrow, bigoted and hateful: the embodiment of religious tyranny. The conviction now sunk into my mind that the followers of even the most intolerant sects will soften and spiritualise their creeds if, themselves, superior to them, and that even a Scottish Presbyterian may, in exceptional cases, be as kind to his fellow-men outside his sectarian fence, as though he had not been brought up on the iron-and-thunder theology of Knox and Calvin. Do we not see it exemplified in the history of Islam? At one time, the courts of its Khalifs were homes of tolerance and religious amity, at another hell-centres of bigotry and massacre. In the tenth century, says Draper, the Khalif Hakem II. had made beautiful Andalusia the paradise of the world. Christians, Mussulmen, Jews, mixed together without restraint... All learned men, no matter from what country they came, or what their religious views, were welcomed... His library contained four hundred thousand volumes, superbly bound and illuminated... Almansor, who usurped the Khalifate... put himself at the head of the orthodox party. He therefore had the library of Hakem searched, and all works of a scientific or philosophical nature carried into the public places and burnt or thrown into the cisterns of the palace." Averroes, the ornament of Islam, a star of the first magnitude in the sky of learning, "was expelled from Spain... denounced as a traitor to religion. There was hardly a philosopher who was not punished. Some were put to death, and the consequence, was that Islam was full of hypocrites."\*

This is the holding of the mirror up to human nature, for what happened under the Khalifs has always happened, is happening now, and ever will do the same. For the moment, the learned men who belong to our Scottish Branches may be forced to hide their connection with us, and go to meetings under cover, but as surely as the sun will rise tomorrow, the day is not far distant when Theosophy will be preached, not in one but the majority of Scottish pulpits, and it will be deemed an honor to hold our diplomas of membership. For Scottish nature is but human nature, and the national intellect is powerful beyond the average of

\* "Conflict between Religion and Science." 142.

the intellects of human races, and cannot be prevented from following wherever the thinkers of the past have been able to soar. When the day of liberty dawns, then—as I told the Edinburgh colleagues when forming the Branch—I shall expect Scottish Theosophists to outstrip all others in spreading the Ancient Wisdom throughout the world.

On the 8th July, there was an open meeting of the London Lodge T. S., at the Prince's Hall, Piccadilly, intended as a public and farewell demonstration to H. P. B. and myself. Many distinguished people in science, literature, diplomacy, and society were present, and addresses were given by Mr. G. B. Finch, then President of the London Lodge, Mr. Sinnett, Mohini and myself. My topic was "Theosophy," Mohini's "The Wisdom of the Aryans," and Mr. Finch's, a welcome and farewell to us.

My next move was towards Germany, where what happened was so interesting from the theosophical as well as the personal point of view, that I shall reserve the narrative for the next chapter.

H. S. OLCOTT.

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### IMMORTALITY OF THE SOUL IN THE LIGHT OF THEOSOPHY.

[Concluded from page 332.]

**T**HE pre-existence of the soul I claim to be a necessary corollary from the exhaustive analysis of Du Prel in his "Philosophy of Mysticism." Where does the transcendental ego, which makes itself manifest in the trance or somnambulist condition obtain its transcendental knowledge? Certainly not from the sense-consciousness of waking life; for it shows itself to be in possession of knowledge far transcending, and absolutely unknown to the waking consciousness. That knowledge can only come from the higher soul, the reincarnating ego of Theosophy, which has its existence in the depths of our being, and is unconscious to our waking state. The knowledge it manifests must have its origin in some organ far transcending the sphere of sense consciousness, and which in my opinion, can only be the reincarnating soul, of Theosophy, or something very much akin to it.

Now, whoever accepts the pre-existence of the soul must accept the reincarnation of the soul. The reincarnation of the soul does not mean, as some people imagine it to mean, 'that the soul of a human being comes back to inhabit the body of some animal. Any such conception is a travesty of the truth. There is no going back like this in the scale of evolution. There may be an occasional lapse here and there in the upward journey of the soul on its evolutionary course. Such lapses are life-failures, but they are only temporary; there are an infinite number of chances given, and there is no falling backward into animal bodies. Nor can any animals become human in the present Round. When we passed the middle point of the fourth Round the door was closed in this Manvantara against the admission of animals into the human kingdom.

Now, reincarnation is the method of soul evolution. Now that the theory of evolution is coming to be so well understood, we should have no great difficulty in accepting reincarnation. According to geology, this earth, on which we live, has been in existence for many millions of years, during which time it has gradually evolved or developed into its present condition. Biology also tells us that man's bodily form, and also the other animal forms which we see, have only attained their present state through millions of years of development. Is it not then rational to suppose that the soul of man, which is by far his most important part, has not attained its present perfection as the result of one life's experiences, but that it has lived through and obtained the experiences of many lives? The conception of dogmatic theology, which divides the life of the soul into two periods, one extending from the moment of the birth of the body, to its death, and the other from the moment of death, throughout an eternity, is neither logical nor scientific; and when it is said that the nature of one short life determines the condition of the soul throughout eternity in bliss or in woe, there is manifest injustice stamped on the face of it; for the conditions of every individual life are different, and the accidents of birth and fortune render the chances of different people very unequal indeed. Theosophy, therefore states that the soul acquires its knowledge and evolves into higher and higher perfection only through many lives, and it lays down the laws of this evolution by reincarnation.

This is indeed the true meaning of the doctrine of the resurrection. The doctrine of the resurrection as held by dogmatic theology is a travesty of the inner truth. It holds that the material or physical body, which is placed in the grave at death, will reappear at the last day. Such a doctrine as this is really too absurd to require consideration, and no person with any claim to intelligence can for one moment assent to it. It is true that we shall appear on earth again, but our souls do not require to raise the old body out of the grave; the soul itself possesses the organising power to build up a new body from the elements when it comes back to go through another life cycle. Our present physical body, at death passes back to the elements, from which it came. If our bodies are to be resurrected from the grave, which particular body will be resurrected? Is it the body of our infancy, or our youth, or our middle age, or our old age? It would seem that the bodies of the newly born infants, after resurrection would have a hard battle to get along, while the bodies of many who die of long and severe sicknesses are too weak and emaciated to rustle around for a living on that fearful day. What a gruesome spectacle it will be to see the revived corpses of the poor consumptives and disease-ridden humanity trying to get around! No, my friends, the soul when it returns to earth will not require to take the old body. It is quite capable of building a new one; but in the orthodox doctrine of the resurrection we can see how degraded and ridiculous has become one of the grandest spiritual truths.



Now, let us ask the question, "Where does the soul go in the interim between two successive earth-lives? Or, in other words, what is the condition of life after death? Now, when life has departed from the physical body, the various principles that I mentioned in a previous part of my lecture leave the body, one after the other. After Prana or the life principle leaves the body, and goes back into the great life reservoir of the universe, the ethereal principle departs, and disintegrates on the ethereal plane, from which it aggregated in the first place, and the body of Kama Rupa, or the body of passions and desires, leaves the body, and goes to the plane of Kama Loka, which means "place of desire". The body of the man is now clothed with the Kama Rupa, or body of Kama, a body of very ethereal astral matter. "The living Manas is there, the immortal triad, still clad in the subtle, sensitive, responsive form, which lent it during embodiment, the power to feel, to desire, to enjoy, to suffer in the physical world." Mme. Blavatsky says:—"Kama Loka is an astral locality, the limbus of scholastic theology, the Hades of the ancients, and, strictly speaking, a locality only in a relative sense; it has neither a definite area nor boundary, but exists within subjective space; i.e., beyond our subjective perceptions. Still, it exists, and it is there that the astral eidolons of all beings that have lived, animals included, await their second death. For the animals it comes with the disintegration and the entire fading out of their astral particles to the last. For the human eidolon, it begins when the Átma-Buddhi-Manasic triad is said to separate itself from its lower principles, or the reflection of the ex-personality, by fading out into the Devachanic state".

Or again, as Annie Besant admirably expresses it :

"Kama Loka is that place which lies between earth and heaven or Devachan. During the whole period that the individuality, consisting of the body of Kama Rupa, the Manas, the Buddhi and Átma, remain in Kama Loka, it is subject to earth influences, and may be partially drawn back by the passionate sorrow and desires of the friends on earth which it has left. Mediums may also be the means of retarding its stay in Kama Loka, and so preventing the immortal triad—the Átma-Buddhi-Manas—from separating itself from the desire body and passing on to Devachan. If these influences do not exist, then the length of the stay in Kama Loka depends on the amount of desire and passion which is connected with the Lower-Manas of the individual. If very little of the desires or passions of the animal body entered into the constitution of the Lower-Manas, then the immortal triad is soon set free; they pass on to Devachan, leaving the astral shell of the desire body to disintegrate in Kama Loka." We thus see that if the individual has been base and animal in his nature, so that his Manas is strongly colored with depraved passions and desires, then it is difficult for the immortal triad to free itself, and he may linger for a considerable time on the astral plane before he is released.

When the ego is released from the Kama Rupa body he crosses the threshold of Devachan, and finds himself enjoying Devachanic bliss. Here is the place where he has to work out and assimilate his previous earth-life experiences. The word "Devachan" means "Land of the Gods." It is heaven. "There the wicked cease from troubling, there the weary are at rest." Leadbeater in his little book on Devachan says of it:—

"When once the departed ego, withdrawing into himself after that we call death, has reached that plane, neither the yearning thoughts of his sorrowing friends, nor the allurements of the spiritualistic circle can ever draw him back into communion with the physical earth, until all the spiritual forces which he has set in motion in his recent life have worked themselves out to the full, and he once more stands ready to take upon himself new robes of flesh"; and, as Annie Besant says in another book: "Every Devachanic stage is conditioned by the earth-stage that precedes it, and the man can only assimilate in Devachan the kinds of experience he has been gathering on earth. Husband, father, student, patriot, artist, Christian, Buddhist—he must work out the effects of his earth-life in his Devachanic life; he cannot eat and assimilate more food than he has gathered; he cannot reap more harvest than he has sown. Life in Devachan is the fruition of the aspirations of the earth-life. Into Devachan enters nothing that defileth, for gross matter has been left behind with all its attributes on earth, in Kama Loka. But if the sower has sowed but little seed, the Devachanic harvest will be meagre, and the growth of the soul will be delayed by the paucity of the nutriment on which it has to feed. Hence the enormous importance of the earth-life, the field of sowing, the place where experiences have to be gathered. Devachan is a state of consciousness, the consciousness of the soul escaped for a while from the net of gross matter, and may be entered at any time by one who has learned to withdraw his soul from the senses, as the tortoise withdraws itself within its shell. Who goes to Devachan? Every one. The individual ego of course, beatified, purified, holy. Every ego, the combination of the sixth and seventh principles. All those who have not slipped down into the mire of unredeemable sin and bestiality go to Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded, receive the effects of the causes produced by them. According to the teachings of the esoteric philosophy the soul in Devachan is surrounded by all it loved on earth with pure affection. It is surrounded by its beloved in the higher consciousness, but it is not agonized by the knowledge of what they are suffering in the lower consciousness held in the bonds of the flesh. It is in a purely subjective condition, and having parted with the trammels of the flesh and self-consciousness of sense, it is no longer subject to the pains and displeasures of the lower world. According to the orthodox Christian view, death is a separation, and the spirits of the dead wait for reunion until those they love also pass through death's gateway; or,

according to some, until after judgment-day is over. As against this the esoteric philosophy teaches that death only separates the lower bodies and the lower consciousness from friends on earth, but that there is no separation between the higher selves. Death cannot touch the higher consciousness, and this higher consciousness or ego of the departed still possesses around it in the most distinct manner in Devachan, those with whom it was in friendly association in earth-life".

It seems as if the poet Whittier had a realization of the nature of the soul-life after death when he wrote the following:

"When time's veil shall fall asunder,  
The soul may know  
No fearful change, nor sudden wonder,  
Nor sink the weight of mystery under,  
But with the upward rise, and with the vastness grow.  
And all we shrink from now may seem  
No new revealing;  
Familiar as our childhood's stream,  
Or pleasant memory of a dream,  
The loved and cherished past upon the new life stealing.  
Serene and mild, the untried light,  
May have its dawning,  
And, as in summer's northern light,  
The evening and the dawn unite.  
The sunset hues of time blend with the soul's new morning."

Madame Blavatsky says: "As to the ordinary mortal, his bliss in Devachan is complete. It is an absolute oblivion of all that gave pain or sorrow in a past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The Devachanee lives its intermediate cycle between two incarnations, surrounded by everything it had aspired to in vain, and in the companionship of everything it loved on earth. It has reached the fulfilment of its soul yearnings. And thus it lives throughout long centuries an existence of unalloyed happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity, spanned only by events of still greater felicity in degree".

All who desire to pursue this subject of the life of the soul after the death of the body, should obtain the admirable handbooks on the subject, written by Mrs. Besant and C. W. Leadbeater, on "Death and After," and "The Devachanic Plane". In these two books the subject will be found presented in its details, and the student can thus gain an exact idea and a large amount of definite information as to that state after death, which awaits each one of us. A traveller who is about to go on a long visit to a distant and unknown country generally desires all the information he can get as to the nature of that country and its inhabitants, before he sets out. And so, it would seem that each one of us ought to be interested to learn something of the nature of that country which awaits us after death, especially when our stay in

it is to be so long that our earth-life is but a mere point of time in comparison. Be wise and learn; do not be too certain that these things are not true; we are living in a wonderful age; the generations which succeed us may look back upon us with all the knowledge which we think we possess, as having been very ignorant indeed. At the rate at which all kinds of knowledge are accumulating now, we should be careful as to what things we say are impossible. If we take this position our children may look back some day and call us stupid blockheads.

And so Theosophy now brings before the world a vast amount of information which it has gathered, of these post-mortem states. This information is the result of observations made by advanced theosophic students; and any one who disciplines and trains his psychic faculties to the necessary extent under proper guidance, can make the same observations. Theosophy possesses no dim, uncertain knowledge of a vague spiritual something in man which survives in a vague and indefinite hereafter. No, Theosophy brings to man positive assurance of a life after death, and conveys to him knowledge as to the nature of that life, showing him its laws and conditions.

Now, it may be asked, How long does the soul stay in Devachan before it takes upon itself a new body, and returns to earth-life? How long between two successive incarnations?" This length of time is determined by the character of the soul itself, and the nature of its previous life. If the ego has made great use of its previous life in the body, and has accumulated a large fund of experiences, its stay in Devachan will be longer than that of the ego which has made poor use of its previous earth-life. The length of stay in Devachan will of course be proportional to the evolutionary stage of the soul. The soul of the barbarian or the savage will stay a shorter time in Devachan than the soul of a civilized and cultured person. Indeed the highly cultured, spiritual soul may remain in Devachan for many thousands of years before assuming a new incarnation, other things being equal. The average time in Devachan is from ten to fifteen centuries, and, as H.P. Blavatsky tells us, the fifteen century cycle is the one most plainly marked in history. Annie Besant again says: "But the ego meets as he crosses the threshold of Devachan on his way outwards, dying out of Devachan, to be reborn on earth,—he meets in the atmosphere of the terrestrial plane, the seeds of evil sown in his preceding life on earth. During the Devachanic rest he has been free from all pain and sorrow, but the evil he did in his past has been in a state of animation, not of death. As seeds sown in the autumn for the spring-time lie dormant beneath the surface of the soil, but touched by the soft rain and penetrating warmth of the sun, begin to swell and the embryo expands and grows, so do the seeds of evil we have sown lie dormant while the soul takes its rest in Devachan, but shoot out their roots into the new personality, which begins to form itself for the incarnation of the returning man. These consist of material qualities, sensations, abstract

ideas, tendencies of mind, mental powers, and while the pure aroma of these attached itself to the ego, and passed with it into Devachan, all that was gross, base and evil, remained in a state of suspended animation. These are taken up by the ego, as he passes outwards towards terrestrial life, and are built into the new "man of flesh" which the true man is to inhabit. And so the round of births and deaths goes on—the turning of the wheel of life, the cycle of necessity—until the work is done, and the building of the perfect man is complete."

"Ah," then you ask, "must this ceaseless round of transmigrations go on forever? Must I forever be compelled to return to this earthly state? Am I forever to be chained to this world of matter? Can my immortal spirit never win its freedom from this world of pain and disappointment?" Yes, it can. You can be free. You can yourself shake off the chains which enthrall you, and fly to the indescribably glorious and celestial mansions of Nirvana, but the state you then reach is too glorious for any language to describe. You, yourself, and yourself alone, can win your immortality. The condition of this release from the cycles of births and rebirths, is stated in the Bhagavad Gitâ, thus:

"When all desires that dwelt in the heart are let go, then the mortal becomes immortal, and reaches the eternal".

When you have become profoundly and sincerely convinced of the emptiness of earthly pleasures; when you have deeply realized the disappointment which the spirit receives at everything the earth can give; when you have ceased to pursue self-gratification; when you have disabused your mind of the great illusion that the object of life is the pursuit of individual happiness, when you have eliminated from your heart all desire for the fruits of actions, when your heart is filled with profound compassion and love for all earthly creatures, and for everything in God's creation; in a word, when you have become like Christ, and have effected a complete union of your mind or soul with your pure spirit, your heavenly Father, thus getting rid of the accumulated Karma of your past incarnations, then, and not till then, may you pass upward to those glorious mansions "which eye hath not seen, neither hath ear heard." The path is long and difficult; many seek it, but, as Jesus said, "Straight is the gate and narrow is the way, and few there be that find it."

Be not deceived, the glorious mansions of the blest cannot be won without a struggle. It is a fundamental law of the universe that nothing of value can be obtained without a proportionate effort; the effort makes the prize; the greater the prize, the greater the effort required to obtain it. That teaching is false and ruinous which tells you that the salvation of your soul is a free gift, and that it is the matter of a moment. There is no free gift in the universe; and even if there is, I for one do not want it; I am not a beggar. And salvation is not free in the sense that you have to do nothing for it. It is a prize to

be fought for and won. The soul is immortal in its essence, but it enters the true immortal life only when it lives to the spirit, and has returned to that source from whence it came. It is now far from its home, wandering among the rocks of sin and wastes of woe; and it can never be at rest until it has returned to the bosom of the Father, from whence it took its origin.

JOHN MACKENZIE.

### MYSTIC FIRE.

(Continued from p. 361.)

**S**ACRIFICIAL offerings by fire afford a very wide field of research, obtaining as they have done in all parts of the world, and throughout many ages. I will select only one phase to which to allude, and that is, the chief characteristics of the offerings made by fire; these consisted in their purity, perfection and preciousness: to render them acceptable one or the other of these qualities must always be present in these offerings by fire. If animal life is offered it must be perfect of its kind, without blemish and without spot, any imperfection rendering it quite unfit for the sacrificial flame. If the offering is human, the 'first born' is selected to 'pass through the fire unto Moloch.' If incense is burnt upon the Divine altar it must be the most costly of aromatics whose perfume ascends by fire in the Holy Place.

Hence the mystic value of the Offering on Calvary's cross, and of the attention drawn to Jesus by the writer of John's Gospel, "Behold the Lamb of God which beareth away the sin of the world!" And of the no less mystical Revelation, where he is referred to as, "The Lamb slain from before the foundation of the World". In these allegorical sayings we have, only thinly veiled, the Great Mystery of the Ages; the self-immolation of the Divine Logos, whereby the 'One became the Many', and the sparks from the central fire came into manifestation, were thrown out as it were, to the extreme point of separateness, and in the process became encased in coatings of matter, that they might in their homeward pilgrim journey through many and various fiery ordeals, return again to that Divine Bosom from which they emanated, enriched by their fiery experiences and ennobled by the wisdom gained in the long and painful process.

*Sun Worship* is only another phase of our subject, and as is well known, dates back into the remotest ages, and existed in all countries and among all races of man. The remains of sun and fire temples and their orientation are too well known to need reference here. In this the Christian temples and churches are copies of the so called heathen temples.

Our physical sun being so obviously the source of life and light to the solar system, its vitality being the apparently inexhaustible fountain of all the energy needed by the infinite varieties of forms of life in air, earth and sea: all being dependent on this great central fire; all that is would evidently sink into darkness and nothingness were it

removed. And as we know, the literal sun is but the outward vehicle, the symbol of that mystic sun which is the source of a higher vitality, of that more permanent and imperishable reality which is the spiritual fountain of Light and Life Eternal, from whence the supplies are drawn which sustain and build the spiritual man, that for the time being, tabernacles in a body of flesh which is the product of the literal sun, so far as relates to its organised condition. And to this spiritual sun, the physical is but as it were very darkness itself, as it were 'the shadow of God' having in comparison nothing of Him, being with its counterpart, the 'Man of Flesh', designed and fitted as a place of purification, of separate "being" of a temporary character; being indeed the opposite of God by its separateness, and destined through the purging of fire to return again to its spiritual consistency; and, as regards their materiality, both coming in the Divine process to be reckoned as the mere ashes of the Celestial Fire. And to this answers the summary of St. Paul: "Yea and I count all things but dross for the excellency of the knowledge of the Christ, by which the world (material things in their evanescent aspect) is crucified unto me and I unto it".

We know how very numerous were the Sun-Gods of the ancients, doubtless all having a mystic origin, and always so viewed by the *initiated*, the true spiritual worshipper. Osiris is a Sun-God, Balder was the Scandinavian's Sun-God. The mystic death of this god, was represented, his descent into a purgatorial hell, and back into his native light being a mystic representation of creation, redemption and glorification; or first the emanation of pure spirit, followed by manifestation in materiality, purification and return to spirit, gods and men tread the same path, we are each and all at some point on the same mystic journey, and enduring the same purifying processes, and all returning in due time to the same paternal Home of Light.

It is said as already noted, that there is another, a mystic sun of which the physical orb visible to us is the outer vehicle. What realms of beauty and of glorious magnificence may not the vast orb of day contain! And our earth, of what does its interior consist? Instead of being a vast reservoir of material fire such as we are conversant with, and useful for purposes neither of light or heat, why may we not conceive of it, as indeed has been hinted by some writer, as a beautiful world in a more highly developed condition than the exterior has yet attained? That by the operations of mystic fire, both it, and the intelligences who people its ample spaces, may have arrived at an ethereal and purified spiritual condition, far in advance of our own, is conceivable to us.

If we connect with the above the hints which have been given us of a Holy Land which, it is said, at a very early period existed at the North Pole, that mysterious circle within which constant efforts are made to penetrate—hitherto in vain—we are led to ask, what secret does it hold, with its mild temperature and placid waters with their encircling belt of ice? Is there a yet undiscovered entrance, a navi-

gable highway into unknown worlds within our sphere? Have the more highly evolved beings who once occupied this ancient mysterious region in the far North, retreated within, subduing and rendering beautiful and pure the spacious interior regions of our earth? Idle imaginings some may say. But it may be well to remember that Nature has no empty spaces, no vacuums; and our powers of imagination may point nearer the reality than we sometimes think.

However we will not further pursue this interesting and suggestive phase of our subject, as we wish to confine ourselves to the mystical aspect of Fire, as a symbol, and to draw a few inferences therefrom of practical and experimental import.

Fire has ever been an emblem of Deity. 'Our God is a consuming fire,' says the Christian. The presences of all the deities in the ancient religions were of the semblance of fire. That this should be so, is in no way surprising, when we consider its varied characteristics, its potency, and the universality of its presence in Nature. Fire "sets ablaze the dense thing, matter; makes the dark metals run like waters of light; conjures the black devils out of minerals, and, to our astonishment, shows them much libelled, blinding, angel-white! By fire we can lay our hand upon the solids, part them, powder them, melt them, refine them, drive them out to more and more delicate impalpable texture, firing their invisible molecules, or imponderables, into cloud, into mist, into gas; out of touch into hearing; out of hearing into seeing; out of seeing into smelling; out of smelling into nothing—into real NO-THING—not even into the last blue sky. These are the potent operations of fire, the crucible into which we can cast all the worlds, and find them in their last evolution not even smoke." This being so, what more fitting symbol of Deity does Nature contain? How natural that it should be so used, that the ever-burning, yet unconsumed bush seen by Moses, and the 'Pillar of Cloud and Fire' guiding, and shielding the encampments of Israel in their wilderness journeyings, should be used to represent the outer garments of Deity.

There are some lessons of practical import for us in the consideration of the two-fold aspect of fire, as a *consuming* and a *purifying* power, to which we wish to give a little consideration: As a consumer of that which has lost its utility, mere 'wood hay and stubble;' and as a purifier of things which possess qualities of value, the gold, silver, precious stones, &c.; as a destroyer of that which in its present form has become corrupt, and as a preserver and purifier of that which retains its vitality and can be made more beautiful and useful by the purifying process. Let us turn to the symbolic Pillar of Fire already mentioned as accompanying Israel through their desert journeyings. Of course we take all the incidents related of Israel as mystic symbols of spiritual realities; they were doubtless so intended by their authors. Taken as literal occurrences they are incongruous and absurd, a cause of offence to those who are unable to see beneath and beyond the letter of our ancient



scriptures, but in the true inner sense, as allegories, they contain spiritual teachings capable of universal application.

It is related of the Fiery Pillar, where was Israel passing through the Red Sea, with the flower of Egypt's armed chariots and horsemen pressing on their rear, that it removed from its position as a guide to the marching fugitives and placed itself between them and their pursuers. It was light and a preserving canopy of fire to the former, but darkness and a cause of distress and stumbling to the latter who, under the infatuation of ideas of imperial pride and power, heedlessly neglected the warnings, always mercifully given to such offenders, rushed onwards and were consequently overwhelmed with destruction.

Farther on in their travels there is another remarkable incident related in which it bears a conspicuous part. The great leader and Lawgiver who had done so much for his people, the instrument of so many marvels and deliverances wrought on their behalf, is viewed with envious eyes by 'certain princes of the congregation; and despising him, coveting his position while destitute of the qualifications needful to filling it; raise a revolt, saying, 'Who is this Moses that we should defer to him, obey him?' 'Who made him a ruler over us; are not all the congregation holy?' In order to accomplish their ambitions and selfish ends, and to prove in the eyes of the multitude that they were qualified to fulfil the highest service in the Theocracy of Israel, with the fire of jealousy burning within, they presumptuously force themselves into Deity's presence, and offer 'strange fire' on the Holy Altar. Warning and exhortation are of no avail; they are bent on the committal of 'Spiritual wickedness in heavenly places;' the infatuated, god-forsaken sinners rush on to their own undoing. Moses, foreseeing the issue, exclaims: "If these men die the common death of all men, the Lord hath not spoken by me." And we read that the Earth opened her mouth and swallowed up the leaders of the revolt and all that pertained unto them; and, that a 'Fire came out from the presence of the Lord, that is, 'from the Pillar of Fire,' and consumed the 250 who offered the 'Strange Fire' on God's Altar.

It has ever been held to be highly dangerous for the ignorant and impure to meddle with matters, or to attempt to force the powers which are beyond them on the hidden and spiritual side of Nature, and that they do so at their peril. We frequently find this Law of Nature illustrated on the comparatively lower planes as in the case of mediums, and in the practices of those who neglecting the control of their will-power, cultivate a condition of passivity, holding their minds open for the play of some supposed higher spiritual power or entity to enter and use them for the utterance of some presumed spiritual truths. These practices, even in their mildest form, are very undesirable, and if no worse result ensue, they create a flaccidity of mind, and a low tone of feeling toward aberrations in conduct, which is highly detrimental to true progress.

But there is another and a greater danger which is very forcibly illustrated in the allegory under review; one to which a stronger type of nature than the medium or the inspirationalist is open; in which otherwise advanced souls may be ensnared and so enthralled that nothing less than 'terrible things in righteousness' will be of service to them. And it may even be that the 'fire of Deity' of which their case necessitates the application, will need to be so severe, as to break up and destroy the physical nature—some altogether unanticipated form of disease developing in the otherwise robust constitution, and consuming it as by fire. Do not let the reader think we are drawing on the imagination; alas! it is not so; sadly illustrative cases pass before the eye of the observant. A very old warning is given by an apostle of Christ: 'Be ye clean that bear the vessels of the Lord.'

It is very desirable that we keep our 'balance of mind,' that we seek for evenness of development, also that we constantly scrutinize our motives, more especially if we are bent on obtaining the knowledge which the higher fields of investigation and research afford as to the hidden and the spiritual; to which the higher branches of our literature open the way. The evil not infrequently takes something of the following form:—Some dark side of the passional nature is neglected, some cherished evil remains in the secret lurking places of the soul; on a low level of spiritual activity this may not be so dangerous, but it is otherwise with the one, who thus presumes unpreparedly to approach 'God's Altar,' to deal with, to place himself within reach of the 'Holy Fire.' To ignorantly presume where 'angels tread with awe' is perilous, but for the still farther advanced soul, with opened eyes to cling to some idol, to persistently force himself, it may be to obtain possession thereof, is still more sad. To such loss of the personality, death by fire which shall burn to the very marrow of being, may be a merciful deliverance. The flaming two-edged sword, turning every way, the Law of our being, the 'Word of God' is indeed 'living and powerful, searching even to the dividing of soul and spirit, of the joints and marrow,' of our inner being.

In concluding our meditation on Deity robed in fire, let us turn for a moment to the Seer in the book of Revelations, that remarkable mystic writing which is still waiting for an interpreter. This phase of the Divine Energy, the Divinity and the power of mystic Fire, in its two-fold aspect, as a renovating, regenerating, and as a destructive force, is there dealt with in a series of most marvellous, as it were living, pictures. In Rev. I., 12-17, we have the following presentation of the Mystical 'Son of Man,' type of perfected humanity, clothed in purified robes, and standing in Priestly dignity, consciously possessing the Fire and Power of Deity,

"And heard behind me as the voice of a great trumpet.....And I turned about to behold the voice that was talking with me; and, having turned, I saw seven lamp-stands of gold; and amid the lamp-stands, one like unto a son of man, clothed in a long robe, and girt about the breasts

with a girdle of gold; his head and hair were white, as white wool, as snow; and his eyes, as a flame of fire; and his feet, like unto fine brass, as in a furnace fired; and his voice, as the voice of many waters; and having, in his right hand, seven stars; and, out of his mouth a sharp two-edged sword going forth; and his countenance, as when the sun is shining in his power. And when I saw Him, I fell towards His feet as one dead."

In the above glowing and magnificent imagery we instinctively feel there is contained a rich vein of instruction; that the mysteries of the Kosmos and of the unit, man, in their sevenfold nature and manifestations through the potency of spiritual fire, are unveiled, to those who can interpret the symbols employed.

In Gnostic æonology reference is made to the seven dæmons which were cast out of the Magdalene, and also to the *Mystery of the Christ* and the seven churches or called-out, assemblies (ecclesiæ) as being in every man. These hints furnish a key by which we may unlock, enter and explore the ample field and find instruction in the profuse imagery employed. The Divine Personage called 'a Son of Man' is represented as walking in the midst of the seven golden lamp-stands which it is said 'are the seven churches' illustrative of human nature in its totality. From which we are taught that the 'fire' of lust, the 'strange fire' must be cast out, extinguished, ere the 'Spiritual Fire' can reveal its power and glory, and the Christ can peaceably possess His inheritance; these mystic potencies, the dæmons and the Christ being antithetic. Again the seven stars in the right hand 'which are the seven angels of the seven churches,' intimate to us that all the principles of man's nature are really of Divine origin and will eventually contribute to the perfection of a Divine Humanity. And in this relation the seven Epistles to the seven churches which follow, are of particular import; intimating to us, and unfolding in great variety, the process of spiritual, of soul evolution, the progression and the retrogression which it so frequently involves; but into this inviting field we cannot enter now.

We have therefore in this illuminative mystic presentation, an unfolding of the eternal idea of the Divine Powers potentially inherent in all Nature and seeking perfect manifestation in every soul of man. There will also be seen to be a relation between this illuminating 'Son of Man' walking in the midst of the seven golden lamp-stands or churches, and the 'Pillar of Fire' in the midst of the encampment of Israel in the Wilderness.

And is not this the great mystery of human life? As seen in the Light of the Divine Fire, does it not enhance to us its value and its possibilities? What these are we can very inadequately conceive in our present material encasement. But as the Holy Fire carries on its ceaseless operations, transmuting and purifying all the parts and qualities of our lower nature, fitting them as worthy vehicles of *Itself*, we shall eventually, 'know even as we are known.'

W. A. MATERS.

(To be concluded.)

*THEOSOPHY AND SPIRITUALISM.*

WE reproduce from *Light*, the main portion of the address delivered by Mrs. Besant at a conversazione of the London Spiritualist Alliance, on February 7th, before "a large and brilliant gathering." The President of the Alliance, Mr. E. D. Rogers, in some happy preliminary remarks, said, in substance, if Mrs. Besant could succeed in constructing a bridge where Theosophists and Spiritualists might meet each other half way, something desirable might be accomplished towards a closer union of the two bodies. Mrs. Besant, after touching on several introductory points said :

"I regard the two movements as part of the same attempt to urge the world to oppose materialism and to turn the thoughts of men in the direction of spirituality. That is, I regard them both as proceeding from those who are harmoniously co-operating for the spiritual elevation and progress of mankind. Where the difference arises is this : that I believe that both movements proceed from highly developed men living in the physical environment, but able to pass at will into the invisible world, in constant touch and communication with others, who at the time are out of the body. We regard the physical body as an exceedingly unimportant factor and consider that with which we have to deal is the spirit and the soul in man, whether in or out of the body, inasmuch as we consider that the spirit and the soul are the agents that are at work in all movements for the elevation of humanity. We do not lay so much stress, as it seems to us you often do, on the exceeding importance that those who are helping on the movement should at the time be out of the body. To us it is a matter of indifference. We do not care whether in our communications we are dealing with souls that are in or out of the body. We do not consider that a matter of importance ; but we do consider that there are a number of highly evolved souls, some of which have reached the goal of human perfection, who at the present time are living in the physical body, finding that in many ways the use of the physical body comes in as an extra instrument for service in that which they are trying to do for humanity. Now with regard to the Spiritualistic movement, we regard it, on evidence that we consider satisfactory, to have been started by a Lodge of Adepts—using the word that we generally use—or Occultists of high rank, men living in the body, but whose souls are evolved far, far beyond the present stage of human evolution ; that they were the first Lodge of Occultists which, during the present century, made a distinct attempt towards what we may call a public movement in favour of a more spiritual view of life ; that they adopted, in order to make this movement effective, a line which for the moment I will speak of as a line of exceptional manifestations, utilising souls that had passed through death, to co-operate with them in their efforts, in order to give to the world the full assurance that death did not end

the life of man, but that man having passed through death was unchanged by the passing, save in so far as the loss of the physical body was concerned; that while in the early beginnings of the movement immense stress was laid on the manifestations of various kinds that occurred, the intention of these teachers was more and more, as the people became educated into a belief in the immortality of man, to give a higher and deeper philosophy to those who were willing to study it. I am now reaching a point where probably we shall come to a matter of possible friction. We consider that the Spiritualistic movement turned too thoroughly along the line of phenomena, and did not sufficiently concern itself with the philosophical side of life; that to a large extent on that point it failed to meet the hopes of its teachers, and the beginning of the philosophy which we see being given in the early days tended to be swamped with a mass of phenomena which poured forth in every direction—phenomena which would have been inestimably useful as a question of evidence, and were useful then, and are now, but which were very much overdone, an immense amount of time being wasted in continual repetition of many phenomena that were practically useless, so that the movement was blocked by the very means which were intended to forward its higher progress. Further, we consider that this result was largely brought about by the lack—probably the inevitable lack—of discipline within the ranks of students themselves; that it was not understood that for the higher manifestations very strict conditions were necessary, and that it was only where such conditions were provided (as in the case of the late Mr. Stainton Moses), that it was possible for instruction of a highly philosophical character to be given by means of sensitives. That is a point to which I wish to return a little later; and I just put it to you at the moment, as a matter of serious importance in connection with the nature of the communications received."

"Now we consider that the Theosophical movement had its impulse from a Lodge of great Occultists. We consider that these great Occultists, while (like the previous Lodge to which I referred) they have always been working in the world, had not for a long period of time made any attempt to bring about a very widespread movement, but had confined themselves to helping, training, and teaching individuals here and there who started what I may call small and sporadic systems, the entrance to which was encompassed with great difficulty, much secrecy always accompanying the instruction; it was only in our own time that it was decided to make a definite public movement open to the world at large. And here again I come to a point where we shall necessarily differ. We consider that this second impulse became largely necessary because of the difficulty I have mentioned with regard to the immense number of phenomena of a trivial character which were taking up the attention of the majority of the members of the earlier movement; that, in fact, when the Theosophical Society was first projected, it was meant to work hand in hand with

the Spiritualistic body: that all Madame Blavatsky's first attempts were among Spiritualists; that she desired to work with them hand in hand, if she found them willing—nay if only *some* of them were willing—to cooperate with her in bringing in the philosophical side in addition to the phenomenal; that then the movement would have gone along the single line, with the two wings showing themselves, perhaps, but as parts of a single whole. Unfortunately, as I cannot help thinking, the moment she began to speak against the excess of phenomena, and still more when she asserted that it was not necessary that the soul of the departed should be considered as bringing about the whole of the phenomena of the seance room; that they were brought about by many agencies; that many of the trifling ones were brought about by 'elementals' ('Nature spirits' if you like to use the term)—entities belonging to the astral world who dealt in such manifestations; that only *some* of the communications came from departed souls; that large numbers of the phenomena could be produced by the trained human will without the help of the souls of the dead or of elementals; that is, really, when she asserted that the soul of man in the body, as well as out of the body was powerful to bring about many of these conditions; that the soul did not gain that power by going through death, but held it of its own inherent royalty, and could exercise these forces as much in the physical body as after death had struck that body away from it; then it was that large numbers of Spiritualists rose against her and refused to have any further dealings with her. And here it seems to me the initial mistake was made. Far better, as I cannot but think—far better it would have been if that inherent power in the human soul had been universally recognised; if it were realised that the soul is the active power controlling all the lower forces of Nature; that the soul is not robbed of its own nature because it happens to live in the physical body; and can exercise these powers freely in the physical body as well as when liberated from it by death. I spoke just now of the 'souls of the dead,' a stupid and tiresome phrase, which it is impossible to avoid where one wishes to be understood; but as we, I suppose, will all agree, there are no such things as the dead—the soul is the real man and lives forever whether in or out of the body." (Hear, hear.)

Mrs. Besant next alluded to the French school of Spiritualists, headed by Allan Kardec, who have always taught reincarnation, though making the interval between two earth-lives much shorter. She also mentioned that as belief in reincarnation spread in different countries, communications began to be received from souls who have left the body, avowing their belief in it also. She then came to the point which she considered "The most important point of the bridge," and said; "You agree with us that the soul evolves; you agree with us that knowledge increases as the soul grows older, if I may use the phrase; you agree that on the other side of death the soul grows, continues, and gains in knowledge; so that what divides us in opinion—taking the two 'orthodoxies' for the moment—is not the question of the development and

growth of the soul, but only the comparatively subsidiary question, does the evolution go on by repeated experiences of earth-life, or does it go on in spheres outside the world through which the soul passes, as it increases, in knowledge and develops its powers? Now if that can be recognised, a great step will have been taken to draw us together. The method and place of growth only will remain, and what I think we should recognise is that this difference of opinion is small when compared with the orthodox Christian view that the soul is suddenly created with a character, comes into the world with that character fitted on it, goes through certain experiences here which determine its future, and then goes suddenly into perfect bliss or perfect misery, without any possibility of getting out of the misery or improving its condition. That is the rude view which all of us should oppose. That is an idea which we need to get rid of, for it is one which cramps and thwarts all the powers of the soul. It is that which makes man impotent in the face of temptations, and robs him of his self-reliance. Let man realise that he lives in a world of law, that whatever he sows he will reap, whether in this world or in any other. Let him see that only as he works for good will he attain good; only as he strives after perfection will he approach perfection; and if that sane and rational view of the soul be taken—thoroughly in consonance with the laws of the universe and with the orderly development we see around us on every side—if we unite on that fundamental principle of the evolution of the soul, we surely do not need to take clubs to each other as to whether that evolution goes on in one or many worlds. That is one point I wish to put to you as a point on which we really agree fundamentally, although the agreement is masked by difference of expression, as well as by a real difference on the subsidiary question of method. The real agreement is hidden by differences in our language, and that point of unity draws us closer together than we can ever be drawn to those who think of a miraculous creation, or miraculous perfection, or almost destruction of the soul."

"I do not want to argue the question of re-incarnation. I hold it definitely and completely and I venture to say that the whole of my own investigations have deepened my conviction of this fact; for, as you know, we hold that by training, it is possible to develop the soul while living in the physical form, so that its memory, the memory of all its past, is brought into its physical consciousness; and it is not only possible for the soul to exercise its own memory while still living in the body, but also to trace back the history of the past, century after century, millennium after millennium—thus tracing the lines through which the soul has passed, and removing the whole doctrine of re-incarnation from the region of an intellectual hypothesis to that of a definite certainty."

"Let me pass from that point where I suggest a possible unification on a fundamental principle, with an agreement to differ upon the planes where the evolution goes on—let me pass from that, to say a word on that orderly growth which is so vital for the moral develop-

ment of man. We speak of that law as *Karma*, but it does not matter what name you give it—call it if you will the law by which a man reaps exactly what he sows. When that is recognised ethically, when it is seen that death makes no difference in the working of the law, when it is recognised, as it is by Theosophists and Spiritualists alike, that if a soul goes out of the body after a life which has been profligate, drunken, cruel, that soul passes into a condition of misery, sadness, and gloom, not eternal, but one out of which the soul can rise by its own efforts, being aided also by efforts of its brethren—when that is recognised, we shall have then a lever for the moralising of society, the use of which Spiritualists and Theosophists, no matter if they disagree on other points, cannot fail to see. And that teaching is one which I venture to say should be pressed by Spiritualists, as it is being pressed by Theosophists. Unless we can make people understand that death does not act as a kind of bankruptcy court where a man can be white-washed from the debts contracted during his life, we shall always have people apt to gamble with their souls as they do with their money, trusting to the chance of escape at last—an escape impossible in worlds ruled by law.”

“Now I come to a point on which some of you must certainly agree with me, although I do not know how far *all* will do so. In order to make what follows clear, let me say that I acknowledge to the full the reality of the phenomena that may occur in the séance room; this I do not challenge for a moment. I know, as others know, that they occur. I put aside, of course, all cases of fraud; for not any number of fraudulent cases can alter the fact of the reality of the remaining phenomena; that is a point on which I always speak definitely and clearly when speaking in public, for I consider it most necessary to insist that no number of fraudulent cases can shake the truth of genuine phenomena which every student knows to occur. (Hear, hear). It is therefore necessary to get rid of the idea among Spiritualists that we deny the reality of their phenomena. What has been done in the past is that an exaggerated stress has been laid on the ‘spook’ and ‘shell’ theory. You will find a writer here and there who says that nearly all the phenomena are the results of the action of ‘spooks and shells’; but permit me to say that that is only the opinion of a very small minority of Theosophical students. It is true that Mr. Judge made a sweeping assertion which it is impossible for any instructed Theosophist to endorse. He makes the sweeping assertion that there is practically nothing except communications from astral corpses. That is not the view of the majority of Theosophists, and certainly, so far as I know, of none whom I may call the instructed Theosophists, certainly of no one who has the smallest pretence to a knowledge of occultism, from Madame Blavatsky downwards. It has always been asserted that while some of the communications are of that nature, you have large numbers of them which have come directly from people who have lost only their physical bodies. Now, that being cleared out of the way, let me come to the objection we make against



entering into this kind of communication. We object to it as now carried on, partly on the ground that if it is adopted, all the conditions surrounding these communications should be rigidly laid down, and as far as possible enforced by all who have the authority of knowledge and experience in either the Spiritualistic or the Theosophical body. I know, of course, that there is no authority in the sense of ordering people. I speak of the weight that comes of recognised knowledge and experience."

"Now it is our opinion, definite and clear, that the great majority of souls that communicate through what I call ordinary mediumistic channels are souls who have not reached a high degree of development; that is, they are what may be called the souls of the average humanity, and only such souls can communicate unless the conditions made are conditions of the most careful and scrupulous kind. I was reading the other day a very interesting book by Madame d'Espérance, "Shadow Land" and I noticed in that book a statement which every Theosophist who has studied the matter would endorse, but which certainly has not yet received the attention it deserves. It is this: That the manifestations that take place at a séance do not depend on the medium alone; that those manifestations are governed by the circle of sitters, and proceed largely from those who sit and take part in the meeting; that it is not fair to hold the medium alone responsible; that where fraud occurs, it occurs as often by impulses that come from the sitters as it does from anything for which the medium is responsible—(Hear, hear)—the fact being that the medium is sensitive to every magnetic current in the room and every thought impulse which comes from the minds of the sitters. If you get people sitting with the medium who are determined on fraud, and seeking for fraud, unless you have a medium of most exceptional character—an occultist rather than a mere channel controlled by external influences—that medium will commit fraud and will be blamed for it, whereas the blame is not on the unfortunate medium whose sensitiveness made him a victim to the influences of the sitters, but rather on the lack of precautions for guarding sensitives, without which no satisfactory manifestation can occur. Nor is that all. If mediumship is to form a recognised channel of communication in future between this world and the world immediately on the other side of life, then it should be surrounded with conditions like those with which it was surrounded in the past, when occultism was better understood than it is now-a-days. What were the vestal virgins but mediums of a very lofty type, only they were dealt with very differently from the mediums of to-day? They were taken as young children, when they were found to be possessed of the special faculties required; they were taken from every influence that could degrade or pollute them in any way. No one was allowed to come near them whose magnetism was impure, no eater of flesh or drinker of wine or smoker of tobacco was allowed to come near these sensitive organisations, bringing the coarser elements of the astral. They were guarded strictly, and were surrounded by everything that could educate

train, and develop them. Music, painting, sculpture, everything that was most harmonious and beautiful was kept around them. They were not allowed to go into the rough-and-tumble world, to take their chance among the rougher organisms, to fight for a living and make their way with the ordinary struggle of every-day life. And if you are to have communications worth having, you must make again the ancient conditions ; you must treat your sensitives as they ought to be treated ; then, and then only, will you bring loftier intelligences into touch with the movement and make the channels through which true spiritual teaching can flow, and not mere astral gossip as it too often is in the séance rooms of the present time (Hear, hear)."

"Mediumship should further be guarded against all those dangers of the approach of evil astral influences which form one of our strongest objections to what are called spiritualistic methods. It is these methods against which so much has been said by theosophical writers, partly perhaps, because, studying as we do the complicated nature of man, we realise so very strongly the conditions that are needed for the evolution of the higher type of sensitiveness, and the utter impossibility of having it amid the ordinary conditions of Western civilisation beating upon sensitive and insensitive alike. Suppose then that such a plan were adopted, and I know many of the leading Spiritualists desire that some such policy were adopted in their ranks. If that were done, I have not the slightest doubt that along such channels communication of the most instructive character would be obtained, as I believe, from souls both in and out of the body, making no distinction between them. I believe that such mediums might make again that link which is well nigh broken, between the lodge of Adepts who, as we think, gave this movement its primary impulse, and the Spiritualism of the future as it is beginning to be unfolded to-day."

"There is one other point of danger which I am bound to mention in connection with this subject. We consider that it is injurious to the souls on the other side to draw them back into the earth's atmosphere as they are continually drawn back in the ordinary séance rooms. We consider that the souls passing out of the physical body are reaching a stage in the cycle of evolution in which they should progress to higher and higher spheres ; that if we entangle them again with the past interests of earth, with the daily concerns of our physical existence, we are tending in the most literal sense to *materialise* them and to *delay* their higher progress, their greater possibility of growth. We believe that communication can only safely be made, not by drawing them back to utilise the body of a medium by automatic writing, by possession, or in any other way, but by training our own souls to come into direct communication with them without the intervention of the physical body. We believe it to be better to spiritualise our own souls rather than get them to again use physical means of communication which they should have passed beyond in passing through death ; and we allege that it would be far better for each person to try and develop

the powers of his own soul to pass into the invisible world at will, to talk with those who are there, to see and hear them, because he is himself in the world of spirits, and not because those souls are utilising for the time the body of some other soul. This is the point upon which we disagree. But surely it is not a point upon which we should quarrel, but rather consider whether it is not a question for our own consciences."

"I have tried to put to you quite frankly, the differences which seem to separate us, but which ought not to separate us; and what I would ask from you is this: We have already for some years past adopted the policy of never saying an unkind or scornful word of our Spiritualistic brethren. Why cannot you adopt the same policy, and at least meet us half way across the bridge? Why should you not in your own papers treat us as we are treating you? Why should you make it a habit to say some harsh, unkind, or bitter thing even if you allude to one of our books or magazines? I would ask you to drop that policy, as I think I have the right to ask you because I have dropped it so entirely, for years, myself, so that I am not asking you to take the first step towards reconciliation. I am not asking you first to hold out a friendly hand towards us; we have been holding our hand out for years, and we ask you no longer to treat us as rivals and enemies, but as brothers, whose methods may be different from your own, but whose aims are identical. For do we not both desire that the immortality of man should be believed in on evidence that every one can accept? Do we not both desire that materialism should become impossible to the thinking and rational man? Do we not desire that man's life should be purified, that the unseen world should become a reality, that death should be seen as it is—nothing but a veil that rests on the body, and the moment the body is transcended, death is as though it were not? Do we not want to make a reality of those words, "O death, where is thy sting; O grave, where is thy victory"? Death for us has no sting, the grave for us has no victory; when a friend passeth through the change of death we may accompany him into the other world and know him as intimately as, more intimately than, when the veil of flesh divided us, we were able to do. And is it not possible that from the Spiritualist as from the Theosophical powers blessings shall come to the souls on the earth, and men and women leaving the body when they will, shall help souls—the bewildered souls—when they pass through the valley of the shadow, knowing naught of the life that lies beyond? To make that union possible, or if that be not possible, to get rid at least of unfriendly feelings—for that purpose I have come among you to-night, and I believe our meeting will not have been utterly in vain" (Applause.)

[In proposing and seconding a vote of thanks to Mrs. Besant short speeches were made by Rev. John Page Hopps, and Mr. J. J. Morse, respectively, the latter being of opinion that Mrs. Besant "had builded the bridge and walked right over it." The remainder of the proceedings consisted of refreshments, music and general conversation.]

ANNIE BESANT (*Report*).

### ANCIENT AUSTRALIA.

**I**N dealing with what has been the probable history of Ancient Australia we have very little to go upon, except geological evidence and the conclusions derived from archæology and ethnology.

Geologists differ as to the length of time which has elapsed since organised life on this planet began;—between the wide limits of 500 and 100 million years ago.

As the estimated thickness of the stratified rocks is some 200 thousand feet, this would allow a period of one hundred years for the deposition of every inch of solid rock.

Now according to geologists, as set forth in the Hon. A. C. Gregory's Presidential Address to the Australasian Association for the Advancement of Science, at Brisbane in 1895, "The earliest indications of the existence of land within the limit of the present Australian continent consists in the fact that many of the more elevated summits are composed of granite, which is certainly the oldest rock formation with which we are acquainted."

The higher portions of the granite ranges show no superincumbent strata, while sedimentary beds fold round their flanks in a manner which indicates that the edges of these strata were formed near the margin of an ancient sea above which the more elevated masses of granite rose as islands.

These extended from Tasmania nearly to Cape York, whilst in Western Australia there was a much broader area of dry land in the form of a granite tableland extending for over 600 miles. This would be a few hundred million years ago. During the periods next succeeding, called by the geologists the Silurian, Devonian, Carboniferous, and Permian, the continent was gradually rising, until it appears to have been somewhat similar in form to what it is at present. These periods are estimated to have lasted something like one hundred million years, the land teeming with vegetation, in which palms and tree ferns were the most conspicuous types, and the sea with all kinds of shell fish, polyps, coral and marine vegetation.

About the end of this period or the commencement of the next—the age of reptiles—there appears to have been, says Mr. Gregory, 'a further elevation of the continent, especially in the eastern part. The mountain ranges of the east coast would be connected with those of Papua and form a magnificent series of summits, 10,000 ft. in elevation; its vegetation was mainly ferns, cycades, palms and pine trees, of which the kauri pine is a still living representative.'

It was probably during this period that the continent was the centre of a gigantic land, stretching from the Himâlayas across what is

now Southern India, Ceylon, and Sumatra, embracing as we go South Madagascar, on its right hand and Australia and Tasmania, on its left, it ran down to within a few degrees of the Antarctic circle, and extended far into the Pacific, beyond Rapanui or Easter Island' (S. D. vol. II, p. 323), and also extended in the shape of a horse-shoe, past Madagascar, round South Africa up to Norway. The great English fresh-water deposit called the Wealdon, being the bed of the main stream which drained some such continent in the Secondary Age.

This continent, whose existence on zoological grounds seemed to him a necessity, Mr. P. L. Sclater christened Lemuria. Mr. A. R. Wallace, the naturalist, extends the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji; and from its marsupial types he infers a connection with the Northern continent during the secondary periods." (Mr. C. Gould in "Mythical Monsters" p. 47.)

"It is a very curious fact," says Jukes (Manual of Geology, p. 302), that not only these marsupial animals (the fossil remains of mammals found in the Oxfordshire stone field slates) but several of the shells, as for instance, the Trigonias, and even some of the plants found fossil in theoolithic rocks, much more nearly resemble those now living in Australia, than the living forms of any of the other parts of the globe.

Haeckel holds fast to the idea of a vast Australian continent including Papua and what are now the islands of Polynesia, in which he thinks was the primitive cradle of the human race.

Professor Ruhmeyer, the eminent palæontologist, shows that the presence of the fossil remains of graminivorous and insectivorous marsupials, sloths, armadillos, ant-eaters and ostriches, and the similarity of the present flora of Terra del Fuego and Australia point to the existence, in ancient times, of a gigantic southern continent uniting these now widely separated countries.

The report of the recent American Scientific Exploration Expedition to Patagonia, shows that this strange and forlorn region is a veritable mine of hitherto unknown palæontological wonders, an immense cemetery of extraordinary extinct primitive types of animal life belonging to the very earliest ages of the world, and also shows that Patagonia was once part of a primitive continent extending to and including Australia.

This Secondary Age has been christened by geologists the age of reptiles, for the prevailing fossil types found have been those of enormous crocodiles, Megalosauri, long necked Plesiosauri, sea lizards or Pterodactyls, 500 ft. long, Iguanodons whose diminutive descendants are the alligators, lizards and iguanas of to-day. If physical man existed in those days, as Theosophy says he did, and as at least one great man of Science—De Quatrefageo—saw no good scientific reason why he should not have done so, he also must have been of gigantic proportions.

In this age are also found the remains of the earliest known mammals, mostly of the marsupial order, gigantic sloths, Diprotodons, as they are called;—to quote from Clodd's "Primer of Evolution";—"There were giants in those days; monsters stranger than any of which the old legends tell, in ferocious sea lizards, with fish-like bodies, and flipper-like limbs; monsters of the land also of dread aspect and size. Among the remains found in North American beds, are some belonging to a creature which must have been more than eighty feet in length, and if it walked upon its hind limbs, above thirty feet in height. Another huge animal, whose back, from head to tail, bore a row of triangular plates, had two sets of brains, one in its small skull and the other near its haunches, the latter directing the movement of hind limbs and tail. There were flying lizards winged like bats, hollow boned like birds and with claws, skin and teeth like reptiles.....The hum of insect life filled the forests, butterflies sported in the sunshine, spiders spread their webs for prey, and the remains of marsupials point to the range of these small but highly organised creatures over Western Europe. The plants and animals of the British Islands in the Jurassic times probably resembled those still found in Australia, which, by reason of its long isolation from other continents, has preserved in its pouched mammals, its mud fish and its cycades, more ancient life-forms than any other country, perhaps New Zealand excepted."

The reasons we have for thinking that man existed in these ancient times on this enormous continent of Ancient Australia, or as the scientists have christened it, Lemuria, are many. One is, that so existing as he does with an archaic fauna and flora, he must date back to an enormous antiquity, and as these animals belong to the lowest type of mammalian forms, so does he belong to the lowest type of human beings.

Archæological explorations in Yucatan, in Peru, in Mashonaland, South Africa, in Cambodia, Burmah, and lastly, in Micronesia or the Phillipine Islands, in Easter Island and in Tonga, have shown the existence of gigantic cyclopean ruins built on models exactly similar in style. To account for this similarity on the grounds of the existence of a continuous gigantic continent, peopled by a race who were veritable giants and who, therefore, built gigantic buildings, would be easy. But no such continuous continent has existed in the South Pacific since the beginning of the Cretaceous period, some 10 or 15 millions years ago, for, as stated by Gregory: "At the commencement of the cretaceous period a general subsidence of the continent began; the ocean invaded a large portion of the lower lands but only as a shallow sea or possibly in the form of estuaries, since fresh water vegetation appears intermixed with marine limestone, containing Ammonites." Speaking of this period, Government Geologist Jack says: 'the interior of Australia was then a shallow sea dividing the continent into two islands.' A further marked subsidence then took place towards the end of this period, leaving only the tops of the mountain ranges above water.

Whether or not the cyclopean ruins and statues before spoken of were constructed during this Secondary Period, when the Australian continent stretched from South America, through the Pacific to India and South Africa, and possibly northwards to the British Isles, the resemblance between them is remarkable.

In the *Sydney Daily Telegraph* for August 31st, 1895, appeared a description of the statues and ruins on Easter Island, from which the following is taken: "The number of statues counted exceeded 500. They differ considerably in size, from the pigmy of three feet, to those of giant proportions; the largest measured being seventy ft. long, fourteen and one-half ft. across the back and six feet through the body; its computed weight amounting to 238 tons. The heads and faces are well carved, the expression being slightly disdainful, and the aspect slightly upward. The eye sockets are deep and situated close under the massive brows; the nose broad, straight, with expanded nostrils; the ears are rather rudely cut, with long pendant lobes. The back of the figure, from the head downwards, is cut flat to receive the hieroglyphic carving which may indicate the name of the statue or of the person whom it represented. The crowns or cylinders which were placed on the heads of the completed statues are cut out of red tufa, some that were measured being in diameter eighteen feet, and three feet high, weighing twenty-four tons ....."

"Irregularly distributed over the Island are the platforms on which these busts are placed, built with hewn stones of great size, frequently weighing upwards of five tons, very carefully joined in a peculiar manner, having smaller stones mortised into the larger ones. Many of the platforms are greatly dilapidated from age and stress of weather, being mere mounds overgrown with coarse grass and weeds. Still one hundred and thirteen remain more or less intact, the largest of these measuring 540 feet long".....In many parts of the Island, particularly on the cliffs at the southern extremity, there are sculptured rocks covered with human faces, birds, fishes, canoes and hieroglyphics.

There are also remains of ancient houses of curious structure, now for the most part partially ruined and buried in debris. The smooth slabs forming the lining of the rooms and interior passages are covered with quaint figures and hieroglyphics, occasionally sculptured but more frequently painted in red and white pigments."

On the island of Pitcairn, 1,400 miles from Easter Island, were found stone images, burial places, round stone balls, spear heads and axe heads, but nothing to tell who wielded the weapons or carved the images (E. N. August 7th, 1897).

On the Island of Tonga there is a remarkable monument formed of two upright rough hewn blocks of stone standing some twelve or thirteen feet high; the tops are mortised so as to admit of a large stone slab being fitted into them across from one to the other (*ibid*). This is called by the natives, "The Burden of Maui."

Among the Ladrone Islands to the northwards of Tonga, there are other antiquities in the form of a double row of stone columns, fourteen ft. high, and six ft. in diameter, surmounted by huge blocks of stone, semi-spherical in shape.

In the Caroline Islands, at Metalanim, as lately described in a lecture in this city, by Mr F. W. Christian (May 7th, 1897), is a massive quadrangular building, the sides of which are 200 ft. long, enclosing platforms and vaults like those on Easter Island. The walls are about twenty ft. high and from ten to eighteen ft. thick, built of basaltic prisms, some of them twenty-five ft. long, and eight ft. in circumference.

On the Phillipine Islands have been found cave burial places containing urns, pottery, carvings and jewelry belonging to a far more civilised race than the undersized dark race now living there.

Then there are the enormous Bamian statues between Cabul and Balkh, in Central Asia, the largest of which is 173 ft. high, the second 120 ft., and the third 60 ft., and two still smaller; the last being only a little larger than the average tall man of our present race (S. D., II., p. 338).

According to a recent traveller in Mashonaland, South Africa (a Mr. Best), there exist in the wilds of that country the remains of gigantic cyclopean walls or buildings strangely similar to the ones found in the Caroline Islands, in Easter Island, in Peru and in Yucatan.

Then there are the so-called Druidical circles of Stonehenge, in England, and in Brittany, also cyclopean in their style.

As yet, nothing in the way of statues or cyclopean building has been discovered on the continent of Australia, but as an evidence of the antiquity of the human race in these colonies, the following extract from a recent Sydney weekly may be interesting (S. B. Nov. 6th, 1897);

“Victorian blacks have a tradition that Mts. Bunyong and Elephant quarrelled and heaved rocks and fire at one another. This has been the slender basis for the contention that the blacks lived in Victoria before the great volcanic period in the Ballarat district, which produced the basaltic rocks overlying the gold-bearing country. Geologist Hart, of the Ballarat School of Mines, has found beneath the lower basalt in the Bunyong Estate, G. M. C.’s mine, in the black clay, at a depth of 238 ft., a pile of fossil bones of kangaroo and wallabies. Biologist T. S. Hall declares that one big rib bone of a giant kangaroo found there has been altered in shape for some purpose by human agency; which goes to prove that the blacks’ tradition is correct in substance and discloses a big eruption of the two now inactive volcanoes.”

Writers on the earlier history of mankind speak of the evolution of all implements from those of wood. As the Australian weapons are almost all wooden ones, the most distinctive one being the boomerang, it may be interesting to note that a description of it is given in that



ancient scripture of India called the Agni Purana. It is known as the *astara*, and is said to have a knot at the foot, a long head, and to be a hand's breadth. Its middle part is bent to the extent of a cubit. Its length is two cubits and it is sharp and of a black colour. Whirling, pulling, breaking, are its three actions. It is also found among the weapons of Ancient Egypt."

The complicated ritual, myth, and customs of the Australian aborigines have strange resemblances to the ceremonies practised among the Fijians, Maories, Brazilians, and the aboriginal tribes of Central India and the North American Red Men. How closely they resemble the initiation ceremonies of the Ancient Druids, the Egyptians and the Greeks, is a matter of some dispute. Mr. W. A. Squier, in a little pamphlet on this subject, says: "The site selected for the Bora ceremony is usually a flat piece of country near water, and two circular enclosures (a larger and a smaller) are formed about a quarter of a mile distant from each other. These circles vary in size (the larger being about sixty to seventy ft. in diameter) and are exceedingly regular in shape. The interior of the circles is carefully cleared of all timber and grass and made slightly concave from the walls which are about a foot high. From one circle to another an avenue is formed through the scrub, and a small bush fence placed around the circles and along the avenue ..... Numerous designs and figures are cut in the ground, both in the track connecting the circles and without its borders..... In this track and occupying an all-important position in the ceremony is dug a grave. Numerous geometrical designs of a fanciful character are carved on large trees at intervals along the tracks and round the smaller circle..... On the track or in the circle the great fire of Baimai is kept burning day and night. During the ceremony the whole line of the Bora ground is carefully guarded by initiates armed with pass-words and countersigns."

"The novitiates are instructed regarding the symbols, carvings, and images, with much impressive chanting and ceremony. At the grave a symbolical resurrection is enacted, the novitiate dies as a youth and comes to life as a man. He has bestowed on him a new name which under no circumstances is to be divulged, and is presented with a small fibre bag containing one or more small quartz crystals, which he must carry until his death. He is instructed in the laws and marriage customs of his tribe, and his future life and marriage subjected to religious commands more strict than the laws of the Medes and Persians."

Space will not permit of my tracing the resemblance between these rites and those of the Quiches and Mayas in Central America: suffice it to say that in many things they were very similar. Mrs. Squier points out that "The great circle of huge stones twenty-two ft. high, at Stonehenge in England, was ninety-seven ft. in diameter, and the inner one of nineteen stones, about seventy ft. It has been demonstrated

beyond question of doubt that the novitiate passed by degrees of initiation from the outer to the inner circle, and the ceremony symbolised the initiate's regeneration, the casting off of the old and impure and the putting on of the new and spiritual nature. At the Albury circles which consisted of two circular enclosures, one large, the other small, joined by an avenue 2,300 ft. (nearly half a mile) in length, all marked out by huge stones, exactly the same ceremony was enacted.

The dual circles connected by an avenue and surrounded by upright stones, which are to be seen in the Scioto valley in North America, the Temple of Carnac in Brittany, the Avenues in Moab and the circles of the Hill Tribes, are, says Mr. Squier, without doubt an advanced stage of the Bora circles and avenue.

These facts, although establishing the extreme probability of there having at one time been an immense continent in the South Pacific, connecting South America with Australia, and that country with Madagascar, are not absolute proof.

Nor, supposing the existence of such a continent in the Secondary or Tertiary Periods was proved, do they establish beyond doubt the fact that man existed on it.

But if the Geologists, the Biologists, the Ethnologists, and the Archæologists, are to be allowed to frame hypotheses that such a continent must have existed, in order to account for facts which otherwise they could not account for, then Theosophists should be allowed the like liberty.

It is contended by Madame Blavatsky, in her book—"The Secret Doctrine", which gives some portions of the Esoteric Philosophy from which have sprung all the various great World Religions, that since life began on this planet there have existed five main races of men. The first-race men were only ideas of men, if one may be allowed to use such a term; they were without physical forms of any description. The second-race men evolved what we should speak of as Astral bodies, that is,—the man who had been manifested on the mental plane only, during the first race, had descended to the astral and gathered astral matter around himself, expressing the innate idea: the third-race men gradually gathered around themselves or within themselves physical forms. This corresponds exactly with the evolution of a planet, a Solar system or a Universe. First the idea, then the model of the idea, in its first stage of manifestation—then the idea crystallised into form.

If I might be allowed to hazard a conjecture, I should say that the most perfectly developed human form at the beginning of the first sub-race of the third-race was human in outline only, of a semi-transparent, jelly-like consistency, having its home in the tepid seas, at the beginning of what Geologists call the Secondary period; without sex, producing its offspring by an exudation of vital energy from its pores, which collecting around a new nucleus gradually drew a protoplasmic body around itself.

That the second sub-race gradually acquired bodies of a more solid consistency and were bi-sexual, each member producing eggs which rapidly incubated in the tepid water which formed their home at this time.

That the third sub-race gradually became amphibious, capable of swimming, walking, and perhaps flying, and that the early portion of the fourth sub-race which appeared in the early days of the Tertiary period, had bodies closely related to the marsupial fauna of which we find the fossil remains at this day.

Hermaphrodite at first, they gradually became distinctly male and female. According to the "Secret Doctrine," the home of this third race was this same gigantic continent which the Geologists, Biologists, Ethnologists and Archæologists have seen the necessity for postulating. It would take far too long to show how the cast-off forms left behind by the entities forming the advance wave of human evolution, as they acquired the power to build more and more suitable ones, rapidly crystallised into the physical bodies of the first mammals; and also to show how, the perfection of human form being reached, man's evolution began to be carried along on different lines. Suffice it to say that Divine instructors from more advanced planets are said to have incarnated amongst them and to have awakened to activity the latent germs of mind in each and every human entity; teaching them the rudiments of language, morality, arts, sciences, and religion.

The mythologies, traditions, and religions of almost all ancient nations speak of such help having been given to primeval man; but, fascinating as this part of my subject would be, time will not permit of my following it any further, and I must rest content with the opportunity you have given me of bringing before you a little of the probable history of Ancient Australia.

H. A. WILSON.

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*SAMADHI, A STATE OF STABLE EQUILIBRIUM.*

IN the thoughtful article by Mr. Narain Rai Varma of Bombay, which follows, you will see that he compares the condition of the Yogî while in Samâdhi, to "resting seeds" which the experiments of Messrs. Brown and Escombe, as detailed in their paper recently read before the Royal Society, show to be capable of germinating after having been subjected for more than 100 hours to such low temperatures as  $-180^{\circ}\text{C}$ , and  $-190^{\circ}\text{C}$ ; and since the Yogî exists in a state of voluntary coma with a perfect absence of the signs of life, he is inclined to regard him as "a living human organism in absolutely stable equilibrium, inasmuch as all chemical processes seem to be arrested. There is, I may point out, one fact that militates against this hypothesis of Mr. Varma. In the description of the condition of the Yogî, Haridas, given by the then resident at the Court of Ranjit Singh, Sir Claude Wade, and recorded by Dr. Braid in his work "Observations on Trance or Human Hibernation" (1850), it is stated that when taken out of his hibernaculum, although the rest of the body was found to be stiff, shriveled and corpse-like, there was "a heat about the region of the brain which no other part of the body exhibited." But when there is *heat*, there must be chemical action going on, in other words, there must be that "continuous adjustment of internal relations to external relations, to use Mr. Herbert Spencer's phrase, which is the very opposite of a state of perfect passivity or "absolutely stable equilibrium." Moreover, it is this warmth of the head which distinguishes the self-induced coma of the Yogî from ordinary sleep and from the hibernating condition of the lower animals; for in sleep and hibernation, the head, from being in an anæmic condition is, comparatively speaking, cold. Whether however, deep trance is identical with Samâdhi or not, is a question which, in the present state of our knowledge of the latter, we cannot answer. Trance, as it occurs in the West, is mostly involuntary, although individuals have very rarely been met with, like Col. Townsend, in the time of Charles II., who could bring it on at will. But note what Mr. Varma says in the *Pioneer*:

On the 18th November last, was read before the Royal Society of London, a paper by Messrs. Horace T. Brown, F. R. S., and F. Escombe, on "The influence of very low temperatures on the germinative power of seeds." That paper—or rather "Note," as the authors correctly and modestly call it—has been reproduced in *Nature* of 9th December. In my humble judgment the facts brought out by Messrs. Brown and Escombe appear to be of such far-reaching importance, that I venture to trouble you a little by setting out the main points of their Note, and pointing out some valuable corollaries. Possibly it might be urged that this contribution ought better to have been addressed to a technical journal. But it is as well that a layman should address a lay journal; and as the *Pioneer* has been so often noticed in *Nature*

ture, if this letter finds an insertion in the *Pioneer* it will have been given all the publicity it can venture to hope for. We all know the definition of "life" given by Mr. Herbert Spencer—"A continuous adjustment of internal relations to external relations." A *continuous* adjustment implies an unceasing chemical activity. During hibernation the chemical processes in animals are believed to be slackened, not arrested. And in "resting" seeds, it is believed by many biologists that what is called "intra-molecular respiration" always goes on; that is to say, the resting seeds go on having a chemical relationship with their surroundings, go on having a gaseous exchange; or at the least there are molecular interchanges in the protoplasm itself. This metabolic activity, others contend, could not go on in all temperatures. Experimental evidence has proved that all chemical action is annihilated at minus 100°C. And yet seeds exposed to that low temperature retain their germinative power, as was found by C. de Condolle. Recently, Messrs. Brown and Escombe took up this question for definitive settlement. Since the liquefaction of air was effected by Professor Dewar, very low temperatures are available for experimental purposes. At the request of Messrs. Brown and Escombe, Professor Dewar recently conducted experiments, exposing seeds to the very low temperatures of from—183°C. to—192°C.,—temperatures produced by the evaporation of *liquid air*. Most of the seeds so exposed, however, were found to retain "life"—were capable of germination; thus proving that "life" is possible side by side with complete chemical inertness.

The possibility of this fact was not contemplated by Mr. Herbert Spencer. When he constructed his definition of "life" Mr. Spencer had not anticipated "the possibility of a *living organism* attaining a state of absolutely stable equilibrium." In the *First Principles* (Section 25) he says: "All vital actions, considered not separately but in their *ensemble*, have for their final purpose the balancing of certain outer processes by certain inner processes. There are unceasing external forces tending to bring the matter of which organic bodies consist, into that state of stable equilibrium displayed by inorganic bodies; there are internal forces by which this tendency is constantly antagonised, and the perpetual changes which constitute life may be regarded as incidental to the maintenance of the antagonism,—" all which is perfectly true. All vital actions, "considered not separately but in their *ensemble*," do seem to have "for their final purpose, the balancing of certain outer processes by certain inner processes." But after this purpose has been served, though these vital actions cease, yet life seems to exist. "It appears to us," say Messrs. Brown and Escombe, "that the occurrence of a state of complete chemical inertness in protoplasm, without a necessary destruction of its potential activity, must necessitate some modification in the current ideas of the nature of life, for this state can scarcely be included in Mr. Herbert Spencer's well-known definition, which implies a continuous adjustment of internal and external relations. The definition doubtless holds good for the ordinary kinetic state of protoplasm, but it is not sufficiently comprehensive to include protoplasm in the *static* condition in which it undoubtedly exists in resting seeds and spores. The definition becomes in fact one of "vital activity rather than of life." And they further say, "As it is inconceivable that the maintenance of 'potential vitality' in seeds during the exposure of more than 100 hours to a temperature of—180°C. to—190°C. can be in any way conditioned by, or correlated with, even the feeblest continuance of

metabolic activity. it becomes difficult to see why there should be any time-limit to the perfect stability of protoplasm when once it has attained the resting state, provided the low temperature is maintained; in other words an immortality of the individual protoplasts is conceivable."

One more quotation, and we have cleared our ground. "In 1871, Lord Kelvin, in his Presidential address to the British Association, threw out the suggestion that the origin of life as we know it, may have been extra-terrestrial and due to the 'moss-grown fragments from the ruins of another world' which reached the earth as meteorites. That such fragments might circulate in the intense cold of space for a perfectly indefinite period, without prejudice to their freight of seeds or spores, is almost certain from the facts we know about the maintenance of life by 'resting' protoplasm; the difficulties in the way of accepting such a hypothesis certainly do not lie in this direction."

Now if life in resting seeds can exist side by side with a complete chemical inactivity, it can probably do so even in its higher forms. When in winter the circulation of sap in trees ceases, there is life left, or else spring could not renew it. Possibly the state of the plants during that period corresponds to the hibernation of animals when chemical activity does not cease, but "slows down." Corresponding, however, to the potential vitality of resting seeds, exposed to temperatures when chemical activity completely ceases, I have heard of but one analogue in the animal kingdom; and that is—the trance of the Indian Yogi. During his period of "penance," the Yogi is supposed to be practically dead. Not unusually he remains buried. As long as he is in this state of trance, he is supposed to be "impervious to death." As soon as he comes to his usual consciousness, however, he becomes mortal. "It is difficult to see why there should be any time-limit to the perfect stability of protoplasm (under certain conditions) when once it has attained the resting state", say Messrs. Brown and Escombe. Can it be, then, that those traditions with which we Hindus are so familiar, and which we are all apt to consider mythological, are rigidly correct? Can it be that the Yogi knows the art of consciously attaining a state of absolutely stable equilibrium, in which side by side with a complete cessation of chemical activity, there is life—life with consciousness? The one main difference between plant-life and animal-life is that of consciousness. And if, as Professor Dewar's experiments have proved, "unconscious life" exists, as in resting seeds, under conditions when all metabolic activity is arrested, it may not be unnatural to reason by analogy that perhaps even "conscious life" can exist side by side with an arrest of all chemical processes. I understand that Lord Rayleigh, the co-discoverer of argon, is already a guest of our Viceroy. And Sir Norman Lockyer—"the Darwin of the inorganic world"—we shall soon have in our midst. Lord Rayleigh, as a specialist, is a chemist; and Sir Norman has made astronomy his own. But all chemists are interested in biology; and astronomers, though they have mainly to do with physics, cannot be indifferent to biology. It is possible that . . . these leading men of science may like to see a little more of India. And it is possible that during their excursions to the Himālayas, or to Benares or Hardwar or Allahabad, they might hear of an Indian Yogi "gone into his trance," and resting in some sacred spot. Backed by Anglo-Indian officials—and the Indian Civil Service is manned by very intelligent men, some of whom would do anything to promote the interests of science—our travellers might get a "patient peep" at the only human beings in the world who seem to correspond to "resting seeds"—very

holy men who are apparently dead and yet very much alive. If it is once proved that such Indian Yogis are a reality and not a myth, biology will have received a fact of incalculable importance; the mystery of life will be so very much less dark than it has been.

Only a little more evidence in that direction, and I close. You know that contemporary science recognises that the infallible test of death is putrefaction. The stoppage of the circulation of the blood, and the stoppage of respiration are not held to be conclusive evidences of death. Authentic cases of coma have been known in which there existed a complete arrest of circulation and breathing, and yet in which life "returned" after a prolonged period. If life can exist in an involuntary coma, along with a perfect absence of the "signs" of life, possibly it might exist also in a voluntary coma. May not an Indian Yogi in trance be truly "a living human organism in absolutely stable equilibrium"?

As for Mr. Varma's suggestion about scientific examination of the Yogi, one cannot but regard it with some uneasiness when he remembers the fate of the Yogi brought into Calcutta many years ago from the Sunderbunds, who succumbed to the devices of the experimentalists (*vide* "Theosophist" Vol. I, p. 120.); and Dr. Esdaile, in his work on mesmerism, complains that when he mesmerised one of his Bengali subjects into a state of trance, and requested some of his visitors to test his insensibility by pricking him with a pin, the invitation was so liberally responded to that in a short time the unfortunate victim presented the appearance of a pin cushion. Fortunately for him, in the majority of cases, the Yogi is safe from such experiments, as he is usually placed in a closed "guha" or hibernaculum, and carefully guarded by his "chelas" who would consider it nothing short of sacrilege to disturb him.

P. J. G.

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### PROPHECY.

[Continued from p. 279.]

A STORY is told of John Houbton, a smith by trade, and a frequenter of John Wesley's chapel in the City Road, where he was a constant communicant. He was a hardworking man of good character and severe morals, which led Wesley frequently to call upon him. Wesley called upon him, one forenoon in 1789, and found him very sad and dispirited, having had a terrible dream which had been repeated to him on three several nights. He had seen an angel of the Lord descending from the heavens, bearing a flaming sword in the right hand, and a balance in the left. His head touched the heavens and his countenance irradiated such terror as to make all beholders tremble, whilst a voice of thunder said, "Time is." He thought he saw London filled with foreign soldiers, the streets strewn with dead bodies, and running with human gore. He imagined that he was fighting against them to sustain the rights of the Prince of Wales, who was then 27 years of age. Mr. Wesley listened to all this, prayed with him earnestly, told him it was in accord-

ance with scripture that God should vouchsafe to warn his servants by visions of the night, and added that he had himself intimation of troublesome times to fall upon this country but hoped, as he himself was so old, that it might please the Almighty to take him away before the judgment came. Many will perhaps smile at this, but it is so quaint and Quakerlike and picturesquely serene, this dream of trouble to come, as to bring back vividly the old Tabernacle, Bunnhill Fields, and its Artillery Ground, with merry Islington still in the fields a mile or two northwards, that it is pleasant to linger an instant to gather it. The men are both interesting. Wesley, wherever you meet him, is angelical. Houlton, though this is all the memory of him that remains unburied, perhaps, shines out a fit companion of the holy man. His name betrays French origin. The thunder of "Time is" is in his ears. And it meant, the Bastille is crashing, in requital of St. Bartholomew's day. In Paris too, at the very minute of his dream. The French blood in him though long naturalized here, beats responsively to the fever in French veins as casks from the Côte d'or here will do when the vine sap pushes there in spring. If vegetation knows the seasons of nature and responds to relativities, shall human nature answer back less to kindred and local origins than grass can do? There's more in heaven and earth than is dreamt of in philosophies, and of such is this curiosity. If it be not prophecy, pass it as a mere vignette of humanity. Pass it not over, it is pretty, peaceful and profitable. Its modesty is better than much that makes more claim to attention. A lily is better dressed than Solomon. If Plato shine a diamond, there's many a retiring saint can foil him in pure pearl. The infinite riches of God's earth are not, thank heaven, all found in Shakespeare. The most transient and perishable thing may flash upon us in a garb of eternal beauty. Death is the way to life, as life is always on the road to death.

Hume, in his Essay on Public Credit, in Part II. of Vol. iii., hazards one or two forecasts on the Credit System which he thinks to be certain, as also that they would eventuate in sixty years from the date at which he was writing, 1787. But they entirely failed to do so in 1847. He grew quite epigrammatic on the theme and said: 'It must, indeed, be one of these two events; either the nation must destroy public credit, or public credit will destroy the nation.' That has not happened of it though it is a hundred and ten years since he penned his amusing essay. On the contrary we have made a laudable endeavour to liquidate the debt, and not altogether has the effort proved unavailing. We fear, however, that the desire, though constantly recurrent, is likely to prove too spasmodic ever to become quite successful. Our reason for alluding at all to it is on account of the concluding sentence which runs thus:

'There seem to be the events, which are not very remote, and which reason foresees as clearly almost as she can do anything that lies in the womb of time. And though the ancients maintained, that in order to reach the gift of prophecy, a certain divine fury or madness was requisite, one may safely affirm that, in order to deliver such prophecies as these,



no more is necessary than merely to be in one's senses, free from the influence of popular madness and delusion.'

This is really amusing and instructive. Hume is clear, decisive and highly reasonable. But that is just what prophecy is not. It is always as dead against the man who is in the entire possession of his senses, as it runs counter to the illusions and expectations of popular frenzy. Prophecies are obscure, and relate things not likely to happen; they are dark sayings that are only made clear to a disbelieving world in the light of their own accomplishment. The causes that reason can lay hold of may seem to tend towards the effects it predicates. But such causes as reason can see, are constantly over-ruled by more powerful causes that reason cannot see. But the enthusiasm and divine *aflatus* of the prophetic soul is more in harmony with the creative spirit that built and renovates motion in the universe, and so in imagination can better shadow forth anticipations of the things that are to come. The *zany*, Nixon, grows articulate under the rays of the fulness that are invisible to the Scotch Hume, scheming *clear* deductions out of the *Fata Morgana* and juggle of illusory syllogisms. Reason is often wrong as to the visible, but it is always wrong as to the invisible. I employ the word reason as science uses it; not the true reason, but inductive reasoning—a process put for a faculty.

Smollett, it seems, in 1771 said:

'France appears to me to be the first probable theatre of any material change. Were it possible for me to live to witness it, I should by no means wonder to see the principles of republicanism predominant for a while in France; for it is the property of extremes to meet, and our abstract rights naturally lead to that form of government.'

'Whenever a revolution upon such grounds as these shall happen in France, the flame of war will be universally lighted up throughout Europe.'

'I behold a new order of people about to arise in Europe, who shall give laws to lawgivers, discharges to priests, and lessons to kings.'

Smollett is evidently a far better qualified prophet than David Hume. His theme is nobler, as Europe is a grander stage than our stock exchange and money market, and the passions of men more operative than currency questions. Then he is wise enough to fix no dates, and he calculates his effects from his imagination, and does not deduce them from causes that are but half effective, and so, always inadequate.

We come to another poet, Goldsmith, and he again shows himself much more a master of interpretation than the Scotch logician, Hume. The *vates* here is poet and prophet too. In his "Citizen of the World," Letter LVI., he deals thus with the nations of Europe. I shall only give so much of what he says as to convey the spirit of it, and shall deviate from a verbatim copy of his simple and elegant phraseology, where it suits with convenience, because any one who feels interested can so easily

recur to the *ipsa prima verba* of this great master of appropriate composition.

'The German Empire, that remnant of the majesty of ancient Rome, appears to be on the eve of dissolution. Its vast body is feebly held together merely out of respect for ancient institutions. The name of country and countryman, so strong a bond elsewhere, has passed out of speech. Each inhabitant clings more to the petty state that gives him birth, than to the prouder title of German. The states now nominally subject to the laws of the empire seem only to watch occasion to fling aside the yoke, and those of the stronger order, who are above compulsion, now begin to think of dictating in their turn. The struggles incident all tend to destroy the ancient constitution. It is a choice amongst the states, between despotism or complete insubordination; but in either case the Germanic constitution will cease to exist.'

He remarks that 'the Swedes are making a covert approach to despotism, whilst the French, on the other hand, are imperceptibly vindicating themselves into freedom (how elegantly this is worded). When I consider that those Parliaments (the members of which are all created by the court, the presidents of which can only act by intermediate direction) presume even to mention privileges and freedom who, till of late, received directions from the throne with implicit humility; when this is considered, I cannot help fancying that the genius of freedom has entered that kingdom in disguise. If they have but three weak monarchs more, successively on the throne, the mask will be laid aside, and the country will certainly once more be free.'

What he says of the Dutch is very appreciative, but I leave that aside to remark that this was written in 1759, or thirty clear years before the threatened outburst. It is very masterly and contrasts strongly with the inefficient logic of Hume, and shows how, in respect of the subject we are upon—the handling of stupendous facts on the scale of empires—the man of fine imagination rises superior to the mere philosophic reasoner. The reasoner breaks his subject up into details by elaborate analyses, that necessitate littleness of views. The imaginative contemplator groups and masses things by synthesis into totals, and takes count of their direction and momentum as they float upon the stream of time. He can estimate the tendencies of humanity from the fact that he deals with them in block. This is the reason why Free Trade and everything connected with the so-called Science of Political Economy is so full of bye-purpose and bewilderment; detail and analysis have led the mind astray, and banished humanity from the questions that most intimately concern the life of man on earth. Is it to be wondered at that farming has become impossible here; that agriculture, which is the basis of all superstructure in a sound state, should have been pushed aside to pursue a Scotch pun upon the word *Wealth*. The encyclopedist of Kirkaldy wrote a book with a wrong title called "The Wealth of Nature." He takes *Wealth* to mean riches. We learn by the proverb that money makes no man; in Adam Smith we find it to make

the nature. Man, or humanity, is practically blotted out by the economist. In the new science, as they have called it, statistics have displaced statecraft. By the changes of view that have been introduced we seem perhaps to have gained a large proportion of the whole world, but in another way we seem much rather to have lost our own soul. Paupers and millionaires will go hard, soon, to constitute the nation, and we must take care that this Scotch union does not land old England into the work-house. Philo Judæus thinks the sight is most akin to the soul, and so light the most beautiful of all things. In contradistinction to this, the Germans call spectacles or blindness the sign of civilisation. The inference arising is that the more you civilise the less you see. It is perhaps appropriate to close these old instances of the prophetic character with a forecast, by saying that the future of enlightenment is, at this rate, likely to end in darkness; and as darkness is the shadow of death, as the old Hebrews say, so sleep is the brother of death, and spectaclled civilisation of the modern sort may occupy the place of death's blind sister.

C. A. WARD.

#### UDA'SINA SA'DHU STOTRA.

THE following is a translation of a "Poem in praise of Great Adepts," generally ascribed to the authorship of one 'Devatīrta Svāmi of Rāmnaḡar, *alias* Kāshtha Jihva, who was the family priest of 'I'svri Nārāyana Simha,' in his time the king of Benares. The circumstances which attended the compilation of this poem are described as follows by the commentator, Sri Brahmānanda, a well-known authority in Advaitism :

"Once upon a time the Svāmi was suffering from a terrible disease. He tried various remedies for rooting it out, but in vain; and at length he was forced to look to means spiritual for relief from it, and set himself to the task of describing the divine attributes of those Mahātmas who, 'having conquered time, move about the universe.' The language he has employed leaves nothing to be desired; and tradition, the learned commentator asserts, vouchsafes with one voice to the effect that the Svāmi was ultimately cured of the malady."

The piece, consisting of but 22 verses, in the attractive Bhujanga-prayāta metre, is more or less useful to the reading public for two reasons: First, because it sets forth in clear style an authoritative belief in the much disputed existence of those Masters, whose divine attributes are so graphically put before the reader as to make him instinctively sympathize with the author. Secondly, the work is believed to be of an abiding interest in that it has a mesmeric character about it. All articulation breathed out while in a state of spiritual devotion possesses in a greater or lesser degree a mantric significance, and why not this, one is tempted to ask, which has the reputation of having cured the Svāmi himself first. That the work possesses rare merits as a composition, no-

body who looks into it will refuse to admit; while for the rest, the commentator, so well-known to the Sanskrit world, affirms as to the existence of a general belief.

Even apart from a consideration of its mesmeric efficacy this short but pithy poem deserves to be noticed for its philosophical subject matter. The simple and unaffected but beautiful and chaste style of the commentary, rising to a height where pathos and depth of feeling is touched, is another attractive feature of the work. So copious and exhaustive is Brahmananda in his explanations, that he draws profusely from Sri Sankarâchârya's writings, the "Bhagavad Gîtâ," and from almost all the standard Purânas and Itihâsas, whenever such quotations fit in with the context, and the easy-going reader is more often tempted to think him unnecessarily tiresome; but the commentary, it must certainly be admitted, is singularly original in many places and breathes of pure Theosophy and divine sacrifice evinced by those 'Teachers of Humanity.'

The verses end in 'Namasye,' 'Namasye' [नमस्ये, नमस्ये], (I reverence I reverence), twice repeated, which have Âtmanepada termination. According to rules of grammar, strictly speaking, the endings are incorrect, and the commentator explains this away by two courses of arguments. If he who questions happens to be a follower of Sankarâchârya, then the usage of the same by him in his Bhâshya on Mândûk-yopanishad may be brought in support of it. The author of the piece, "Devatîrta Svâmi", used it because he had seen the 'prayoga' in Sankarâchârya's writings. But if the questioner be any other, let 'Namasye' (नमस्ये) be split into two separate words, as, 'Namasya' and 'L.' Now the one-lettered word 'l' means 'Lakshmi', the spouse of 'Nârâyana,' and the construction now turns to this: "O! 'Lakshmi' you reverence."

Here the commentator comes out with a true 'Paurânic' story: Once, God 'Vishnu,' in His own sphere, was alone with his spouse. Then came to see Him the great Udâsînas, Sanaka, Sanandana, etc. On their entering into His presence somewhat abruptly, Lakshmi felt a little shy and, separating herself from her husband, was obliged to withdraw into inner apartments. At this, lord Vishnu spoke to her: 'O! Lakshmi, reverence these holy men. You may then be with me always.' Here the commentator bids us look into these words—words deeply significant—utterance pregnant with esoteric meaning; for who else is Vishnu but the Supreme Âtman, and Lakshmi, the untainted soul, ever longing to live in his presence. For admittance into the beatific vision of the Âtman, the soul, however pure it may have become, always is in need of the guidance of those guardians of humanity. Even if it might have beheld a glimpse of It unaided, the superhuman experience could not last long, and it would be more or less impermanent, for an ill-advised traveller into those sublime regions. This explains the helplessness of those natural seers and ecstatics of the

Western countries, who, however much their inner eye had been opened, groped in ignorance with regard to the Supreme Principle and some times essentially differed from each other.

This conversation between the Lord and Lakshmi is an advice to all humanity. Just as the celebrated Bhāgavad Gītā which was originally nothing more than a mere 'Krishnārjuna Samvāda', but in spirit and word intended for the whole human race, so here also the words of the Lord are not for Lakshmi alone but for all longing Souls, of whom Lakshmi is but the type or symbol. Those who can understand will see that a feminine symbol is the best fitted to convey the idea of extreme devotion which forgets everything else in the love of the Lord. In the Gītā the principle of fighting out and rising beyond the influence of one's lower nature is worked out a little more prominently at the beginning, but towards the end Śrī Krishna winds up to the true key:

"Fix thy mind on me, worship me, bow down to me, unite thy Soul, as it were, unto me, make me thy asylum and thou shalt go unto me." (XVIII., 65.).

The above explanations, almost the commentator's own, at once gain for him an originality. They closely follow on the lines adopted by the modern Theosophical Society—a movement which neither seeks to pull such stories down, as an unreceptive foreigner would like to do, nor swallows them down wholesale as an average follower of the other side—the orthodox party—but strives with much justice and authority to explain them by an inner philosophy, reading them according to a key lying a degree deeper below the apparent contradictions and surface incongruities of every religion.

And lastly, the commentator raises a question or two and answers them before taking up the text. They naturally occur to every reader and appear, if left unsettled, to confuse the main issues. They are these: What had the author, Devatīrtha Svāmi, to do with this phase of the poem. He was a Chaturthāsramin, (of the order of Sanyāsins), and as such is prohibited by the Smritis to bow to or sing the praises of any one. Supposing the author wrote down the Lord's conversation for the instruction of the world, how is his primary object thereby fulfilled? He was in need of an effective remedy for his painful indisposition, and how was that end, with which he must have begun, brought about? And these are easily answered. What was wanted was Divine Grace, and could not that be obtained by recounting in sincere devotion the actually existing and not invented qualities of those Mahātmās who are, according to all accounts, a fuller embodiment of His Power? To men who worship clay or stone as images of the Lord, 'Īsvara' is said to appear in form, and if this be true from the standpoint of Prakṛiti, much more near to perfection must the Svāmi's way be; and he chose it as the most refined way of adoring Him "who is in all things." He had not transcended Prakṛiti, it is clear; he was in shackles of matter, aye, alive to its disturbances, and occupying a posi-

tion pre-eminently fitted for a teacher, he selected a mode of doing his business which, to the best of his light, would also serve the world, into the service of which he had already initiated himself. After the vow of renunciation, he was bound to see that he did not live for himself alone, and every act or word of such a being was useless unless it could be recorded in that golden volume—"Service to Humanity." This is what the Smritis mean what they ordain (निर्नमस्कारम् अस्तुतिम्) "Not in obedience, not as praise" (he is to speak or conduct himself). They could mean nothing but that such a one should cultivate self-reliance and try to rise above abject slavery to person or authority. So, with a lofty ideal before him, rebelling on principle, not in foolhardiness or self-exaltation, against any form of external power limited and unnecessarily arrogant, since it is he who has kept himself true to his order, and even when afflicted with a dire disease eating into his vitals, he would have recourse to no means below his dignity. What a noble contrast to his degenerate successors of modern days who have no other claims upon public respect than their robe and staff! Nowhere throughout the work is to be found any allusion to the real motive of the author, that he sought by this means for a relief from his disease. He would not therefore allow his own personality to stain the atmosphere of the Divine Masters whom he was describing. And it is to tradition that the commentator is indebted for his information.

(TEXT.)

1. Pure-dispositioned and in right conduct established,  
Holy and worshipping Hari or Hara, as the same or as the all;  
Well-versed in the science of self and in Supreme Brahman settled—  
Those Masters, seated on high, I reverence and reverence.\*

*Com.* The text has Udāsīna Sādhu, a compound word (Masters seated on high).

Udāsīna is itself compounded of the particle 'Ud' (up) and 'A'sīna' (seated), from the root 'As' (to be). And Sādhus are not wise men merely, but Adepts, since it comes from the root 'Sadh' (to accomplish, master). Hence the whole expression means, Masters seated on high, i. e., in Brahman; above the planes of cause and effect, and not wise men merely, as understood ordinarily. So a Sādhu is one who has finished his own business in the world (liberation from Samsāra) and out of pure compassion takes to working for others.

And Udāsīnas are of two kinds: the Great Masters or Jīvaumuktas who are beyond the veil, and those that are yet to reach the goal and are striving after it. And these are also styled Sādhus (Masters) in the sense that they are going to become such in the near future. The present is sometimes put for the near future †.

\* Or O, Lakshmi reverence, O Lakshmi reverence. This second meaning should also be given to all subsequent verses.

† In the same manner as the cause is sometimes spoken of as the effect. Thus in the Gītā, Sri Krishna speaks of the qualities leading to the attainment of wisdom, as wisdom itself: एतच्च नामिति प्रोक्तम् (This is said to be wisdom, etc). Translator,

And such attributes are natural in the Masters, while in those below, in the first stages of development, they are strenuously striven after as the necessary and inevitable qualifications for Adeptship.

And, lastly, the physical observances, such as image-worship, visiting places of pilgrimage, etc., 'that are very useful in the initial stages, are even had recourse to by the Masters for the purpose of setting examples to the multitude\*.'

2. Sweetness of words, truth and contentment, mercy and goodness,  
In which do eternally dwell those Masters, seated on high,  
noble, great and venerable—  
I reverence and reverence.

*Com.* To illustrate the enormous powers possessed by the Masters and their readiness to sacrifice anything on behalf of others, the commentator relates an anecdote :

"In a certain city there lived a rich man. He was childless and was much grieved at it. One day this rich man went to another Brâhmin, in the same city,—a Bhakta, to whom Sri Krishna appeared in form and conversed. "O! Sir," said the man of wealth to the devotee, "will you be good enough to ascertain for me from the Lord, if I have any "Karma" for issues? If I know I have I shall remain here; otherwise I will go away on pilgrimage to distant shrines." The devotee asked the Lord about it and the Lord's answer was "No." On receipt of this unfavourable news, the man, crest-fallen, left his town and wandered forth from place to place. On the way he met a Master and, falling at his feet, explained to him the cause of his sorrows. "Return home," says the Master, "you will have an issue". The man came home and soon after had an issue. The devotee who had all along watched the affair, now surprised at this, inportuned the Lord for an explanation. "Wait some time," says the Lord, "and I will explain this to you." Some time after, He beckoned to the Bhakta and enjoined him to go from door to door and beg a human head for Him (the Lord). He accordingly went round the streets and begged a head for Paramesvara. Giving a head meant death, and who would comply with the request? The devotee reported, "nobody is willing to do so." Then he was asked by the Lord to go with the request to a Sâdhu who was then to be seen beyond the outskirts of the town. Forth went the devotee to the 'Sâdhu' and reported the object of his mission. "Aye", said he, "what a lucky man am I to be thus able to make this present unto the Lord." The Bhakta returned to the Lord with the answer, on which spake He, "See, if one is ready to sacrifice his head unto me, it isn't impossible to bestow issues on one who has no Karma for it: it is no wonder."

3. Who have overcome the ills of the pairs of opposites,  
Who are disgusted with and unattached to the world,

\* Though no more of any use to them, they do such things for the people. Even their mere appearance ends in some benefit to the people, and it is but well-known that now and then they have condescended to appear amidst the people with small manifestations of their power. Every so-called 'Sthala Parâna' teems with descriptions of such occurrences.

Who go into high Dhâraṇa (contemplation),  
 'Dhyâna' (concentration) and 'Yoga' (Samâdhi),  
 Who regard their own gurus as Brahman\*—  
 Those great Masters, seated on high,  
 I reverence and reverence. †

*Com.* The text has Dvandvas for the pairs of opposites—cold and heat, hunger and thirst, pain and pleasure, etc., that result from locating sensation in space and relying on sense-impression. The masters are those who have seen the futility of this false externalisation and have retired into the recesses of the A'tman. Hence their freedom from these ills of life. 'Who regard their gurus as Brahman'. The various religions of the world are known and named after their founders, so that no single persuasion can be pointed out which is without a 'guru' to guide it. In the same manner, with respect to the Udâsīna Sâdhus; there is not one among them that does not have his own teacher and superior. ‡

4. Who, hearing Mahāvākya (the key sentence of the Vedas : 'Thou art That) explained from the mouths of Gurus,  
 And contemplating (upon it) make the Upapatti (i.e.), the determining as to the relations between the three terms composing the sentence§,—those Masters, &c.
5. Who teach; that the predicate "Asi" "Art" (in "Thou art That")  
 does not belong to Thou or That,  
 For then will ensue between 'Thou' and 'That' the finite relation of the whole and the part,  
 But it applies to a sense of identity\*\* of the two terms,—those Masters, &c.
6. Who deal very severely with the wicked but are kind to the gentle resembling a flower;

\* Such a sturdy devotion is paid to their gurus by the Masters.

† These closing words should be understood as following each subsequent verse.

‡ It is well known that there are many grades within the pale of the order of Masters, and between the highest grade and the lowest there is as much difference as between the half-savage Hottentot and the most cultured European. Perhaps there may be many lines or clans. Here the commentator traces his own particular line to the 'great Nânaka' of immortal fame. Next after him comes his son and disciple, Sri Chandramuni, and the immediate teacher of Brahmânanda is one Makutika Râma. Of Nânaka himself nothing more is said here than that one King Janaka blessed him with the words: 'May thy path be from teacher to disciple.' This is a good hint to the antiquarian who can by connecting himself with other pieces of information, lead himself to the discovery of the age of the great teacher.

Thus we see that the kingdom of Masters extends from 'Sanaka' and 'Sanandana' who are said to be of the first 'Udâsīnas,' downwards to every one who came into the world at comparatively less critical times, and adapting himself to the situation, founded in whatever way, a line or a clan of teachers and disciples. From these of course it goes to their disciples too, to the fortieth remove.

But Sanaka and Sanandana, we read in the 'Vishnu Purâna,' inhabit the 'Mahar Loka' and are witnesses to the 'Pralayas' of 'Brahmâs' nights.

And so let none restrict the name 'Udâsīna' (lit. "seated on high"), to the petty sects or lines solely.

§ i.e., by determining the relations one is able to realise the real connotations of the three terms "Thou," "Art" and "That."

\*\* The two terms connoting the same thing.



Who are devoid of egotism and exempt from faults visible to the outsider.

And who help and protect all,—those Masters, &c.

*Com.* The Masters are not swayed by the ordinary considerations of revenge, etc., in dealing out punishments to the wicked. They resemble a flower. Flowers appear to be charming and beautiful and thus enlivening to a lover whose feelings are reciprocated; but to the love-sick and the love-lorn they are really very saddening to see; but during all these changes in the feelings of the beholder, they remain the same, So the 'Masters are for ever the same exalted beings uninterfering with any one's individual actions.'\*

7. Who, themselves strong, are gentle to the weak, unfathomable as the lord of rivers, resembling the gods;

Who have overcome hunger, sleep and sloth, ever satisfied in A'tman (self), those Masters, &c.

8. The ceremonial portion of the Sruti (revelation) is for the cleansing of the self (Antahkarana, personality);

For the (steading of the) heart, Upâsanâ (meditation on personal forms) is useful;

And illumination ensues on the cleansing of the intellect.

Those who know this do not dispute with others—those Masters, &c.

*Com.* The Srutis, in each of these above-named portions, declare that each is the best way to attain salvation, and one is bewildered at the conflicting statements and the consequent quarrel set up between the specialists of these apparently differing schools. But a deeper study at once convinces one of the futility of such a conflict. They are to be regarded as "successive steps rather than antagonistic theories."

First, the personality must be cleansed, and for that, Karma (performance of rites) is required; then the heart must be steeidied by concentration on personal forms visible or invisible. And lastly comes the philosophic portion, the real food for the mind, which cannot be realised by the impure personality and the unsteady heart. Thus the varying schools have their own places in the huge building, and this is well put in the famous Sankara's commentary on Brahma Sûtra, under aphorism No. 2.

9. Without the realisation of non-duality (of the whole Kosmos) there can be no fearlessness (independence);

For it is well-known that fear (dependence) arises out of a second (object);

Who thus (teaching) engender fearlessness † in all—those Masters, &c.

\* Except as tools in the hands of Karmic Law, just as I'svara guards the universe.

† By emphasising the underlying unity of the whole cosmos they create in their disciples a manly self-reliance.

10. The Sun is the Goddess of the sight, says the Head (Sruti); Here Sun means light; no fallacy of Anavastha (non-finality) thereby Through whose favour this is learnt—those Masters, &c.

11. What is spoken of in the Sruti (revelation) as attributeless, is Brahman; there lack of attributes is the attribute; wisdom absolute is its meaning: With a bright countenance, who thus teach,—those Masters, &c.

*Com.* Brahman is wisdom absolute and endless, and not a something which has wisdom for an attribute; for the Sruti speaks distinctly upon the point: "It is attributeless, actionless, calm, etc. Attributes are associations, while it is said, "Associationless is the Purasha; but if attributes are predicated of It, It becomes two-factored, which is absurd.

12. In whom the two shoulders are the only Dosha (fault and shoulder), No other fault; the hairs alone curved, no other perversity; Only for the edification of the world who are born—those Masters, &c.

*Com.* Here is a pun on the words Dosha, and Vakra, which respectively mean fault and shoulder, and curved and perverse. The Masters are thoroughly purified men who, trampling upon their lower selves, have attained the very highest purity. "Bhāgavata Purāna" thus speaks of them:

"A sight of the Masters is holy; for they are holiness itself.  
They make the shrines holy, since Hari is seated in their hearts."

13. Whose sacred sight is cause for holiness,  
Whose conversation impurity of speech purgeth always,  
Who are pure always as Bhishma's mother (Ganges)—  
Those Masters, &c.

*Com.* Bartri Hari, the famous poet and Jnānin, says:

"It removes tardiness of intellect and sprinkles truth in one's words, brings about a self-reliance and wipes away sin, cleanses the mind and spreads abroad one's fame,—association with the Great!—O tell me what can it not do for man"?

14. Themselves holy, who yet live in holy places, and all comers receive with pleasure in noteworthy places of pilgrimage;  
Who make (large) gifts—those Masters, &c.

*Com.* They sometimes bestow food and clothing too on the poor who throng such holy places,\* simply to set examples to others. And they receive with pleasure, not those idlers who betake to these shrines for fashion or curiosity, but the few who, really becoming disgusted with life, walk over the country in search of the teacher who is to lead them out of Samsara.

15. Knowing the meaning in the (various) symbols of noble orders,  
Who act up to it and nowhere and with none who dispute—those Masters, &c.

\* Perhaps in the past. In primitive times, when men like Mauu came into the world and lived the exemplary life. Also it is well known that the mighty shrines are made the centres of Spiritual force by the Masters, from whence it is diffused over the country. However much these holy places have become unworthy at the present time, we may still recognise them as centres of spiritual energy, occasionally used by higher beings.

16. A clean conscience, of the mind and speech a control,  
A steady will, and over the senses a victory ;  
With these five lustrous stones that shine,—those Masters, &c.
17. With hairs on, or without hairs ; with clothing or without clothing,  
Who ramble the world over, resting with fortitude on the law supreme,  
Abandoning assistance,—those Masters, &c.
18. Who live in the jungle or at the river's sandy plain,  
Or who to the mountain-fastness betake,  
Or who, sheathless, have entered in the supreme seat,—those Masters,  
&c.
19. Of the top of Sruti (the Vedas-Revelation), who always do speak,  
And in whom are (powers of) speaking and writing,  
And who equal the " Maha Rishis,"\*—those Masters, &c.
20. Where there is neither friend nor foe, but existence on the highest  
(planes) ;  
In whose hearts lies that Udāsina-state, reachable only by Buddhi  
(consciousness) ;  
Blessed are those 'Udāsina' Beings—those Masters, &c.
21. Before and behind, and on the sides  
May the venerable Udāsina's shine forth !  
In their midst may my dwelling be.  
Whereby my life may grow into longevity—those Masters, &c.
22. To the foot-stool of the Udāsina Sādhus,  
Adoration is tendered with these holy and beautiful sentence-flowers ;  
May the In-dweller of all beings, Ramesa (रामेश) the beloved of the  
Masters, with this be pleased.

*Com.* These words are likened to flowers because they are useful to the lazy as well as the industrious among people, as amidst the feathered creation. The flowers cast their fragrance abroad for all and sundry amidst the birds, many of which go away satisfied with so much of their gift ; but the bees regarding it as a sign that greater treasures are imbedded within the flowers, go to work therein and discover the honey, which is a thousand times sweeter than the empty fragrance.

In the same manner those that are satisfied with the mere reading of this poem, attracted, no doubt, by its pleasing words, are surely the less benefited than they who, in addition to the reading and the appreciating, resolve to act up to and copy the model put so graphically before them.

Thus ends " Udāsina Sādhu Stotra", of ' Sri Deva  
Tīrta Svāmi', the Paramahansa, the  
prince of Parivrājakas, the Guru  
of the king of Benares.

OM. !

R. S.

\* The " Seven Sages," the Saptā Rishis.

### THE VEDANTA SUTRAS.

PROFESSOR THIBAUT has placed the public under obligations for his genuine English translation of the Vedânta Sûtras of the holy Vyâsa, with the commentary of Sri Sankarâchârya, as has also Professor Max Müller for including the above translation in the "Sacred Books of the East Series," vols. 34 & 38.

It is an accepted fact that the Vedânta Sûtras occupy the highest rank in the philosophical literature of India. These aphorisms are, as it were, the cream of the Upanishads. The Aryan pandits have had a course of study from time immemorial, which is still observed by them, that is, an ardent student of the Aryan philosophy should commence his study of the Vedânta Sûtras with the Bhâshya, or commentary of a particular Achârya of whom he is a disciple, next, the Upanishads with their commentaries, and lastly the Divine Bhagavad Gîtâ with its Bhâshyas. These three are called Prasthânatrayas or Prasthânatrayabhâshya, i.e., the studies of the three books with their commentaries pave a path to the giving up of worldly pleasures. The first and the last works, I mean the Sûtras and the Gîtâ, were composed by the holy Vyâsa, the second being the Upanishads, which are portions of the Vedas. It is well-known that Vyâsa wrote the Vedânta Sûtras for students of the highest intellect, whereas the Gîtâ is for those of ordinary capacity. Hence we learn something better in the Gîtâ than we do in the Sûtras. In the absence of such commentaries, of course, we would be unable to form an adequate idea of those aphorisms. There are numerous commentaries, more than a hundred, written upon these Sûtras, by several ancient and great Achâryas, such as Bodhâyana, Tanka, Dramida, Guhadeva, Kabardin, Bhâruchi, Nilakantha, Sankara, Râmânûja and others. Of these, the first six commentaries are not available to the public, and their existence even is doubtful. It is said that these six Bhâshyas advocate the Visishthâdvaita system (*vide* the Bhâshya of Râmânûjâchârya). Next comes the Bhâshya of Sri Nilakantha Sivâchârya, the founder of Siva Visishthâdvaita school. This has been printed in the *Pandit* of Benares. It is said there are some commentaries upon this written by several great men; among these, Appayadkashita's, called Sivârkamanidîpikâ, ranks best.

Sankarâchârya's Bhâshya ranks next in order. There are now in existence very many commentaries upon this Bhâshya with commentaries. Following the founders of the several schools, such as Sankara, Râmânûja and other Achâryas, it has become a custom among learned Hindus to write a commentary, or to comment upon a Bhâshya of the Vedânta Sûtras, according to their views and prejudices. Hence the number of the commentaries has increased. Even Raja Ram Mohan Boy, the

great Reformer of Bengal, has translated these Sūtras into English, according to his own light.

As regards the commentaries on these Sūtras according to the Viśvādvaita system, unless one turns over the pages of the "Catalogus Catalogorum" under the heading, "Brahma Sūtras", he could not understand the numberless commentaries thereon.

The same with Madhvāchārya, the founder of the Dvaita school, Vallabha and others. There are exactly 555 aphorisms, according to Sankarāchārya's Bhāshya; but according to some others, the number slightly increases or decreases according to the divisions of the aphorisms. There are 192 subjects dealt with in these Sūtras; these also differ according to the different Bhāshyas, and these are called *Adhikaranas*. Most of the Adhikaranas are devoted to reconciling the different and conflicting passages of the principal Upanishads. The book is divided into four chapters, each again subdivided into four. Hence the book is called as the person (Brahman) of sixteen parts (Shodasakalah Purushah). By a cursory reading of these Sūtras one can easily understand how much effort the author of this would have taken to refute the theory of the Sāṅkhyas, for many a Sūtra has been written to prove the defect of that system. Though at present there is no real follower of the Sāṅkhya school amongst us, yet by the reading of the Sūtras with their commentaries, we infer that at the time of their compilation there were many adherents of the school. The holy Vyāsa, the compiler of them, himself says (*vide* II., i., iii.), by refuting the theory of the Sāṅkhyas, the theory of others—*viz.*, Yoga, &c.—is refuted by the same reasoning. So Vyāsa devotes a few Sūtras to the theory of Kanāda, Bauddha, Jaina, Saiva and Bhāgavata.

Many of the above commentators did not extend their writings to the Upanishads or to the Gītā, possibly because they might have thought their explanation of the different passages which occur in the Sūtras quite sufficient for an understanding of the true meaning of the Upanishads and the Gītā. So Śrī Rāmānujāchārya and some others did not comment upon the Upanishads.

The revival of Hinduism, recently caused by the influence of the Theosophical Society, gave us the stimulus to open our eyes to the merits these sacred books. Though the Vedānta Sūtras, with Sankarāchārya's Bhāshya, have been brought out by Prof. Thibaut, yet the price is so high that the precious volumes are beyond the reach of very many. As the Sūtras are most important to students seeking after Theosophical knowledge, if Mrs. Besant, would undertake to bring out the ancient Brahma Sūtras in English garb, I believe she could confer no more spiritual gift to the Hindus, especially, and other nations as a whole. Her beautiful rendering of the Gītā has done much good; yet one of Brahma Sūtra would excel it, should she kindly undertake such an onerous task.

The English translation of Sri Râmânûja's Bhâshya will, I believe, be out in a short time and appear in the series of the "Sacred Books of the East." I announced some time back that I had undertaken to translate the Siva Bhâshya of Sri Nilakantha; but our brother, A. Mahâdeva Sâstri, B.A., translates and contributes it to the pages of the *Light of Truth*. So I intend to take up the task of translating the Madhvâchârya's and Sri Vallabhu's Bhâshyas into English, after finishing the present work—I mean, the Lalitâsahasranama Bhâshya.

R. ANANTHAKRISHNA SASTRI

## Theosophy in all Lands.

### EUROPE.

LONDON, February 25th, 1898.

The chief interest of the work here, this month, centres round Mrs. Besant's lectures. Those she delivered at Queen's Hall were, February 6th, on "The Search for God"; February 13th, "Giordano Bruno: the Man and the Teacher". She has also given two lectures to the Blavatsky Lodge, both on "The Nervous System and Consciousness". These addresses are of the greatest interest; and in this letter will be found a short account of them which will give some idea of their scope and of their great value to students. In the same lodge Mr. Mead has given a lecture on "The Therapeuts" and there have also been lectures delivered by Mr. Leadbeater on "The Cross", and by Mr. Chatterji on "The Great Origination, as taught by the Buddha."

Mr. Mead, in his lecture on "The Therapeuts", again gave, from his store of information relating to the time and place of the birth of Christianity, an important contribution to our knowledge of this interesting period in the history of the world. The subject chosen was a tractate of Philo Judæus, which has been mercifully preserved to us, owing to the error of Eusebius, who imagined it to refer to the early Christian Church, and thus ensured its security amid the ruthless destruction of other valuable manuscripts at the hands of the later ignorant churchmen. Mr. Mead gave an account of the way in which the tractate came to be written, and then a digest of its contents—practically an account of the interesting community or communities of men and women, who in those stirring times separated themselves from the world for the purpose of living the contemplative life, and who by the severity of their discipline and purity of their lives, and by the meditations they practised, appear to have arrived at a high stage of discipleship on the path of initiation. Mr. Mead regards these communities as having been stricter than the Essenes, and looks upon them to some extent as forerunners of the Gnostics. Their members were derived from various races and ranks, and they were not, he believes, so thoroughly Jewish as Philo appears to imply, though doubtless numerous Jews were among them; for the Jews of the Diaspora were among the most enlightened thinkers of the age, and may be looked upon as a sort of conduit-pipe between the thought of the East and that of the West. Valuable libraries were, it is thought, possessed by many of these bodies, much of the literature they had being probably of Indian and some of Zoroastrian origin. Some of the particulars which Philo has preserved for us regarding their periodical festivals or ceremonies, show them to have been in all probability connected with occult initiations;

but Philo himself writes of their discipline being too severe for him, so that all information on this point must necessarily be vague, and seen from the stand-point of the outsider.

Two lectures of exceptional interest have been given, as above stated, during this month by Mrs. Besant, on "The Nervous System and Consciousness." Naturally, these lectures were very full of information, and being addressed to members of the Theosophical Society only, were of somewhat more technical character than usual, so it is impossible to give any adequate idea of them in the compass of this letter, but two or three of the more noticeable points are noted below. Mrs. Besant explained that for a real understanding of the working of *clairvoyance*, we must know something of the two distinct nervous systems in the body, for the different kinds of clairvoyance depend on the use of different organs.\* In the process of evolution the sympathetic nervous system was first developed, and it is through this system that all the lower forms of clairvoyance manifest themselves. This fact is important as explaining the coincident clairvoyance of many animals, especially horses, dogs, and cats, and also that of the numerous untrained psychics who are to be met with, both among the less advanced races of mankind, and among undeveloped people among ourselves. Such sporadic and uncontrolled vision may be an indication of a less developed *Manas*, and tends backward to the animal type. As the Ego grows in intellect and gets more fully in control of his vehicles, his influence is exerted on the cerebro-spinal nervous system, and through that, and not through the ganglia of the sympathetic system, the higher clairvoyance is obtained. In Hatha Yoga, attempts are made to bring the sympathetic system under control of the will, working through the *medulla oblongata*, and this sometimes results in producing low forms of clairvoyance, owing to the possibility of response to lower astral vibrations in the astral matter of the nervous ganglia of that system: but this is working from below, is often injurious, and always impermanent and uncertain in results; it is in fact a reversion to the type of animal clairvoyance, and not a development of higher vision. He who would develop real occult powers must develop and improve his physical brain. We are continually by thought increasing the grey matter of the brain, and deepening and multiplying its convolutions. In this grey matter, which ordinary physiology associates with *thinking*, ether is more largely present as the process of refining, purifying, and stimulating (by thought) goes on, and on the presence of the finer ethers, the possibility of increased sensitiveness to higher vibrations depends. This is why in all schools of occultism connected with the White Lodge, perfect purity of life is insisted upon. Celibacy was regarded as a *sine qua non*, because not while life-energy was devoted to the re-productive faculties could the sacred fire of *kundalini* be safely awakened to play from chakra to chakra in the body. In the lower forms of clairvoyance there is an entire absence of this sacred fire which characterises the higher. In the lower form, the whole astral body is set vibrating; in the higher, only the chakras—which correspond to the cerebro-spinal chakras in the physical body—are impulsed directly by the higher will.

In dealing more fully with the growth and training of those organs in the brain on which the development of higher clairvoyance depends, Mrs. Besant referred to a double process which went on simultaneously. Firstly,

\* Cf. the phases of clairvoyance known in India, viz., the *devaguna* and *pisachaguna*.—Ed.

the development of the organ as a whole, and secondly, the development of the atoms and particles of which the organ was composed. The organs referred to—the pituitary body and the pineal gland—are composed of matter in its gaseous, liquid and solid states, and the chief difference between the organs in different people—observable by etheric or astral sight—is a difference as to the coarseness or fineness of the particles. The primary thing, therefore, for the student to do, is to 'clean up' the organs in the way insisted upon for the purification of the body generally, viz.:—by pure food, abstinence from flesh and alcohol, pure living, personal cleanliness, and pure thought. Given these conditions, the organs will begin to improve in texture and to include more etheric particles in proportion to the solid, liquid or gaseous constituents, and these denser particles will themselves become more highly vitalised, more nourished with blood. The astral matter changes, *pari passu* with the physical; the mânasic particles follow the same law, and an increased sensitiveness to vibrations from higher planes follows as a matter of course. Through the pituitary body these vibrations reach the grey matter of the brain. While this improvement is going on in the constituents as a whole, the ultimate physical atoms of which they are composed are likewise undergoing development, and whereas in the normal, ultimate, physical atom in the present stage of evolution, four only of the seven sets of spirillæ which exist in it are in active operation and three are latent, in the atom worked upon by this artificial evolution—or forcing process—the latent three are gradually brought into activity. It follows, therefore, that by each conscious effort at self-development, we are endeavouring to realise a condition of things which will not normally characterise our physical sheaths until a much later period of evolution. Hence the enormous difficulty of the task we set ourselves and, correspondingly, the gain to ourselves and the race if we achieve it.

Mrs. Besant, in concluding her second lecture, showed how, at a later stage, that of adeptship when consciousness on the Nirvânic plane was reached, the consciousness of each cell of the body became linked with the consciousness of the Adept, so that the will could be directed to any cell of the bodily organism, and the power of instantaneous healing of wounds was thus possible. Even the attainment of consciousness on the Buddhic plane gave foreknowledge of this: the disciple became conscious of the presence of Buddhi in the cells. Threads of Buddhic matter were visible as the combining force in the cells, and this explained what students had often puzzled about—a saying of H.P.B.'s—that the consciousness of the cells was the consciousness of *Atma-Buddhi*.

E. A. I.

#### NETHERLANDS SECTION.

I should not have written so soon after the Report from our Section had been read at the Annual Convention at Adyar, were it not that we have been once more favoured with a visit from Mrs. Annie Besant.

Such an event is always a sure means by which to judge fairly of the real state of the theosophical work; and looking back to the month of September 1896, when Mrs. Besant was previously in Holland, we can state that things look brighter. Public lectures were given in Rotterdam, Haarlem, the Hague, and here in Amsterdam also. They were not translated, so are only fit for those persons who understand the English language. Especially here the audience was large; the Hall of the Free Community, again graciously opened



to us, was a goodly sight—and amongst our number was many a young face. Esoteric Christianity was the subject chosen by the able lecturer. It was a most welcome one, and a great help, I am sure, for us. It may go far to show that Theosophy does not fight against Christianity, nor against any of the other world-religions, and that Theosophists do not in the least intend to crush or abolish any of them. We said and say and write this, but as is the rule, the few believe in your statements; the unseen and unreachable public does not mind you. Now it has been heard here by hundreds, and Jesus and his Apostles have been shown to have taught the very same teachings that Theosophy offers. The papers were well disposed, and many have published good articles about Mrs. Besant's activities here. As this winter, till to-day, has been extraordinarily mild, without snow or frost, theosophical news took, perhaps, the space of ice-sport and the like events. Well, the first is as bracing for the intellect and the heart, as the last is for the lungs. The hopeful words spoken by Col. Olcott at the Convention in December, have been re-echoed here; for the growth of the Theosophical Movement is indeed marvellous. May it never be arrested.

AFRA.

AMSTERDAM, January 11th, 1898.

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## Reviews.

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### THEOSOLOGY APPLIED.\*

BY LILIAN EDGER, M. A.

The four morning lectures which were delivered by Miss Edger before the Annual Convention of the Theosophical Society (its twenty-second anniversary) at Adyar, in December, 1897, may be perused with advantage by two classes of readers; to those who were present at their delivery, who are, of course, in the minority, they will serve to deepen the very favorable first impression which was produced on listening to them; while to the general public who did not have the pleasure of hearing them, the opportunity which is now presented, of studying at leisure the philosophical and scientific teachings therein embodied, will, if embraced, be found a source of much profitable instruction. The lectures abound in ideas which are presented in a strikingly lucid and logical manner and in orderly sequence; the language in which they are clothed being characterised by that directness, that classical simplicity and elegance of style which, in this age of verbosity, is most refreshing.

In the first lecture, "Theosophy Applied to Religion," the fundamental principle which forms the basis and essence of all religions is explained, and it is shown that each of the different religious systems which claim to lead their votaries along the right path partakes, in a large measure, of this essential principle. We read on page 32, that, "whatever be the religious system we adopt, the study of Theosophy will lead us to recognise its inner meaning, and above all, to recognise that basic teaching of the universality of the divine principle, the possibilities that are open before man, and the way in which our divine teachers can help us to attain the possibilities, and...the application of Theosophy to Religion will lead to a perfect tolerance towards

\* Adyar, Madras, the Manager, *Theosophist*; London, and New York, the Theosophical Publishing Society. Price Re. 1, post paid. Boards.

all other religions." If we limit our religious study to our own religion merely, we are then not "able to see the beauty and truth of other religions." This subject is most admirably and thoroughly elucidated, and should be read by all who take any interest in the matter.

The next lecture, "Theosophy Applied to the Home," treats upon the importance of arriving at a right understanding of those religious observances which are needful for the training of the various individuals comprising the family, so that the inner and spiritual meaning, which lies behind the ceremonial, may be grasped. Further on, the author shows the importance of recognising the fact that the spiritual tie which so strongly unites parents, brothers and sisters of one family, also exists between a soul in that family and *many other* souls, and would, if realised as it should be, unite them with just as strong a force. The position of woman in the ideal home, and the importance of her being qualified by a wise physical, intellectual and spiritual education, for the duties that devolve upon her as the guide and teacher of her own children, is treated in that spirit of sincerity and moderation which can offend none and must tend to elevate the ideals of the home.

"Theosophy Applied to Society," if not the best of the four lectures, as we are inclined to think, is at least a masterly presentation of the principles governing right social evolution. We are tempted to quote largely from this, but space forbids. It is earnestly recommended to the reader's careful attention. The ideas relating to the conduct of schools, the different classes in society, and the labour question, are of great value.

"Theosophy Applied to the State"—the closing lecture—shows the advantages that would accrue from such application, naturally resulting in wiser legislation and governmental administration in harmony with the progressive evolution of humanity; a pure and elevated ideal being a fundamental necessity of progress.

This book evidently has a mission to perform, and we hope to see it widely circulated. It is one of the best publications ever issued for the Theosophical Society, and, moreover, possesses the invaluable feature of being comprehensible by the average intellect; a result due to Miss Edger's long mental training as a teacher of the young.

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### APOLLONIUS OF TYANA.\*

By A. P. SINNETT.

This brief study of the life of Apollonius comprises the substance of an address delivered before the members of the London Lodge, by Mr. Sinnett, in November last. Conflicting opinions have been put forth by various writers concerning the character of Apollonius, and from the fact of his life having been contemporaneous with that of Jesus, many have spoken and written disparagingly in regard to the wonderful occurrences connected therewith, treating them as fabulous; but the writer of this pamphlet has evidently sought to arrive at an impartial conclusion in the matter, and to present that which seems to bear the stamp of truth. Apollonius was an avowed disciple of Pythagoras, who held "that the soul or immortal part of man was the breath of the Almighty, departing from infinite existence, becoming a finite, temporary,

\* Transactions of the London Lodge; No. 32: Theosophical Publishing Society, London.

separate essence, which possessed separate distinct consciousness and free will, which was finally to enjoy the awful joy of realisation of and union with the one perfection—a grand destiny it could only arrive at by separate consciousness, imperfection, and progression.”\*

The immediate followers of Apollonius evidently regarded him with veneration and had entire faith in his occult powers, coupled with strong personal friendship. Mr. Sinnett, at the beginning, emphasises one important fact which has often been insisted on, *viz.*, “that the seemingly supernatural powers associated with adeptship, are but collateral circumstances ensuing from great spiritual advancement—not themselves objects of pursuit for their own sake for any persons who attain them”. The pamphlet will amply repay perusal.

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#### BENGALI TRANSLATION OF CHROMOPATHY.†

Brother Jwala Prasad's Chromopathy pamphlet has been translated into Bengali and published by Babu Surendra Krishna Dutt, President of the Muzaffarpur T. S. The pamphlet has been translated into almost all the vernaculars of India, which goes to show the great popularity attained by Chromopathic treatment. At Muzaffarpur this treatment has made rapid progress and been attended with marked success, cases given up by doctors having been cured by chromopathic methods, and now many educated and cultured people there firmly believe in the efficacy of it. It is being popularised everywhere, mostly by the members of the Theosophical Society.

R. P. S.

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#### DHARMA NITI DARPANA.

We have been favoured with a copy of the above pamphlet of 50 pages. It contains about 200 slokas with a commentary. The book is divided into ten chapters. The first, praises knowledge (Vidyā), the second, Dharma (virtue), and so on. The compiler has carefully selected the important passages from our Scriptures and arranged them according to the subjects.

R. A. S.

We have also received a very neatly printed Swedish translation of Mrs. Besant's lectures on “Four Great Religions”; a pamphlet in German, entitled “Das ‘Christliche’ Barentum,” by A. Lama; a pamphlet containing the first of a series of lectures on “Indian Historical Subjects,” being delivered by B. Ramakrishna Row, Manager Dewan's Office, Bangalore; and, the “First Annual Report of the Rangoon Theosophical Society.” This Branch seems to be in active working order, is pursuing a regular course of study, has a library for the use of members, and its financial condition is ‘satisfactory.’ It is desirable that the library should be enlarged, and to this end a subscription has been opened and an appeal made to the public. Any aid which may be rendered will be thankfully acknowledged.

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\* See Aston Leigh's “Story of Philosophy.”

† Price 6 annas : to be had from the Secretary, Muzaffarpur T. S., Silout (T. S. By.), Dt. Muzaffarpur.

## MAGAZINES.

*The Theosophical Review*, for February, gives, in the "Watch-Tower, some mention of Mrs. Besant's recent successful labours on the continent, 'in the far North,' among the Theosophists of Demark, Norway and Sweden; visiting Rotterdam, Haarlem, Amsterdam and the Hague on her return trip. Mr. Leadbeater's continued paper finishes the discussion of the Nicene and Apostles' Creeds, leaving the Athanasian Creed for future consideration. Mr. Mead has a monograph on "The Gnostics Ptolemy and Heracleon," which is devoted mainly to a presentation of the views of the former, who was a pupil of Valentinus. The continued article on "The Comte de Saint Germain," by Mrs. Isabel Cooper-Oakley, gives further points of interest concerning the life and wonderful knowledge of this celebrated and glorious man. "Theosophy and the new Astronomy," by John Mackenzie, is an interesting paper. As spectroscopic astronomy has become a branch of physics, and investigation into the elementary constitution of the different bodies in space is constantly going on, the grand principle of evolution is found to apply to those distant realms, as well as to this little earth. The later conclusions of science in regard to meteors are of interest and serve to corroborate certain statements made in Vol. I., "Secret Doctrine," concerning 'primordial dust' and aggregation of 'world-germs.' Next is a brief story of a "Vision of Christ," by a Russian. Following this is a highly important and comprehensive article on "Prayer," by Mrs. Besant. "The relation of Art to Theosophy," by W. C. Ward, abounds in beautiful thought.

*Le Lotus Bleu.*—The December, January and February numbers of our French magazine are quite up to its usual standard of excellence; in fact, with Dr. Pascal and Commandant Courmes writing for and editing it, a poor number could hardly be looked for. The translations of Mr. Leadbeater's "Devachan," the well-known commentaries on "Light on the Path," and of Mme. Blavatsky's "Secret Doctrine" are continued, to the great profit of the readers; Dr. Pascal contributes an important and instructive article on "Sensitiveness" and Captain Courmes discusses the subject of cremation, with his usual vigor, citing the reasons why this ancient form of sepulture should, be universally adopted. To me, who cremated the first corpse in America, it is most interesting to learn that at the Père la Chaise cemetery, Paris 4,423 bodies were burnt in the year 1896, and that in America there are now 20 crematories, in England 4, in Germany 4, Sweden 2, and in Italy "many." To the article is appended the Ministerial circular of 25th May, 1890, giving particulars of the rules to be strictly followed in the transportation of bodies from distant points to the place of cremation. The January number of the magazine contains vivid accounts of the effect of Mrs. Besant's eloquent discourses (in French) at Paris, Nice and Toulon, on her crowded, cultured and, to a certain extent, scornfully critical audiences. "Some adversaries who had come to criticise," says the Toulon report, "were seen shedding tears; one dare not prolong the applause for fear of losing a single word. Towards the close, her sweet voice took on the tone of a triumphal trumpet, and then the vibratory repercussion shook the hall as though potent forces had made a storm of emotion in all hearts and spirits." A good epitome is given of her great Paris discourse on "Theosophy and the Problems of Life," on December 15th, before a packed audience, some 1,000 people having squeezed themselves into a hall in which were but six hundred chairs; and this, despite the refusal of the entire press, with one exception, to take the least

notice of the lecture, either before or after its delivery. But if it had been some trial of a nasty divorce case—ah! then what columns of phonographic writing!

*Theosophy in Australasia*, for February, has, following the various matters chronicled in the "Outlook", two important articles—"The Seven Planes of the Universe", by H. A. W., and "The Masters," by X. "Questions and Answers" will be read with interest.

*Mercury*, and *The Gleaner* are each too late for notice this month.

*Intelligence* has an excellent leader on "The Ganglionic Nervous System", following which are numerous articles which will interest its many readers. The Editor's ideas on the "Folly of Worry", are important. Mr. James, "Twenty Arguments in Favour of Reincarnation" are very good. We have received from America, "*The Pacific Theosophist, Universal Brotherhood, The New Century, Notes and Queries, Phrenological Journal, Philosophical Journal, Banner of Light, Journal of Hygiene, Food, Home and Garden, and The Temple.* Among our Indian exchanges are the *Brahmavadin, Prabuddha Bharata, Maha Bodhi Journal, Arya Bala Bodhini, Dawn, Light of the East, Journal of Education* and *Prasnottura*.

The *Vâhan* should be read by all Theosophists, for the information contained in its answers to questions.

*Light, Modern Astrology, Harbinger of Light, and Rays of Light* are also thankfully acknowledged.

We have received two neatly printed pamphlets from Amsterdam, the Report of the Convention of the Netherlands Section, T. S., and the Constitution and Rules of the Society—in the Dutch language.

### CUTTINGS AND COMMENTS.

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

*Hindu  
Tribute  
to the T. S.*

When Col. Olcott and Miss Edger visited Gooty during their recent lecturing tour, they were presented with a most cordial address of welcome, an elegantly printed copy of which we have just received, and from which we cull the following grateful tribute to

the T. S. :

"It is indeed with a deep sense of gratitude that we have to acknowledge the debt our community owes to the Theosophical Society. The noble teaching of Theosophy has opened the eyes of many people of different races and nationalities, of warring creeds, and of narrow sects, all over the world, to the fact that the brotherhood of man is a stern reality. The principle of brotherhood talked of in every exoteric religion, based as it is on mere faith, has very little binding force on its votaries. Theosophy illumined this faith with knowledge. And the necessity of brotherly conduct towards our fellow-creatures as an essential of one's own salvation, becomes a patent fact."

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*Relics  
of the  
Buddha.*

The *Pioneer* has the following from a correspondent, in relation to the recent finding of a portion of the Buddha's relics :

"I have seen the objects recovered by Mr. Peppe in his excavation of a *stupa*, at Piparahwa Kot, on his estate in the north of the Basti District, which you noticed in your columns about a month ago. A Pali inscription on one of the steatite urns is of great interest.

BRUNN:

"Yam salilanidanam Budhassa Bhagavato Sakiyanam sakitti-bhutanam sabhaginikanam saputradalanam."

"Which may be translated: 'This relic deposit of the lord Buddha is the share of (i. e., the share allotted at the division of his ashes after cremation) his renowned Sakya brethren, his own sister's children and his own son.' The name of the place where the *stupa* stands suggests Phipphalivana, mentioned in the Mahaparinibbanasutta, as one of the places to which shares allotted to claimants of the Great Teacher's ashes were carried and *stupas* built over them. It is to be hoped that Mr. Peppe will place his archæological treasures at the disposal of Government for preservation in the Indian Museum."

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The *Lahore Tribune* states that—

*Utilising  
the sun's  
heat.*

"An inventor in India has constructed an apparatus for cooking by the heat of the sun. It consists of a box made of wood and lined with reflecting mirrors, at the bottom of the box being a small copper boiler, covered with glass, to retain the heat of the rays concentrated by mirrors upon the boiler. In this contrivance any sort of food may be quickly cooked, the result being a stew or boil if the steam is retained, or if allowed to escape it is a bake. The heat with this device may be augmented indefinitely by increasing the diameter of the box."

The next invention in this line should be an apparatus for utilising the heat of the sun for warming dwelling houses in cold climates. A jacket could be made for the heat reservoir, so that the caloric stored during sunny days could be made to tide over a cloudy season.

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*How  
"Uncle Tom's  
Cabin"  
was written.*

*Light* gives some interesting extracts from "The Life and Letters of Harriet Beecher Stowe," among which is one referring to the way in which "Uncle Tom's Cabin" was written. The incident is thus related by Mrs. John T. Howard, Mrs. Stowe's friend with whom she was journeying, both having stopped, for the night, at the residence of Mrs. Stowe's sister, Mrs. Perkins, and having retired to their room which they occupied together—Mrs. Stowe being engaged in brushing her hair :

At last she (Mrs. Stowe) spoke and said, "I have just received a letter from my brother Edward... He is greatly disturbed, lest all this praise and notoriety should induce pride and vanity and work harm to my Christian character." She dropped her brush from her hand, and earnestly exclaimed, "Dear soul, he need not be troubled. He doesn't know that I did not write that book." "What!" said I, "you did not write 'Uncle-Tom'?" "No," she said, "I only put down what I saw." "But you have never been at the South, have you?" I asked. "No," said she, "but it all came before me in visions, one after another, and I put them down in words." But being still sceptical, I said, "still you must have arranged the events." "No," she said, "your Annie reproached me for letting Eva die. Why! I could not help it. I felt as badly as any one could. It was like a death in my own family, and it affected me so deeply that I could not write a word for two weeks after her death." "And, did you know," I asked, "that Uncle-Tom would die?" "Oh yes," she answered. "I knew that he must die from the first, but I did not know *how*. When I got to that part of the story I saw no more for some time."

Further on we read that Mrs. Stowe says in a letter to Dr Holmes ;

"I have long since come to the conclusion that the marvels of Spiritualism are natural and not supernatural phenomena—an uncommon working of natural laws. I believe that the door between those in the body, and those out has never, in any age, been entirely closed, and that occasional percep-

tions within the veil are a part of the course of Nature, and therefore not miraculous."

*Nirvana  
and  
nothingness.*

A correspondent sends us a newspaper clipping (from the *Pioneer*, we think), containing a letter from Mr. Narain Rai Varma, a portion of which we subjoin. In discussing the meaning of Nirvana he says :

"I beg to submit that Lord Buddha was not an atheist; and Buddhism is not atheism. If 'cessation of all desires' is the nearest definition of Nirvana, then, since all desires tend to action, 'cessation of all desires' may mean cessation of all actions which make for a series of lives as we Hindus understand them; but it may not mean cessation of life itself. I submit that Nirvana means that utter tranquillity—that utter 'self-containedness,' so to say—which is a state of blessedness, not of 'nothingness.'

"That this idea is more congruous, at all points, than any other one, can be supported by evidence. Buddhism had its origin in India; and it resembles that department of Hindu Philosophy which is called the Sāṅkhya Philosophy. The Sāṅkhya Philosophy is not really materialistic—It recognises the soul, which it calls *Puruṣa*, as opposed to *Prakṛiti*, which means Nature. Like our modern Agnosticism, the Sāṅkhya Philosophy recognises that 'the existence of a First Cause is a necessity of thought,' only it confines itself to the consideration of the physical basis of everything; discourses of everything in terms of matter and force. That is what also positive science does; and positive science is not atheistic, does not deny God, only does not want to affirm anything about Him beyond that He exists, because that 'anything beyond' could not be proved. But as Mr. Spencer says in so many words: 'the existence of a First Cause is a necessity of thought.' Now the Sāṅkhya Philosophy has for its final purpose the investigation of means to prevent the misery that attends on life as we understand it. That is the purpose also of the Yoga Philosophy, and of the Vedānta Philosophy. All the three Philosophies agree in considering true knowledge as the only means of emancipation. Now please note this interesting fact: The Vedānta Philosophy sums up the absolute as *sat-chit-ananda*. He is; he knows; he is joy. And in the Vedānta Philosophy the soul and God are identical in nature. Existence, knowledge and bliss are thus the three attributes by which the Vedānta Philosophy sums up God. It is, of course, inconceivable that 'knowledge and bliss' can remain if there is no 'existence.' What possible purpose, then, could 'knowledge' have, without the first attribute and the last; or even the last, without the first and the second? The Sāṅkhya does not deny the soul. And when Buddhism based upon it, in the first instance, purposes to emancipate you by the annihilation of all desires, why should it not be that this annihilation is the annihilation of desires which tend towards 're-births;' and not the annihilation of the ultimate life itself? 'Not by hatred,' says Lord Buddha to one of his favourite disciples, 'is hatred appeased; only by love is hatred appeased.' An atheist could never have preached such a Christ-like doctrine. One instinctively shrinks from believing that the purpose of all this acquisition of pure righteousness was to end in 'nothingness.'"

*Genuineness  
of the  
"Mattei  
Remedies".*

*Modern Medicine*, the organ of the "Mattei Remedies", publishes in the supplement to its January issue, certain extracts from the Will of the late Count Cæsar Mattei, and various private letters of his, which, taken together, prove beyond the possibility of a doubt, that before his death he confided to his adopted son, Mario Venturoli-Mattei, all the secrets and processes relating to the preparation of these remedies which bear his name and which have become so celebrated. This step became necessary because certain persons have endeavoured to poison the public mind by insinuating that Count Mattei had not confided these processes to his

adopted son; but the latter now holds these original documents in his possession, and they are open to inspection.

The January issue of the magazine also contains a long list of recent cases of cancer, lupus, paralysis, tumours, &c., which have been cured or benefited by the treatment administered at the Mattei Home, in Earl's Court, London S. W. The Central Mattei Depôt is managed by A. J. L. Gliddon, Esq., 91, Queen St., Cheapside, London, E. C. No payment is charged for treating the sick at this "Home," and the needed medicines are freely furnished.

*Transmutation of silver into gold.*

The following <sup>\*\*\*</sup> facts, taken from *L'Hyperchimie*, the organ of the "Société Alchimique de France," for January 1898, are of interest in connection with the experiments conducted by Dr. Emmens of New York, who claims to have succeeded in transmuting silver into gold. It appears that his discovery was anticipated some fifty years ago by M. Tiffereau, a French Chemist, who carried on his experiments in Mexico, and effected the change by methods similar to those employed by Dr. Emmens. He made various attempts, between 1888 and 1896, to convince the scientific men of his own country, of the truth and importance of his discovery, warning them that unless they made use of the knowledge without delay, they would be forestalled by some other nation, and would lose the honor and advantage that belonged by right to them. He appealed to the Chemical Congress, the "Académie des Sciences," the Government, the Bank of France, the public, that they would give him the necessary help to continue his work and turn the results to some practical use. To use his own words "I have left nothing undone to make my discovery known, and to gain for it some serious consideration". But it was all in vain; he met with nothing but silence or ridicule. He says again: "When the hour of success comes, and it must come sooner or later, the "Académie des Sciences" will have to reproach itself yet again for having delayed an important discovery." What M. Tiffereau foresaw has now happened, and America claims the glory of the discovery. But Dr. Emmens has recognised the value of M. Tiffereau's work, and the two discoverers are in regular communication with each other. In a recent letter to M. Tiffereau, Dr. Emmens says: "I will gladly contribute to the raising of the capital needed for establishing and maintaining a laboratory under your management, for the production of gold; but it will be on condition that some of your fellow-countrymen, who have some influence, will also contribute, and allow their names to appear on the council of management." Commenting upon this, M. Tiffereau says: "I have the twofold satisfaction of saying that I have never asked for anything from Dr. Emmens, and that it is he who has generously and spontaneously offered to combine with any Frenchmen who are disposed to help me, thus showing that he has no doubt either of the reality of my discovery or of the possibility of turning it to practical use..... I will also add that Dr. Emmens, transmutes into gold two-thirds of the silver employed and that he spends about 1,400 francs to produce one kilogramme of gold, from which he draws a net profit of 2,000 francs. By my method I converted into gold the whole of the silver, copper, and iron employed, and spend but an insignificant amount."

It will be of interest to all who recognise that all forms of matter are but modifications of one original substance, to watch the results of the experimental investigations of these two scientists.