

ing to him, are very rare among criminals as a class; a symmetry, prematurely ossified sutures, &c., &c., being charactered of them (Vide the Chapter on "Free Will" in Buchner's "Force and matter.")

It is clear, however, that Society is justified in adopting the most suitable means to protect itself. It has to deal with the logic of facts as they are, not with the abstract question of true metaphysical "responsibility." If it is found that the infliction of the death-penalty really serves as the most effective deterrent from murder, the welfare of the community demands its retention. But the efficacy of this mode of punishment is just the point now most markedly contested.

(3). With regard to the after-effects of capital punishment on the Ego, much will depend on the special karmic factors involved.

In some cases the sudden disincarnation may result in adding a new *conscious* astral to the unfortunate exhuman entities of that ilk who frequent Kama Loka.

Read what is said in "Esoteric Buddhism" anent the lot of the victim, suicide, *et hoc genus omne*.

Nos. (2), (3) raise very complex issues. Regarding these, it will not be out of place to cite that passage in "Light on the Path," which runs "the operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself." Meanwhile any decisive answer to the above or any similar questions is out of the question. We have no data.

It has, however, been asserted on high authority that the endurance of any 'unmerited' suffering and injustice is in the long run advantageous to the Ego.

(4). Clearly to override human actions would be to run a universe of mere puppets wirepulled from without. Will, proper, is determined by considerations of pleasure and pain, not by external compulsion.

(5). Consult on the "Objective Efficacy of Prayer," Mr. Francis Galton's "Inquiries into Human Faculty." This distinguished scientist shows in a most striking and conclusive manner the baselessness of the old Christian notion of prayer. Now-a-days, however, it is matter of common note that the belief has almost entirely lost its hold on the cultured classes. It is a mere survival of barbarism.

"Protecting and watchful beings"—whether conceived as Nirmanakayas or what not—would need no selfish supplications to enlist their services. As to providence generally, a glance at the miseries and anguish of life will dispel the fond illusion of benevolent interfering agencies. The Buddhist type of "meditation," which allows the Higher Self to manifest itself in the normal consciousness, is apparently the only mode of "Prayer" conformable to the scientific view of cause and effect. The experience alluded to was, it seems, a species of clairvoyance elicited in all probability by the vehemence of the emotions excited. It is not at all uncommon and has no necessary connection with the verbal device known as "prayer."

(6). There is no cause for our correspondent to revolutionize his mode of life after the Eastern model, which is in no respects the acme of perfection. Cultivate your intellect and live up to your highest moral ideal, that is the sum and substance of all necessary advice. Soul evolution is not the appendage of any one mode of living or any particular climate!

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE BARISÁL GUN.

II.

LET us now return to the consideration of the most interesting and mysterious atmospheric phenomenon called the Barisál Gun, the discussion of which I began in the *Theosophist* (Vol. IX. No. 108) for September 1888.

Though nearly two years have passed since the Asiatic Society of Bengal issued a circular and organized a system of close scientific observation, the mystery remains as inexplicable as ever. Apparently it will ever remain so to those who confine their research to the theories and methods of physical science. If it is ever to be solved, it must be by the efforts of occult students working on the lines of the theory of the multiple constitution of all Nature.

In the opening essay the several theories of men of science were passed in review, and all pronounced inadequate on scientific grounds. For the information of new subscribers who may not have seen what was before written, let me give a few facts. At the town of Barisál, on the banks of the Beeghaye River, and elsewhere in the Gangetic Delta, have been heard, sporadically and without traceable cause, since time immemorial, loud detonations like cannon-shots. While at Barisál, I heard them myself one evening, and thought them a salvo of artillery, fired within the distance of a half mile or mile. The sound is like nothing else in Nature; it is neither a rumbling, a crashing, or a roaring, hence neither like the sound of thunder, the sea beating upon a strand, the fall of forest trees or buildings, nor the effect of gusts of wind rushing into caverns or through rugged cliffs. They are like gun-fire and nothing else in the world. Like the roar of large ordnance, too, not like the ring of a howitzer or a carronade. I heard seven successive reports with brief intervals between, but

they occur without any regularity, at different seasons of the year, at places widely apart in and about the vast alluvial plain of the Gangetic Delta, and coming from different points of the compass.

Five theories have been offered to account for them: *viz.*, I. Surf-beating upon the shore (sixty-five miles away as the crow flies); II. The breaking down of river-banks (of alluvial soil, free from rocks, and only a few feet in height); III. The firing of bombs by the natives (a childish weak theory in view of the facts); IV. Subterranean or sub-aqueous volcanic or seismic agencies (a theory at variance with all the geographical features of the Delta); V. Atmospheric electricity (a theory based upon no observed facts and no recognized laws of electrical action).

The Asiatic Society, as above stated, duly issued a circular, and the Honorary Secretary has now kindly sent me the reported results. Fifteen forms were filled up and returned to the Secretary. The observations were made at Khulna, Barisál, Moyapore, Narainganj, Noakhali, Harisipur and Daulat. None of the reports refer to the same day, nor to the same hours, while the same observer would hear the 'guns' at dates considerably apart. These plainly indicate that the 'guns' are not waves of sound travelling over wide areas, but heard at isolated places: hence going to discredit the theory that they are due to the beating of surf-rollers upon the beach of the Bay of Bengal. The reports agree as to there having been cloudy or rainy weather at the time the sounds were heard or during the previous 24 hours. They seem to be independent of the wind, being heard as well against as with it: in one case while a strong wind was blowing from S. W. the 'guns' were heard from S. S. E., as they had been two days before when there was a light wind from S. E.

All the observers, save three, negative the theory that the 'guns' are due to electrical disturbance, and all, that they are dependent upon the state of the tides in the Bay of Bengal or in the rivers. In the case for electricity, Mr. Rainey says thunder was heard before and after the sounds; but the thunder came from the S. E., while the 'guns' were from the S. W. Though one observer, Mr. Waller, heard more 'guns' on four days about the middle of August than on all others together, during which period there was disturbed weather at the head of the Bay, yet it is also noticed that they were heard during a period of calm weather, which again militates against the surf-roar theory. A river-steamer captain gives his evidence strongly against the theories of the sounds being caused by the falling of river-banks and by bombs—therein corroborating the opinion expressed by myself in the former article.

Finally, the Committee of the Asiatic Society unanimously declare against the theories of volcanic action and of the action of tides upon the shoal called the 'Swash of no-ground.' They think the most plausible opinion thus far advanced is that the sounds may be "connected with the river banks, and that their frequent occurrence during two or three days immediately preceding the arrival of disturbed weather from the Bay of Bengal may be attributed to the atmosphere being highly charged with moisture, and the com-

paratively calm weather which occurs at such times." Which, under favor be it said, is about as pretty a case of *petitio principii* as I ever met with. Though the 'guns' have been heard since several hundred years, and were never connected, either by the native farmers, boatmen or seamen, with bad weather in the Bay; though they have been heard at all seasons of the year, in fair weather as in foul, from the southward and northward, and over a wide stretch of the Gangetic Delta—we are now asked by the Committee to accept their theory above stated. For my part, I decline; and I find the view very reasonable of Babu Gaurdás Bysack, a member of the Committee itself, that the 'guns' cannot be due to the transmission of sound by the river banks, since there are many other river banks in other parts of the Ganges where similar sounds are never heard.

One very curious fact crops up in these reports. Mr. Waller, riding up to his house and coming within 50 yards of the steps, *did not hear the 'guns,' while his bearer, standing on the steps waiting for his master, did hear them.* Does this fit in with either of the physical theories under discussion?

It is not my purpose to attempt any definite solution of this acoustic problem: I confine myself to the easy task of following the materialistic scientists through their speculative flounderings and showing their failure to come to any better hypothesis than the 'superstitious' one of the 'ignorant natives', *viz.*, that the Barisál Gun is a phenomenon connected with the agency of elemental spirits (*devatas*). It is as valid a case for speculation as either of the others. At Barisál itself, the vortex of these phenomena, no change has been made in public opinion since the date of my previous reports, for Babu Aswini Kumar Datta, my learned correspondent, writes me under date of 23rd March: "We have not yet succeeded in finding out anything new about the Barisál Guns. All surmises and conjectures about them are known to you."

It must be noted that a variety of puzzling atmospheric acoustical phenomena are heard in different parts of the world, some like the Barisál Gun, others quite different. From the (Calcutta) *Statesman* of 11th January 1890, I take the following:—

"Various theories have been propounded from time to time to account for the phenomenon commonly known as the 'Barisál Guns,' but so far as we know, none of them can be said to offer a satisfactory explanation. It is well known that this mysterious booming is not peculiar to Barisál, but has been noted in Cochin China and in certain islands in the West Indies. There seems, however, to be some difference in the sound heard, some authorities stating that it seems to proceed from a thousand Æolian harps, others that the noise was like that of the bursting of a huge bladder or like the booming of guns at sea, and in some cases it was compared to a humming similar to that which a locomotive sometimes makes when blowing off steam. Travelers who have visited Trinidad have been much struck with these unaccountable sounds, and a correspondent who has devoted some attention to the subject refers us to some works in which the matter has been widely discussed, *but with no definite results.* In an account of his trip to Monos, an island near Trinidad, Charles Kingsley describes the peculiar sensation caused by an unearthly sound which, like those of the Barisál guns, was from seaward. He writes: 'Between the howls of the wind I became aware of a strange noise from seaward—a booming, or rather humming. It was faint and distant, but deep and strong enough to set one guessing its cause. The sea beating into caves seemed, at first, the simplest answer. But the water

was so still on our side of the island, that I could barely hear the lap of the ripple on the shingle twenty yards off; and the nearest surf was a mile or two away, over a mountain a thousand feet high.' He then mentions that on bathing the next day during a perfect calm, the same mysterious booming sound was heard, and it was generally ascribed to the drum fish which we are told is almost as mythical as the Australian bunyip and 'is answerable for a number of vague and inexplicable submarine phenomena'."

Of course, the interesting fact in all these observations is that the cause of the acoustic phenomenon *is always a mystery*; it cannot be traced to known physical causes. So that when we take them all into consideration with the Barisál Gun, the theory of the action of elemental spirits is strengthened, while that of physical action is much weakened. Only an Irish Echo could be expected to convert surf-beatings or slumping river banks into the sound of "a thousand Æolian harps," or that of "a humming similar to that which a locomotive sometimes makes when blowing off steam." And not even the best echo ever heard by Lady Wilde, Douglas Hyde, or my friend William Yeats, could climb over a hill a thousand feet high, on a clear sunshiny day!

One unanimous conclusion of the Asiatic Society's Committee it is hard to understand: they think, as above stated, that the 'guns' may be attributed to the atmosphere "being highly charged with moisture, and the comparatively calm weather which occurs at such times." But is it not true that reports of gun-fire are sharp and clear under a perfectly clear sky, but indistinct, and attended by a long-continued roll like thunder, when the sky is cloudy? And is not the rumble of thunder due to reflection from the clouds? Now, since the Barisál Guns are not rumbling noises, but distinct booms as of cannon, what physical basis is there for the acoustic theory the Committee have put forth? It is affirmed as a scientific fact that during a shower of rain or snow sounds are greatly deadened. If the soil of the Gangetic Delta between Barisál and the Bay of Bengal were hard, dry and of an uniform character, and rested upon a continuous stratum of rock, then we might more readily accept the theory that the 'guns' under discussion were explicable upon the theory of an echoing, or rather conduction, of the crash of surf-rollers upon the shore of the Bay. But the fact being that the whole vast plain is a deposit of alluvium of great depth, intersected by a network of rivers and rivulets zig-zagging about in every variety of curve, and leaving nowhere even a straight water-course or offering a foot of resonant hard dry ground, that supposition seems in conflict with the known basis of acoustical science. Sir David Brewster tells us, and all other experimentalists confirm him in saying it, that the difference in the audibility of sounds that pass over homogeneous and over mixed media is sometimes so remarkable as to astonish those who witness it. The insuperable difficulty in accepting the theory of echo in this case is that it does not fit in with the facts,—atmospheric, geographical or geological. The breaking of surf on a shore is a fixed phenomenon, sure to recur with every repetition of the same conditions of weather in the Bay. If therefore, the 'guns' heard at so many widely-separated points in the Delta, were due to the echo of the surf-booming transmitted between

the banks of the many mouths of the Ganges, *they should always be heard at the same places when there was heavy weather at the head of the Bay*; ; and, as the surf-beating lasts as long as the stormy weather, there should be an unbroken succession of 'guns' heard throughout that spell of weather. But this is not the case: quite the contrary; a single 'gun' or a series of a half dozen, more or less, may be heard at Barisál or any other given place, on one or more days in a certain year, and *not again throughout the whole twelvemonth*; or they may be heard somewhere else and not there at all that year, though they had been in the previous one, or may be in the one following. Nature does not indulge in such vagaries. And what is a very strange and suspicious circumstance, the 'guns' may be heard by one person and not by another a few yards off! Does this not go rather to support the hypothesis that the reports of the mysterious artillery are of an elemental spiritual origin, sometimes reaching the inner auditory sense of an individual who is momentarily sensitive to akasic vibrations, and then heard only by him? If not, then where is the fresh physical theory which will not break down under even so imperfectly close a study as we have given to the several tentative hypotheses recorded by the Asiatic Society of Bengal? The Committee place most value upon the report of Mr. Manson, an official who has lived many years in this Delta and heard the guns in August-October, 1875, in the Nokhali District in 1878-79, in the coldweather season, and at Barisál in 1876, in the latter part of October. Mr. Manson favours the theory that they are echoes of masses of river-bank tumbling into the water or due to other local sound-producing causes. But the objection is, as above noted, that the 'guns' come sporadically, in all times of the year, never regularly, never so as to be expected, nor invariably when masses of the river-banks erode—"as usually happens when the ebb is running out." The tabulated digest of returns from fifteen observations given in the Committee's Report, shows that the 'guns' were heard 1 times during the ebb-tide, 6 times during the flood, 3 times at hightide, and once at half tide. There appears, then, to be no necessary connection between the 'guns' and an ebbing tide—when the caving of the banks is most common. And so it is but too evident that I was strictly within bounds in saying at the commencement of my present article that, despite the Asiatic Society's best efforts, the mystery of the weird Barisál Guns is as unsolved as it was before this research was begun, and as it has been within the three or four centuries that have slipped by since our present local traditions took their date.

Having thus exhausted the subject on its physical side, I shall in a third and closing chapter discuss the subject in its relations with occult dynamics.

H. S. O.

KOSMIC MIND.

"Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into absolute consciousness, which is eternal MOTION." (*Esoteric Axioms*.)
 "Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."—*Cicero*.

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming", his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or, in the words of Dugald Stewart, it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with, and contradicting a comfortably settled predecessor without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it, then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory therefore, experience and discriminative powers. The idea of Universal Life, composed of individual atomic lives, is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute*

life and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is the *negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and, therefore, as a Life-Principle is, and must remain, for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "Mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impene-trable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet, dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix, addressed fifty years ago to the French academicians, have nearly become immortal as a truism: "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions . . . and when you arrive at its parent source, you come face to face with the unknown!"

Now, to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked. He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who, in the words of a contemporary—

"was the very incarnation of exact science and methods of thought; who, had dissected hundreds and thousands of human organs, making himself thus acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets, and who, above all men, was one of whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . ."

—of what? Why, of the existence in every organism of a distinct "VITAL FORCE," independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life-Principle, and that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal

academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this : The great anatomist and surgeon had the "hardihood" of declaring in his *Memoirs*, that :—

"We have no cause to reject the possibility of the existence of organisms endowed with such properties that would impart to them—the *direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought." (*Novoye Vremya* of 1887.)

Such are the chief features of the heresy of one who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in a universal deity, divine Ideation, or the Hermetic "Thought divine," in a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words :—

"Our reason must accept in all necessity an infinite and eternal Mind which rules and governs the ocean of life. . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this organizing life-principle becomes self-sentient, self-conscious, racial or individual. Substance, ruled and directed by the life-principle, is organised according to a general defined plan into certain types. . . ."

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he "acquire the conviction, that our brain could be the only organ of thought in the whole universe ; that everything in this world, save that organ should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *apropos* of Moleschott's materialism :—

"Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern alchemy from the urine. If, in our conceptions of the Universe, it be our fate to fall into illusions, then my 'illusion' has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently ; and that my 'I' is not the product of chemical and histological elements, but an *embodiment of a common universal Mind*. The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science :—

"The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation !"

The above selections, translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud

to find him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do their protests appear to us like the frightened discordant cry of the night owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day, when a full recognition of a universally diffused mind will be an accomplished fact—is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to and connection with the laws of, physics and chemistry, hence, in their final form, with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists, while few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of *vitalism* and the severely exiled life-principle, the *principium vite* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia, non homines*," has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances, of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue :—

"The fact that we reject the interference of other forces in living things, depends entirely on the limitations of our senses. We use indeed, the same organs for our observations of both animate and inanimate nature ; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain, reach our perceptions through our consciousness as sensations of light and color ; vibrations affecting our consciousness through our auditory organs strike us as sounds ; all our feelings, through whichever of our senses, are due to nothing but motions."

Such are the teachings of physical Science, and such were in their roughest outlines those of occultism, æons and milleniums back. The difference, however, and most vital distinction between the two teachings, is this : official science sees in motion simply a blind, unreasoning force or law ; Occultism tracing motion to its origin identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath."

Vide "Secret Doctrine," Vol. i, pp. 2 and 3.

Nevertheless, however limited the conception of modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present Professor of Physiology at the University of Basel, who speaks like an Occultist* :—

"It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that *something* which we are unable to find in the inanimate."

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and fortifies his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him, that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *affects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks :—

"Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

The winding-up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of materialism,

"Thus, a deeper and more direct acquaintance with our *inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle", as well as the followers of mechanical theory of life, based their views on the supposed fact that, as physiology was progressing forward its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life force", they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamouring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

* From a paper read by him some time ago at a public lecture.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words :—

"I maintain that the more our experiments and observations are exact and many sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, are in reality unfathomable. They are vastly more complicated, in fact; and as we stand at present, they will not yield to any mechanical explanation."

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas, in the camp of the apostles of negation—the "animalists"! But the Basel professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking, indeed some of them going so far as to almost accept *free-will* and *consciousness*, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *amœbas*. Now the *amœbas* or animalculæ are, as all know, microscopical protoplasms—as the *Vampyrella Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behaviour something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualificative, and coin a new term. For see what Cienkowsky says of it.*

Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one call *spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it where moved by hunger, first projecting its pseudopodia (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another *amœba*—the *colpadella pugnax*—he says that he found it showing the same predilection for the *chlamydomonas* on which it feeds exclusively, "having made a puncture in the body of the *chlamydomonas* it sucks its chlorophyll and then goes away," he writes, adding these significant words: "Their way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings*!"

Not less suggestive are the observations of The. W. Engelman (*Beitrage zur Physiologie des Protoplasma*), on the *Orcella*, another unicellular organism only a trifle more complex than the *Vampyrella*.

* L. Cienkowsky. See his work *Beitrage zur Kenntniss der Monaden*, Archiv f. mikroskop. Anatomie.

He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i. e.*, on their convex side, so that the *pseudopodia* projected from the edge of the shell find no hold in space and leave the *amœba* helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature in contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodia*. After this, the *amœba* proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the *amœba* will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman:—

"If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcella* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these point to the presence of some PSYCHIC process in the protoplasm.*

Among hundreds of accusations against Asiatic nations of degrading superstitions, based on "crass ignorance," there exist no more serious denunciation than that which charges and convicts them of personifying and even deifying the chief organs of, and in, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas*, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The *vertebræ*, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen; everything has its special deific name, is believed to act consciously and to act under the potent will of the Yogi, whose head and heart are the seats of Brahma and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed ignorance. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—

quien sabe—will come perhaps to be recognised some day as an independent race of thinkers inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of resorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

"this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent *amœba* and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodia*—out of their contractive, bare, protoplasmic bodies—which *pseudopodia* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelion cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to-day we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms."*

And the lecturer queries why, if this discrimination in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic drops,—why it should not exist also in the epithelial cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants, as shown above, why should not the epithelial cell sense, choose and select its favourite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertains only to reasoning beings, at least to the instinct of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their scientific prose is but one degree removed from the ignorant, superstitious, but rather poetical "twaddle" of the Hindu Yogis and *Tantrikas*.

Anyhow, our Professor of Physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and a mind in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and regard it as an impossibility

* From the paper read by the Professor of Physiology at the University of Basel, previously quoted

* Loc. cit. Pflüger's Archiv. Bk. II. S. 337.

to bring it under the endosmotic laws. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.*

Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelial cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. “It is evident that in all this there is not the slightest hint at diffusion or endosmose”, says the Basel physiologist. “It becomes entirely useless to try and explain these phenomena by chemical laws.”

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of “Fohat,” no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely physical explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced on a dead eye. The phenomenon of life consists in the evolution and development of the eye itself. How is this marvellous and complicated work produced? To this Physiology replies, “We do not know,” for, toward the solution of this great problem—

“Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insolvable riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remain utterly passive. As to the active functions of the heart and the muscles of its vessels, no one, so far, as ever been able to explain them by physical laws.

* Untersuchungen über Resorption u. Assimilation der Nährstoffe (Archiv f. Experimentelle Pathologie und Pharmakologie, Bk. XIX, 1885).

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the “Elementary Instructions” of the Esoteric physiology of practical occultism:—

“The riddle of life* is found in the active functions of a living organism, the real perception of which activity we can get only through observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of ‘active functions’. Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a psychological explanation of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace ‘consciousness’—the soul of the higher animals!”

The problem—for materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the “superstitious and ignorant” Eastern Yogis, and even their esoteric followers, will find themselves vindicated. For we hear from the same physiologist that:—

A large number of poisons are prevented by the epithelial cells from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the lymphatic cells take a most active part.”

If the reader turns to Webster's *Dictionary*, he will find therein a curious explanation of the words “lymphatic” and “lymph”. Etymologists think that the Latin word *lympa* is derived from the Greek *nymphē*, “a nymph or inferior goddess”, they say. “The Muses were sometimes called *nymphs* by the poets.” Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs.

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the pores of one of the gods, whether the Ocean God, Varuna, or a minor “river god” is

* “Life and activity are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems, over which, in fact, the greatest thinkers of the materialistic school have ever tripped.”

left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior god or goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmā, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material Universe* and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities *plus the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu—added to that of *Anu* (atom), common to all the trimurtic personages—which are, *Bhutamān*, one with the created or emanated materials of the world; *Pradhanatman*, "one with the senses"; *Paramatman*, "Supreme Soul", and *Atman*, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a god or a goddess. Place their Pantheon composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, but the reverse, since they relate to the atoms, cells, and molecules of everything living.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.

H. P. BLAVATSKY.

* *Brahmā* comes from the root *brih*, to "expand," to "scatter;" *Vishnu*, from the root *vis* or *vish* (phonetically) "to enter into," "to pervade"—the universe, of matter. As to Siva—the patron of the Yogis,—the etymology of his name would remain incomprehensible to the casual reader.

STRIKING HOME.

CHAPTER I. MY FATHER.

"OH, father! How weary you look!" "Yes, Ella, I feel well-nigh worn out. All my hopes are now utterly dashed to pieces!"

He had returned from one of his almost daily errands to the City. I led him to the couch by the window, where he could look on the sun-bathed greenery, he loved so well, and he sank down on the pillows with the heavy, springless motion of extreme exhaustion. Watching him, as he lay there before me, breathing so laboriously, that every now and then, he had to raise himself with my assistance to obtain momentary relief, a feeling of the deepest anxiety came over me, such as I had never known before.

His nervous organization had always shown so much latent strength in resisting successfully the ever increasing weight of overwhelming care, that my firm reliance on the wonderful elasticity of his constitution had never deserted me. And now, the deep lines on his poor wan face, his contracted brow, his pale and pinched look, all brought me to the verge of realizing an awful impending danger, and sent an icy tremor through my veins. How sadly he was changed, from the joyous, active, energetic man, as I had seen him, when only four years ago, we had started on our wanderings! I let my mind run back, and all the happy as well as sad incidents rolled past before my inner eye.

My father had called me back from school, when my education was barely finished, but he declared he could not do any longer without me. My mother having died during my infancy, I was sent to Baltimore at the age of ten and only saw my father three or four times a year, when his business engagements brought him to the Eastern States. Yet these short and happy visits prevented any feeling of estrangement from arising, for his warm loving nature and excessive devotion to me, found expression at every turn, in every trifle.

As he had never troubled me with his private matters, I was considerably surprised, when joining him at St. Paul, to find his arrangements all in a state of transition, not to say confusion.

Owner of a fairly remunerative business, he had always given me the impression of being a prosperous man, but now I found that for some years past his profits had gradually diminished to a very small sum, which evidently would even see a lower ebb, if things were allowed to go on in the same way. There was no mystery whatever in the matter, as he himself clearly explained to me the cause.

All his life he had been fond of scientific pursuits, and of mechanical contrivances. At first he indulged this fancy as a means of relaxation after business hours, soon to find that it took a greater hold on him as his knowledge and interest grew apace with his experience. The turning point, however, was reached when he invented an electric lamp, which by its simplicity, durability, and cheapness, appeared to him destined to drive every other rival out of the field. So completely was he absorbed by his invention and its practical possibilities, that devoting all

his time to the final improvement of his pet scheme, he found as a natural consequence, his business sink into a state of inanition and disorganization. It was a lucky chance that, influenced by his own leanings and guided by my advice he escaped complete ruin by realizing, before it was too late, his remaining stock of goods at so fair a price, that he was in a position to enter on his new venture with a round sum at his banker's.

His sanguine temperament raised his hopes to the highest pitch, and his dreams of great wealth would have been pitiable by their overpowering persistency, had greed alone been their acting motive. But all his golden visions centred in the strongest and most devoted love for me, whose happiness was going to be secured in every direction, by this treasure within his easy grasp.

In the meantime, however, we both had to work steadily for the attainment of the aim. Acting as his amanuensis, although he dignified me by calling me his business partner, I somewhat diffidently entered upon my new duties, which were not altogether so easy or pleasant as a girl fresh from school could have desired. Not only was excessive accuracy demanded of me in copying out letters and circulars, but writing under his dictation I found myself too slow and unable to follow the very rapid utterances, which his nervous temperament had turned into an uncontrollable habit. Feeling my own deficiency keenly, I persuaded him to let me try a type-writing machine, at that time a very recent invention; and to my great joy as well as to his equal satisfaction, after a short apprenticeship I felt myself fully competent to accomplish my work. All preliminary preparations for our campaign being fairly settled, we contemplated a tour through the country for the object of personally introducing the invention to capitalists at the great centres of population, and soon started on our venturesome enterprise.

I do not remember a happier time than when we set out on our journey. We were more like a pair of lovers than father and daughter: we were such perfect companions, who found no pleasure and interest apart from each other and who never dream that such a blissful state could be overshadowed by threatening clouds.

California, the first stage of our pilgrimage, appeared to us a lovely paradise; so full of nature's beauty, so deliciously novel in most of its features, so teeming with life and enterprise, so exhilarating in its climate, which seemed to heighten inexpressibly the pleasure of one's existence. In the delights of intercourse with kind and true friends, the precious time slipped away unheeded, until stern reality, knocking somewhat loudly at the door of duty, bade us move on in search of success for the main object we had in view.

Alas! that first experience of disappointment of which we made so light at the time, was fated to repeat itself month after month and by degrees assumed the proportions of the oppressive burden which now weighed so heavily on my poor father.

After trying our fortune in vain in all the large cities of the United States, and being more or less politely shown the door by

all the influential men we called on, my father made up his mind to go to London as a last cast of the die. The venture was precarious in the highest degree, but seemed to him his only remaining chance. We were living, from hand to mouth on our capital, which had in spite of all my economic endeavours diminished so rapidly that we could not shut our eyes to the alarming future, and my father fully realized the extent of our critical situation. Though suffering from frequent attacks of despondency in which the moments of self-accusation were by far the most exquisitely painful trials I had to experience, his mind was singularly elastic and the peculiar buoyancy so characteristic of the inventor, would generally come to his relief in a manner so marked, that for a time he would spurn all idea of failure, or of ever reverting to a sober method of business.

But even had he not been carried away by these deceptive hopes, I am convinced that the habits of unrest he had contracted during our nomadic life, together with a general lowering of his vital powers, would ever have stood in his way of resuming any kind of steady work.

So London was reached at last! Alas, its welcome to me was dismal enough! Shut up in a small hotel in one of the back streets off the Strand, for we had to husband our resources with the utmost care, in a dingy, heavy atmosphere, unable to see more than a small square of leaden sky, with a disheartening gloom prevailing everywhere, and not a mortal soul to speak to during my father's long visits to the City, I felt so overcome by misery, that I thought I should die of melancholy, and of a constant longing for the clear skies and crisp air of our Western towns.

My father, ever loving and considerate, in spite of his increasing anxious preoccupation, quickly noticed my depression and we soon acted on the suggestion of a casual fellow-traveller, in seeking a temporary home in one of those pleasant suburbs of Southern London, where business men can still combine an easy access to the City with an abode offering some rural features, and a breath of country air.

The highroads radiating from London towards the different points of the compass may be compared to the main threads of a spider's web. In the widening wedge-shaped spaces they thus trace, a certain rustic look lingers on, which has entirely disappeared along the main arteries of traffic; and though the ever-active and omnivorous builder is indefatigable in trying to wrest any remaining charms from all parts where easy communication with town opens a profitable field for speculation, there are still some delightful spots to be found, in which shady lanes alternate with fine estates and luxurious residences, where London merchants like to fix their enjoyable homes.

Our voyage of discovery began promisingly, when about five miles from town we left the highway, on seeing attractive clumps of splendid old elms overshadowing a road, bordered by park palings, and evidently leading towards a district containing some properties of good size. Branching off from the road just mentioned, a turning into a shady lane led us to a newly erected row of about twelve small houses. Of the ordinary suburban type, they

attracted our fancy by an air of rusticity and brightness about them. An enterprising builder had evidently planned this row to blossom eventually into a long street, that would swallow up the best part of the adjoining estate. But from some cause his designs had received a decided check, and the last house of the "terrace," as it was grandiloquently styled, stood almost hidden under the high red brick wall of a kitchen-garden, that for the present put a peremptory stop to all further encroachments. Opposite to the terrace, which faced the south, an ordinary old oak fence and some very fine trees beyond added considerably to the attractions of the situation. We soon found that lodgings could be had in one of the houses, whose worthy landlady completed our favourable impression. The reasonable terms were accepted with all the more promptitude as, to our somewhat anxious enquiries whether the house was free from noise, we learned that the only lodger was an old gentleman occupying the lower floor who was "as quiet as a mouse." But what hastened our decision more than any of the several advantages offered, was the delightful outlook that greeted us from the window of our future sitting-room.

A glorious stretch of field and wood opened before our town-weary eyes, with an almost overpowering effect. Simply to sit there and look for hours into that enchanted place, seemed to me, after my recent experience, like gaining a glimpse of fairyland.

Nor was the first impression by any means weakened, when our few belongings had been transferred to our new abode. In every respect did we feel satisfied and exhilarated by our move. The landlady, Mrs. Watkins, proved not only thoroughly efficient, but also kind and sympathetic to me, during my many lonely hours.

But, above all, the charm I derived from gazing at the lovely place opposite our windows, remained as keenly fresh as ever, and when my father returned home after his long daily absences, we never grew weary of studying all the details of its manifold beauties and peaceful life.

The large grass-field dotted with fine shade trees in the part nearest to us, had been divided into a paddock, and a meadow-like expanse, which on its further side was bordered by an ornamental sheet of water. A thick belt of tall timber separated this part of the estate from the private grounds. Huge elms and heavy chestnuts intermingled with the more elegant planes and copper beeches; and there standing out boldly against the light foliage of bushy limes, we noticed with the delightful sensation of meeting an old friend, a fine specimen of sequoia, rearing its graceful dark steeple to a very respectable height, and reminding me so lovingly of my happy Californian days.

Rising gently beyond, extended one of those unrivalled English lawns, so fresh and velvety, that one felt almost inclined to believe in the assertion of the old college gardener at Oxford, who vowed that such perfection was only reached "because we rolls and mows 'em for a thousand years." Through the few openings of the trees, we could perceive the square red brick mansion, whose heavy but not unpleasing lines, of the Georgian style of architecture, impressed us by its stateliness and solidity.

How serenely the life over there rolled on before our eyes! In the paddock, an old horse, obviously privileged by long years of faithful services to end its days without further toil, wandered lazily to and fro, in search of some choice tuft of grass, in vivid contrast to a small pony, which scampered about in the wildest joy as soon as it was released from the shafts. Two proud swans, lording it over a tribe of Muscovy ducks, animated the clear pond, whilst the familiar whirring sound of the mowing-machine, made us guess its hidden movements beyond the thick foliage. Busy gardeners quietly at work in various directions, showed that incessant care an English owner takes such honest pride in seeing bestowed upon his property, and more especially on a Saturday after the general tidying and sweeping up, everywhere that trimness and neatness were visible, which only the trained English gardener seems to possess the requisite patience to attain.

On one side of the pond, we caught sight of a lawn-tennis ground and could watch the graceful or energetic players in their cool costumes, never tiring of their pet game.

In June, we saw scythes at work and soon covering the fields with heavy swathes in regular rows, to be followed a few days later by a picture of activity hardly equalled anywhere. It was a "school treat" which showed our wondering eyes what exuberance of life lies dormant, under the restricted movements of the poor imprisoned children of the London East-End, and how joyously it gushes forth in undreamt-of vigour, when the longed-for holiday at last comes round. This lively spectacle reminded us vividly of the mad delight of caged birds set free, and hardly knowing how best to enjoy their never-forgotten liberty.

In stately contrast, we saw a few weeks later, a fashionable company assemble on the lawn and soon in all directions overflow the grounds. A charming effect was produced on the eye by the gay colouring of the company, that moved in groups through the numerous paths, or sat about in couples in cozy nooks, whilst the strains of distant music came gently floating towards us, completing the delightful fairy-like scene.

Our interest in the place never drooped, our admiration never flagged. On the contrary we came to look upon it with a feeling of part ownership, and during the few happy intervals granted to my father in the midst of his ever-increasing fits of despondency, he would talk in his old buoyant way, how the ultimate success of his patent would enable him to purchase this very place; how it would give me station, friends, and all the happy surroundings that life could offer! Poor, dear father! All his golden dreams had no independent existence, and were now as ever, revolving in a circle of which my little insignificant self formed the ever active centre!

And yet how visionary and utterly deceptive all his expectations had proved! For months I had seen him the prey of wild anxiety, alternating with periods of dreadful depression, the latter by far the most distressing for me to bear, as neither my loving words nor caresses had any power to soothe away those vehement self-reproaches, that weighed upon him like a curse.

In his loving way he had tried lately to keep all painful facts from me, yet I knew only too well as I looked at him lying before me suffering and exhausted, how his agonised mind was now reduced to despair by his last hope having been crushed for ever. Though he still withheld the awful truth from me, I was perfectly cognizant of the fact that misery and utter ruin, were staring us in the face. Fate, however, although it was not to be stayed, turned its blow into another form, differing only from the one that seemed so clearly marked out, by being in its nature beyond expression more cruel and overwhelming.

The next day, my father was too ill to rise from his bed. I found him highly feverish and in a state of excessive mental depression, while his breathing was so distressingly painful, that I could hardly be r to be with him. Mrs. Watkins recommended Dr. Henry, a young physician of good standing in the neighbourhood, whose timely arrival and prescription of strong doses of ether, revived for a time, my fast-ebbing hope. However, the respite was of short duration for, a few hours later, paralysis of the heart's action had ended all my dear father's earthly troubles.

NADIE.

(To be continued.)

VEDANTHAVARTHIKAM.

PART IV.

(Continued from June 1889 "Theosophist," Vol. X., p. 529.)

I. **THE** *Nitya-nitya Vastuvivekam* means the knowledge of Brahma as eternal (*nitya*), and that of the world as non-eternal, transient (*anitya*).

II. The *Ihamntarthaphala Bhoga Viraga* means the forsaking of all desires either of the worldly enjoyments, such as the use of perfumes, the company of women, &c.; or the heavenly enjoyments with *Apsarasas* (celestial nymphs) wandering over the heavenly regions.

III. The *Syamadishatka Sampatti*—the acquisition of six kinds of wealth, viz., *Syama*, &c., consists of:—

1. *Syama*, 2. *Dama*, 3. *Uparati*, 4. *Titiksha*, 5. *Sraddha*, and 6. *Samadhana*.

1. *Syama* means the control over the external senses.
2. *Dama* „ do. do. the internal do.
3. *Uparati* „ being not in the least connected with his own outward doings.
4. *Titiksha* „ having as strong a desire to listen to *Vedanta* as a hungry man has for food.
5. *Sraddha* „ the loving of the Guru, the Ruler of the Universe, the Vedas, and Shastras.
6. *Samadhana* „ to discuss and enquire into the nature of unseen things and thus to arrive at right conclusions.

IV. And the *Mumukshatwa* means to have a desire to attain *Moksha*, Nirvana.

The Sishya questioned:—“If *Mumukshatwa* means only having a desire for *Moksha* (Nirvana), do all those that cherish this desire, which is common to everybody, deserve to get *Moksha*?”

The Guru replied:—“*Mokshechha*—the desire for *Moksha*—is like the desire of a person who anxiously seeks the means of escape from the midst of a burning house; like the fear of a person travelling in a forest infested with tigers; like the anxiety of a person who seeks to escape from the clutches of thieves; and like the thoughts of a person stung by an adder as to how its poisonous sting might be rendered ineffectual. Surrounded by the wildfire of *Sansara* (the wheel of births and deaths), travelling in the forest of *Moham* (affection), where the tiger—*Manas* (mind)—threatens him, captured by thieves—*Arishadwarga*,¹ stung by the adder—*Asa* (desire), knowing that these mishaps have happened at the same moment; then to look sharp, to resolve that the reach of Guru is the one remedy for all these evils; to find—not a money-extorting, selfish, but a mind-captivating, causal Guru; to serve him; to give up *three*² *Sangams*; to get rid of three kinds of *Vasanas* (tendencies, connections); to be fully resigned; to serve the Guru in *four*³ prescribed ways; to have *three*⁴ kinds of *Bhakti* (devotion) already described; to conclude that Guru is *Para Brahma* himself; and then to listen to *Vedanta* taught by Guru;—is what may be called *Mokshechha*. Therefore, as you have already the *Sadhana Chatustayams* (the four kinds of qualifications), I shall first teach you the direct means of attaining *Moksha*, viz., the *Atma-natma Vichara* (the enquiry into what is, and what is not, *Atma*).

1. *Arishadwarga* (6 enemies) are:—

- (1.) *Kama*: Desire.
- (2.) *Krodha*: Hate.
- (3.) *Lobha*: Cupidity.
- (4.) *Moha*: Ignorance.
- (5.) *Mada*: Arrogance.
- (6.) *Matcharya*: Jealousy.

(Vide the article on “The Idyll of the White Lotus,” by the Solar Sphinx. *Theosophist*, Vol. VII, p. 657).

2. The three *Sangams* (connections) are:—

- (1.) *Vishayasangam* (Bhagavat Gita, II. 62).
- (2.) *Karmasangam*—(Ibid, III. 26).
- (3.) *Atmasangam*—(Ibid, V. 21).

3. The four ways of serving a Guru are:—

- (1.) Local service (*Stana Sisrusha*) = Guarding the house, garden, wealth, &c., of the Gurus.
- (2.) Personal service (*Anga Sisrusha*) = Rendering service to the Guru's (physical) body.
- (3.) Ideal service (*Bhava Sisrusha*) = Believing that Guru is his parent, God, Lord, &c.
- (4.) Service gratifying appetites (*Atma Sisrusa*) = Procuring gratifying objects to the Guru even without his request.*

4. The three kinds of *Bhakti* (devotion) are:—

- (1.) *Bahya Bhakti* = External devotion.
- (2.) *Ananya Bhakti* = Devotion with the belief that there is no other thing than God.
- (3.) *And Yekanta Bhakti* = Internal or secret and silent devotion.

(For an exhaustive explanation of these terms by the writer, see December 1888 *Theosophist*, Vol. X, pp. 178, 179).

* (Vide Mr. Palapatti Nageswar Sastrulu's Telugu *Sitaramanjaneyam* of 1885, p. 24, Chapter 1.40.) And also *Guru Gita*, chapter on *Sisrusha*.

Atma is free from the *three* kinds of body (viz., *Stula*, *Sukshma* and *Karana*) which are herebelow explained; *Atma*. is a witness of the *three* states (viz., watchful, dreaming, and sleeping); is beyond the *Panchakoshas*,³ 5 sheaths, (viz., *Annamaya*, *Pranamaya*, *Manomaya*, *Vignyanamaya*, and *Anandamaya*); is above the 24 *tatwas*; and is formed of *Sat*,⁴ *Chit*, and *Ananda*.

On the contrary *Anatma*—not *Atma*—is composed of *three* bodies; *three* states; *Panchakoshas*; twenty-four *tatwas*; unreality; ignorance; and sorrow.

As it is necessary to distinguish the two—*Atma* and *Anatma*—attend to what follows more carefully.

Dehatrayams (three bodies) are:—I. *Stula*,
II. *Sukshma*, and III. *Karana*.

Three Bodies. 1. } Explained further on.

3. Do. do.

Also:

- (1.) *Annamaya Kosa* = That which is born of the essence of food, which attains growth by that essence, and which ultimately merges in the food-giving earth.
- (2.) *Pranamaya Kosa* = That which is composed of the five principles of life, and of the five organs or lower senses.
- (3.) *Manomaya Kosa* = That which is formed of the combination of the five knowledge-giving or higher senses.
- (4.) *Vignyanamaya Kosa* = That which is formed of the combination of the five higher senses and *Buddhi*.
- (5.) And *Anandamaya Kosa* = That which ignores the real nature of itself when in love, merriment, &c.

(Vide Sri Sankaracharya's *Tatwa Bodh*, Queries 22–26. For a different explanation, see *Theosophist*, Vol. XI, p. 232.)

These *Kosas* will again be treated further on in these notes.

For further reference, see the writer's translation of Sri Sankaracharya's *Atma Bodh*, p. 21, note to verse 15.

4. The twenty-four *tatwas* (principles) are:—

- | | | | |
|------|-------|---|--------------------------------|
| I. | (1.) | <i>Pritvi</i> : Element of Earth. | |
| | (2.) | <i>Apas</i> : „ | Water. |
| | (3.) | <i>Tejas</i> : „ | Fire. |
| | (4.) | <i>Vayu</i> : „ | Air. |
| | (5.) | <i>Akas</i> : „ | Ether. |
| II. | (6.) | <i>Twak</i> : Sense of Touch. | |
| | (7.) | <i>Chekshus</i> : „ | Sight. |
| | (8.) | <i>Srotra</i> : „ | Hearing. |
| | (9.) | <i>Jihwa</i> : „ | Taste. |
| | (10.) | <i>Aghrana</i> : „ | Smell. |
| III. | (11.) | <i>Vak</i> : Organ of Speech (Vocal organ.) | |
| | (12.) | <i>Pani</i> : „ | Hand. |
| | (13.) | <i>Pada</i> : „ | Foot. |
| | (14.) | <i>Payu</i> : „ | Excretion. |
| | (15.) | <i>Upasta</i> : „ | Generation. |
| IV. | (16.) | <i>Prana</i> : „ | } The five principles of Life. |
| | (17.) | <i>Apana</i> : „ | |
| | (18.) | <i>Vyana</i> : „ | |
| | (19.) | <i>Udana</i> : „ | |
| | (20.) | <i>Samana</i> : „ | |
| | (21.) | <i>Manas</i> : the hesitating quality of mind. | |
| | (22.) | <i>Buddhi</i> : the determining do. | |
| | (23.) | <i>Chitta</i> : the unsteady do. | |
| | (24.) | <i>Ahankara</i> : the arrogating or arrogant quality of mind. | |

5. *Sat* = Eternal. *Chit* = Omniscient. *Ananda* = Blissful.

I. The *Stula Deham* (Gross Body) is composed of the limbs, seven *dhatus*,¹ six *vikaras*,² nine³ openings or apertures; is an abode of insects and worms and excretory matter, as urine, &c., and is formed out of semen.

II. The *Sukshma Deham* (Astral Body—*Linga Sarira*) is made of the five *Gnanendriyams* (Knowledge giving senses), the five *Karmendriyams* (the active organs), the five *Vayus* (life principles), and *Manas*, and *Buddhi*: altogether seventeen⁴ *tatwas*.

III. The *Karana Deham* (Causal Body) is the primordial ignorance which is the cause of, and a prop to, the other two *Dehams*.

From these three bodies *Atma* is free: for what typifies body does not typify *Atma*, who is not *Deha* (body), but something else.

Avasthatrayams are:—I. *Jagrat*, II. *Swapna*, and III. *Sushupti*.

I. The *Jagrat* state is that in which we can move and work.

II. The *Swapna* state is that in which the sleeping person stays in *Sushumna Nadi*, and, with the help of *Anadi*⁵ *Vasana*, by mere desire feels the personal enjoyments and experiences of all he had seen and heard in his *Jagrat* state.

III. And the *Sushupti* state is that which is void of the other two, and in which, being purely *Tamomaya*,⁷ and as nothing strikes the mind then, one sleeps very soundly.

These three states are the offsprings of *Avarana*⁸ *Sakti* and *Vikshepa*⁹ *Sakti*—both *Saktis* being of *Mayavic* origin. *Jagrat* and

1. The seven *dhatus* are:—

- (1.) *Twak* = Skin.
- (2.) *Mamsa* = Flesh.
- (3.) *Rudhira* = Blood.
- (4.) *Snayu* = Chyle (?)
- (5.) *Medas* = Grey matter.
- (6.) *Majja* = Fat.
- (7.) *Asti* = Bone.

(Vide *Siva Gita*. Also *Viveka Chudamani*—The Crest Jewel of Wisdom. Translated into English by Babu Mohin Mohun Chatterjee, M. A., F. T. S., verse 88.)

2. The six *vikaras* (changes) are:—

- (1.) *Asti* = To exist.
- (2.) *Jayate* = To be born.
- (3.) *Vardhate* = To grow.
- (4.) *Parinamate* = To ripen.
- (5.) *Apakshiyate* = To decay.
- (6.) *Vinasyate*.—To die.

3. The nine openings or apertures in the body are:—2 nostrils, 2 ear-holes, 2 ocular cavities, 1 anus, 1 urethra, and 1 mouth.

4. The seventeen *tatwas* are:—

- 5 Knowledge-giving senses, marked II, see note 8, *supra*.
- 5 Functionary organs, marked III. do. do.
- 5 Principles of Life, marked IV. do. do.
- 1 *Manas* including *Chitta*, explained in note 8, *supra*; and
- 1 *Buddhi* including *Ahankara*. do. do.

5. The *Sushumna Nadi* is what is called 'coronal artery' by some, and 'trachea' by others. (Vide April 1889, *Theosophist*, Vol. X, p. 408. Foot-note 3.)

6. *Anadivasana* = Remembrance or tendencies continuing from time immemorial.

7. *Tamomaya* = Full of *Tamas*, (darkness or ignorance)

8. *Avaranasakti* is the process of analysing, distinguishing *Jiva* (Monad) from *Atma*, and identifying it with the three bodies. This arises through mist-like illusion. (Vide *Vasudeva Mananam*, Ch. I.)

9. *Vikshepa Sakti* is the process of synthesising and inductively reducing and identifying everything, including *Jiva* with *Atma* (*Ibid*).

Swapna come out of *Vikshepa Sakti*; and *Sushupti*, out of *Avarana Sakti*, which causes forgetfulness and accompanies *Vikshepa Sakti*.

Therefore, inasmuch as every one of these states is not cognisant of the other two, and *Atma* is cognisant of all the three states, He is said to be a witness of them all.

The five Kosams—
Sheaths,

The Panchakosams¹ are:—

1. *Annamaya*:—forms *Stula Sarira* (Gross Body).
2. *Pranomaya* } :—form *Sukshma Sarira* (*Linga Sarira*,
3. *Monomaya* } Astral Body).
4. *Vignyanamaya* }
5. *Anandamaya*:—forms *Karana Sarira* (Causal Body).

Hence, *Atma* is as much unconnected with the five kosams as He is with the three bodies; and He is also beyond the twenty-four *tatwas*."

The Sishya asked the Guru:—"Are these three states, three bodies, five kosams, and twenty-four *tatwas*, different from one another? or, are they one and the same, in kind?"

The Guru replied:—" *Stula Sarir* (Gross Body) is *Jagrat* state; *Lukshma Sarir* (Astral Body) is *Swapna* state; and *Karana Sarir* (Causal Body) is *Sushupti* state. They are also of five kosas and twenty-four *tatwas*. *Jagrat* and *Swapna* are very commonly experienced. Such *Jagrat*—*Stula Sarir*, is absent in *Swapna* state; *Swapna*—*Sukshma Sarir*, is absent in *Sushupti* state; and *Sushupti*—*Karana Sarir*, is absent in *Turiya*² *Samadhi*. That very *Turiyam* is the state of *Atma*.

Though *Atma* is present in all these three states, yet He is quiet aloof from them all. The presence of *Atma* is, in the absence of the above three states, proved by the knowledge that I discussed so and so, that I concluded so and so (in my dream), and that I

1. Explained already in note 7, *supra*. In this connection, the following extract from the "Secret Doctrine," Vol. I, p. 157, throws more light.

"We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man:—

No.	Classification in Esoteric Buddhism.	Vedantic classification.	Classification in Taraka Raja Yog.	
1	Sthula Sarira	Annamaya Kosa* ...	} Sthulapadhi. §	
2	Prana †	{ Pranamaya Kosa ...		
3	The Vehicle of Prana ‡			
4	Kama Rupa	{ Manomaya Kosa ...	} Sukshmopadhi.	
5	Mind ... { (a). Volitions and feelings, &c. ...			
	(b). Vignyanam ...	Vignyanamaya Kosa ...		
6	Spiritual Soul 	Anandamaya Kosa ...	Karanopadhi.	
7	Atma	Atma	Atma."	

2. *Turiya* is the *ne-plus-ultra* state.

Turiya Samadhi is the highest stage of *Samadhi* in which self sinks away and the All alone prevails, and where one enjoys the supreme bliss of *Atma*.

* *Kosa* is "sheath," literally, the sheath of every principle.

† "Life."

‡ The astral body or *Linga Sarira*.

§ *Sthula Upadhi* or basis of the principle.
|| *Buddhi*."

had a very sound sleep. This knowledge testifies to the continued existence and presence of *Atma* in all the three states. Again, such knowledge as this is not in *Turiya*. Therefore *Atma* being of *Turiya* form, is a witness of everything. Thus *Deha* is unreal, unconscious, and sorrowful; while *Atma* is *Sat*, *Chit*, and *Ananda*. Since these three bodies are sometimes present and sometimes absent, and ever absent in *Turiya* state, the Body may be said to be different from *Atma*. As He exists in these three *Dehas*, and also in their absence, He may be said to be *Sat-rupi* (having the form of *Sat*). The Body being composed of five elements, like wall, vessel, &c., is lifeless and unconscious; whereas *Atma*, by mere vicinity vivifies and moves the lifeless things, knows everything, and has an endless cognizance; and hence He is *Chit-rupi* (of the form of *Chit*). Again the body is *Anatma*, unfit, disgusting, miserable, and, being born of *Sansara*, sorrowful; while *Atma* has all happiness, does not desire any other kind of happiness, is above the happiness of sound sleep, and enjoys the highest bliss; and hence He is *Ananda Swarupi* (formed of *Ananda*)."

The Sishya said:—"I listened very attentively to your teaching of *Atma* and *Anatma*. I have one doubt. The *Stula Sarir* is visible to the eyes. The *Karana Sarir*, being born of *Agnyanam*, is, like sleep, invisible. But which is the *Sukshma Sarir*? what is its nature? and where is it?"

The Guru replied:—"Though many know the *Sukshma Sarir*, they cannot explain it. It has two names:—(a) *Sukshma Sarir* and (b) *Linga Sarir*.

This *Linga Sarir* experiences happiness and misery. It alone attains the five¹ kinds of *Moksha*—1. *Salokya*, 2. *Samipya*, 3. *Sarupya*, 4. *Sayujya*, and 5. *Sarshitwa*. So long as this *Linga*

Sarir is extant, so long *Agnyanam*—the *Karana Sarir*—is indestructible. The very destruction of *Linga Sarir* is the attainment of *Videhakivalyam*. Being full of *Agnyanam*, it is more secret than common secrecy. It is well known that in *Linga Sarir* of seventeen *tatwas* the whole world exists. With *Chitta* and *Ahankara* the *tatwas* in *Linga Sarir* become nineteen, which I shall explain to you. This very *Linga Sarir* some *Agamists*² represent as composed of 36 *tatwas*; some *Agamantists*, as of 96; *Sankhya Yogis*, as of 24; *Vedantists*, as of 17; *Yogasastrees*, as of 6; *Raja Yogees*, as of *Manas*; and *Gnyanees* regard everything as unreal and false.

This is the way to *Gnyanam*. The authority for this is *Vedantam*. Consequently I shall follow it, and I shall now state the names of

1. The five kinds of *Moksha* are:—

"(1.) *Salokya* (reaching the Unknown and ever seeing It).

(2.) *Samipya* (approaching the Unknown).

(3.) *Sarupya* (assuming the form of the Unknown).

(4.) *Sayujya* (assimilating oneself with the Unknown).

(5.) *Sarshitwa* (attaining and enjoying the wealth and power of the Unknown). [There is only a shade of difference between 4 & 5]. (December 1888, *Theosophist*, Vol. X, p. 177).

2. *Agamists*, &c. These are the followers of different schools of philosophy. To explain their doctrines in detail and to enumerate their different *tatwas* (principles) here is rather out of place, and therefore omitted.

the several *Indriyams*, of their presiding deities, and of their objects. Pay attention :—

Name of <i>Indryam</i> . ¹	Its presiding deity.	Its object.	Of what <i>Guna</i> it is. ²
3a.	3b.	3c.	3d.
1. <i>Srotrendriyam</i> .	<i>Dik</i> (Sides).	<i>Sabda</i> .	<i>Akas</i> ∴ Not <i>Atma</i> .
2. <i>Twagindriyam</i> .	<i>Vayu</i> .	<i>Sparsa</i> .	<i>Vayu</i> ∴ N. A.
3. <i>Chekshurindriyam</i> .	<i>Surya</i> .	<i>Rupa</i> .	<i>Tejas</i> ∴ N. A.
4. <i>Jihwendriyam</i> .	<i>Varuna</i> .	<i>Rasana</i> .	<i>Jala</i> ∴ N. A.
5. <i>Ghranendriyam</i> .	<i>Aswinees</i> .	<i>Gundha</i> .	<i>Prithwi</i> ∴ N. A.
6. <i>Vagindriyam</i> .	<i>Agni</i> .	<i>Vachana</i> .	<i>Akas</i> ∴ N. A.
7. <i>Panindriyam</i> .	<i>Indra</i> .	<i>Danam</i> .	<i>Vayu</i> ∴ N. A.
8. <i>Padendriyam</i> .	<i>Upendra</i> .	<i>Gamana</i> .	<i>Tejas</i> ∴ N. A.
9. <i>Payvindriyam</i> .	<i>Mrutyu</i> .	<i>Visarjana</i> .	<i>Jala</i> ∴ N. A.
10. <i>Oopastendriyam</i> .	<i>Brahma</i> .	<i>Ananda</i> .	<i>Prithwi</i> ∴ N. A.
11. The group of five elements with <i>Vayu</i> , which remaining in proper places, receives, digests, and distributes food for the growth of the body and sustains its life as the presiding deity, is not <i>Atma</i> .			
12. <i>Manas</i> .	<i>Chandra</i> .	<i>Sankalpa</i> .	<i>Akas</i> -presiding <i>Pancha Bhuta</i> <i>Guna</i> ∴ N. A.
13. <i>Buddhi</i> .	<i>Brahapati</i> .	<i>Nischaya</i> .	<i>Vayu</i> do. ∴ N. A.
14. <i>Chitta</i> .	<i>Kshetragna</i> .	<i>Chinta</i> .	<i>Jala</i> do. ∴ N. A.
15. <i>Ahankara</i> .	<i>Rudra</i> .	<i>Abhimana</i> .	<i>Prithwi</i> do. ∴ N. A.
16. <i>Deha</i> .	All the above.	All the above.	All the above ∴ N. A.

This kind of *Ling Sarira* being composed of *Bhutas* (elements) is dependent and ignorant. As men move from place to place by the help of the sun, so by the vicinity of *Atma* the *Indriyas* gain power to work. They are all formed of elements, are of one kind,

1. *Indriyam* is a generic name for senses and organs—the former known as *Gnanendriyas* (knowledge-giving senses) and the latter known as *Karmendriyas* (organs of action.)

2. *Guna*—Literally means quality only. Here used for the quality or function of each of the five elements.

3. 1. (a)=the sense of Hearing, (b)=the presiding deity of Sides, (c)=Sound.

2. (a)=the sense of Touch (b)=of Air, (c)=Touch.

3. (a)=of Light, (b)=Sun, (c)=Form, (d)=Effulgence.

4. (a)=the sense of Taste, (b)=the god who presides over Water, (c)=Taste, (d)=Water.

5. (a)=the sense of Smell, (b)=the twin offsprings of the Sun, and physicians of the Gods, (c)=Smell, (d)=Earth.

6. (a)=the organ of Speech, (b)=the God of Fire, (c)=Speech.

7. (a)=the organ of Hand, (b)=the Ruler of Gods, (c)=Giving.

8. (a)=the organ of Walking, (b)=the brother of *Indra*, the God of the East, (c)=Moving; Going.

9. (a)=The organ of Excretion, (b)=the God of Death, (c)=Excreting.

10. (a)=The organ of Generation, (b)=the first of the Hindu Triad, who creates, (c)=Bliss.

12. (a) See note *supra*, (b)=Moon—, (c)=Intending; Intention, (d) *Panchabhuta*—5 elements.

13. (a) Do. (b)=the Guru of the Gods, (c)=Determination.

14. (a) Do. (b)=the Ego; Embodied Spirit, (Explained further elsewhere,) (c)=Thinking.

15. (a) Do. (b)=the God of Destruction, (c)=Affection.

16. (a) Body.

and possess the qualities of *Adhyatmika*,¹ *Adhibhoutika*,² and *Adhidivika*.³ Therefore they are not independent; and consequently ears cannot see and eyes cannot hear. Similarly every-one of the *Indriyas* is inter-dependent and cannot discharge the other's duty. On the other hand *Atma* knows everything, and is present both in the presence and absence of all other things. Hence rejecting everything that is not *Atma*, and identifying himself with such knowledge acquired by *Buddhi*, and understanding himself with the help of that knowledge, the *Gnyanee* is self-shining with *Gnyanam* which expels *Agyanam* with which *Karana Sarira* disappears. Like a tree whose roots are cut asunder and which therefore gradually dries up and decays, the *Stula* and *Sukshma Sariras* passing through the *Prarabdhi* course at last die and decay for ever. This teaching or explanation of *Sarira* leads to the destruction of *Linga Sarir*.⁴

The *Sishya* again said :—"The aforesaid and the present ways tally well with each other. By your explanation of *Atma* and *Anatma* I came to understand that I am not the *Sariras*, *Indriyas*, &c., but I am one who is separate from them all, and who represents that knowledge itself. Ere now I thought I was *Sariras*, &c., but now I have acquired the knowledge of separation and distinction. If I be *Atma*, why should I still be *Sarira*? Must not the latter vanish? Understanding your explanation, I think I now know *Atma* and *Anatma*. Is there anything more secret? I believe there is."

The *Guru* rejoined :—"Having now taught you the nature of *Atma* and *Anatma*, I shall further explain to you that you who are *Atma* are *Brahm* Himself.

Three kinds of sins which *Gnyanees* commit. Those that practise *Gnyanam* generally commit three kinds of sins, viz.:—

1. *Arthaprabuddhatwa*:—While a person is listening to *Vedanta* he feels that he is *Brahma*. On all other occasions he ignores that fact. For instance, a *Brahmin* dreams that he is a *Chendala* (outcaste, Pariah), at once gets up, does his daily duties, and thus assures himself that he is not a *Chendala* but *Brahmin*. Again, after such assurance, by the influence of his last dream, he thinks that he is a *Chendala*. Thus he becomes a sinner. Similarly, he who believes himself to be *Brahma*, then mistakes himself for *Sariras*, *Indriyas*, &c., and, then by the instructions of his *Guru*, realizes that he is separate from them all and that he is *Brahma*, and who again wrongly believes that he is *Sariras*, *Indriyas*, &c., is the greatest sinner. This sin is called *Arthaprabuddhatwa*.

1. 2. 3. These are the three kinds of miseries :—

(1.) *Adhyatmika*:—These are the diseases that pertain always to the body, as fever, consumption, &c.

(2.) *Adhibhoutika*:—These are the miseries caused by men, beasts, birds, worms, &c.; and

(3.) *Adhidivika*.—These are the miseries arising from the inanimate bodies (in brief, unexpected accidents); such as sun strokes, fall of snow, thunderbolt, rain, wind, the fall of a tower, &c. *Theosophist*, Vol. VIII, p. 169. See also *Vasudeva Mananam*, Ch. I, and Mr. Palaparti Nageswara Sastrulu's Telugu *Sitaramanjanayam* (of 1885,) Ch. I. 8. pp. 5, 6).

2. *Arudhapatitya*:—Being well experienced in *Gnyanam*, knowing that he is not an agent or doer, remaining unconcerned and indifferent, then after a time determining that what he does is *tapas*, having no rules nor exceptions, being absorbed in the study of *Atma*; and then after a time to love *Varnas* and *Ashramas*, to assume agency, to become concerned in everything, to believe that the world is real, and to observe the rules and exceptions,—this is the sin called *Arudhapatityam*. You may ask me why this should be construed as a sin, while one, falling, after the attainment of *Gnyanam*, back into one's original condition, acquires only *Agyanam*. The reason why is clear from the following analogy. A man living near the sacred river Ganges, always bathes in a well. But being instructed by the sages, he for a time bathes in the Ganges, and then again reverts to his former practice of bathing in the well. This not only deprives him of all the benefits he had acquired by having bathed in the holy river, but further subjects him to the sin of disobeying the sages' instructions. Similarly the sin of one who was once bathing in Gnyanic river but now in Karmic or ritualistic well, will never be absolved.

3. And *Vachavivekatwa*:—Knowing definitely the essential meaning of *Vedanta*, whose essence is *Paratatwa*, but not having enough of experience to teach the world at large, and thus deceiving the world and amazing the greedy listeners and thus robbing them of money. You may naturally ask me why this man who may have no *Gnyanam*, should thereby acquire sin. I tell you that he is as sinful as a Brahmin who ever teaches the Brahminical virtues but ever perpetrates a butcher's cruelties. This is the sin called *Vachavivekatwa*.

Without being affected by the aforesaid three kinds of sins, and like copper converted into gold by the touch of the alchemist's fluid, a person well instructed by his Guru ever remains forgetful of his body and becomes *Brahma*. One may ask 'How can the said three sins affect any person, if mere listening to a Guru's teaching can be rewarded with the state of *Brahma*?' The answer is quite clear: On the aforesaid analogy, as the gold made by the rapacious alchemists turns to copper as soon as it is put into fire, so also the *Gnyanam* infused by the false Guru leaves the disciple in a worse plight than before immediately after the Guru goes away. On the other hand, like the gold made out of copper by the expert alchemist, the pupil—*Gnyanee*, favoured with the instructions of his unselfish and worthy master, really becomes a *Brahma* and conquers self.

Hence, for the acquisition of *Gnyanam*, a man must have purity of mind, solitude, and no motive or desire. Else he will have:—

Three evils arising from impure mind.

1. *Samsyaya*, 2. *Asambhavana*, 3. *Viparitabhavana*.

1. *Samsyaya*:—Possessing Body senses, &c., I am the agent or doer of all actions. If I had no agency, I should have no actions. *Atma* is a non-agent. It is I that do. Whatever the Sastras may say I have no experience that I am *Atma*. Hence I doubt that I am *Atma*. Thus bare reliance upon experience without an iota of

faith is detrimental to spiritual advancement. This is the nature of *Samsyaya*.

2. *Asambhavana*:—*Atma* is the personification of *Gnyana*—knowing. But *Chittam* knows. Therefore *Chittam* is *Atma*. Again *Atma* is the embodiment of unworldliness and bliss. There is no world in, nor a greater bliss than, sleep. Therefore sleep is *Atma*. Lastly, when Mind exists there is everything, and in its absence, nothing. Therefore Mind is *Atma*. This sort of reasoning is what is called *Asambhavana*.

3. And *Viparitabhavana*:—When there is no life there is nothing. Nor can we see anything. Even in sleep though there is nothing else, yet there is life. Therefore Life is *Atma*. Again, when we have this body we know everything; and when it dies, we can know nothing. Therefore the body is *Atma*. Thus to know on some authority that bare body deprived of every other thing than corporeality is *Atma* who has no *Panchakosams* nor any diseases is *Viparitabhavana*.

To give up the above, 1. *Samsyaya*, 2. *Asambhavana*, and 3. *Viparitabhavana*; with the help of *Manas* which assimilates and reconciles the Guru's teaching with Sastras and experience, to drive off doubt—*Samsyaya*; with *Nidhidhyasana* to expel *Asambhavana*; and with *Samadhi* to vanquish *Viparitabhavana*; is the sure way to acquire *Gnyana*. However, for all these, the concentration of *Chitta* is necessary.

B. P. NARASIMMAH, F. T. S.

(To be continued.)

LORD GIFFORD'S WILL.

LORD Gifford, a keen Scotch lawyer, who was subsequently elevated to the Bench, will be remembered by posterity for the handsome endowments that he has made to found Lectureships of "Natural Theology" in the Universities of Edinburgh, St. Andrews, Glasgow, and Aberdeen. His Will made in 1885 runs as follows:—

"I give my soul to God, in Whom and with Whom it always was, to be in Him, and with Him, for ever in closer and more conscious union."

After making ample provision for his heirs, it goes on to say:—

"Being of opinion that if there be a 'residue' (from my estate) I am bound to employ it, for the good of my fellow-men, and having considered how I may best do so, I direct the residue to be disposed of as follows:—I having been for many years deeply and firmly convinced, that the true knowledge of God, that is, of the Being, Nature, and Attributes of the Infinite, of the All, of the First and the Only Cause, that is the one and only Substance and Being, and the true and felt knowledge (not mere nominal knowledge) of the relations of man and of the universe to him, and the true foundations of all ethics or morals, being, I say, convinced that this knowledge when really felt and acted on, is the means of man's

highest well-being, and the security of his upward progress, I have resolved, from the residue of my estate as aforesaid, to institute and found, in connection, if possible with the Scottish Universities Lectureships or classes for the promotion of the study of the said subjects, and for the teaching and diffusion of sound views regarding them, among the whole population of Scotland."

Eighty thousand pounds are next set apart to make provision for four different Lectureships in connection with the four Universities named above, for "promoting, advancing, teaching, and diffusing the study of Natural Theology in the widest sense of the term."

With commendable foresight it has been laid down that the "lecturers appointed shall be subjected to no test of any kind and shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind: they may be of any denomination whatsoever or of no denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination); they may be of any religion, or they may be so-called sceptics or agnostics or free-thinkers, provided only that the 'patrons' (of the Lectureships) will use diligence to secure that they be able, reverent men, true thinkers, sincere lovers of and earnest inquirers after truth."

As regards the treatment of the subject by the Lecturers it is laid down in the fifth clause as follows:—

"I wish the Lecturers to treat their subjects as a strictly natural science, the greatest of all possible sciences, indeed in one sense the only science that of Infinite Being, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation. I wish it considered just as astronomy or chemistry is. I have intentionally indicated in describing the subject of the Lectures, the general aspects which personally I would expect the lecturers to bear, but the Lectures shall be under no restraint whatsoever in their treatment of their theme; for example they may freely discuss (and it will be well to do so) all questions about man's conceptions of God, or the Infinite, their origin, nature and truth, whether he can have such conceptions, whether God is under any or what limitations, and so on, as I am persuaded that nothing but good can result from free discussion."

All the four universities willingly consented to take charge of the endowments and in 1888 the University of Glasgow appointed Professor Max Müller, the first Gifford Lecturer. No better selection could have been made, and the first series of lectures delivered by this learned Orientalist form a most useful and instructive instalment towards the study of Natural Religion.*

From the rather scanty information that the Professor has been able to gather regarding the life of Lord Gifford, it appears that "he was a keen, hardworking, and judicious man, engrossed by his professional work, yet with a yearning for quietness, for some hours of idleness that should allow him to meditate on the great problems of life. * * * The first thing that he used to do (on Saturdays) when he was in full practice as a lawyer—

* See "Natural Religion," by Max Müller (the Gifford Lectures, 1888.) Longman and Co.

was to lock the door of his library and to devote himself to his own favourite authors, never looking at a professional book or paper till it was necessary to begin work on Monday. He had a separate set of books altogether in his bedroom, and was devoted to Plato as well as to Spinoza, and read philosophy both ancient and modern, in all directions as well as poetry and the best current literature of the day."

"During the last seven years of his life when confined to his sick room by creeping paralysis his mind always active, bright and serene, became more and more absorbed in the study of the various systems of philosophy and religion, both Christian and non-Christian, and he made no secret to his own relatives of his having been led by the studies to surrender some of the opinions which they and he himself had been brought up to consider as essential to Christianity. There can be no doubt that he deliberately rejected all miracles, whether as a Judge on account of want of evidence, or as a Christian, because they seemed to him in open conflict with the exalted spirit of Christ's own teachings."

Lord Gifford was always known to be ready to help in all useful and charitable works. The large fortune that he possessed had been accumulated by hardwork, self-denial and his great ability as a lawyer and the way in which he set apart so large a portion of his wealth for spreading correct ideas about religion amongst his countrymen and indirectly amongst the educated classes of all nations, shows that he was a true and practical Theosophist. His definition of Natural Religion which he calls "the knowledge of God, the Infinite, the All, the first and only cause, the One and the Sole Substance, the Sole Being, the Sole Reality and the Sole Existence, the knowledge of his nature and attributes, the knowledge of the relations which men and the whole universe bear to him, the knowledge of the nature and foundation of ethics and morals and of all obligations or duties thence arising" is Theosophic.

This Will is a most remarkable sign of the times and it goes to shew that in all quarters there is a tendency to inquire systematically into the true basis of religion and morality, laying aside orthodoxy and unreasonable dogmas. The four lectureships if properly carried out according to the true wishes of the Founder thereof, would prove a powerful help to Theosophy and it may be that in the years to come some learned Theosophist may be elected a Gifford Lecturer.

Eighty thousand pounds would in Indian currency amount to about 12 lacs of rupees, and it is a pity that so large a sum has been distributed within the narrow circle of the Scottish Universities only which are again the seat of Christian Orthodoxy. We do not know what the three other Universities have done in regard to these endowments. Some friends from Scotland may perhaps be able to give information on this point. The clause in the Will as regards the qualification of the lecturers seems to have been purposely inserted that the 'patrons' of the endowment may not by means of Jesuitical interpretations turn the lectureships into mere laudations of Ecclesiastical Christianity. No doubt many a

pious Christian must have called this large hearted donor an atheist, and such men will derive very little benefit from the lectures which however will work a powerful influence in removing many a misconception about religious matters.

Every Theosophist will agree with Lord Gifford when he says that the "Knowledge of God, the Infinite, the All, when *really felt and acted on*, is the means of man's highest well-being, and the security of his upward progress."

N. D. K.

SORCERY IN SCIENCE.

[It is, of course, impracticable for the *Theosophist* to open its pages to discussions of all questions which affect mankind: its less ambitious scheme is to confine itself to the few important topics embraced within the original project of its founders. Among these is occultism in all its branches, including theoretical and practical magic, black and white. Thus, while as a general question of humanitarianism or social science, Vivisection would, along with Vaccination, Socialism and scores of other cognate subjects, be left to magazines of a different character for discussion, it and all these come within our lines when they can be considered in the light of their relations with psychical science. The essay of our lamented colleague, the late Dr. Anna Kingsford, now reproduced as our indignant protest against the brutal savagery of the Hyderabad Chloroform Commission, was written by her in the year 1882, and has been recently sent us by Mrs. E. Knowles, that tender-hearted Providence of the tortured brute. The masculine and clairvoyant intellect of the essayist has scarcely ever been more conspicuously exhibited than it is in this paper; in which she tears the mask from the face of the butcher scientist, and proves the hellish parentage of modern Vivisection. The torture-bench and pincers of our vivisector are but the proof of his ignorance of the nature of human life, mind and spirit. Were he not a gross materialist, he would substitute for the apparatus of his underground laboratory the gentle, painless and divine methods of soul-sight and psychometry, for studying the problems of vitality, consciousness and soul. So far back as 1844, I saw Andrew Jackson Davis—then a lad himself—sitting in a second-story room in Pokeepsie, and from a lock of a sick man's hair held in his hand, giving an accurate diagnosis of the disease, its cause and remedy. For this wonderful in-looking vision which, when fully developed, can penetrate into the innermost ganglionic centres of the human body—and see it suffused with the light of the spirit so as to appear like a palace of ruby, silver, sapphire and onyx, these Knighted and decorated torturers of Science would have us permit them to use—but why should these horrors be written out by two pens? Read.—H. S. O.]

BELIEVERS in the conclusions of the exponents of physical science are apt to bring against the students of Spiritual Science the charge of reviving the old tricks and evil doings of sorcery. Some persons who make this allegation believe that sorcery, whether ancient or modern, never had, nor can have, any other basis than mere imposture and ignorant credulity; others believe or suspect that it represents a real art of an unlawful and abominable character. I propose to shew that sorcery has indeed been revived in modern times to a considerable extent, but that its revival has taken place, not in the domain of Spiritual Science, but in that of physical science itself.

A further object of my address is to suggest to those who, like myself, hold as a fundamental doctrine of all Spiritual knowledge, the Unity of Substance, and who think it incumbent on them to

give the knowledge of that doctrine practical expression in universal sympathy with all forms of sentient being, that it is high time for them to enter the lists actively against the worst manifestation of Materialism and Atheism the world has yet seen, and to declare their recognition of the simple and obvious moral issue of faith in a good God, namely—the duty of Love for all incarnations of the Divine Substance, and horror and reprehension of cruelty as such, whatever plea may be advanced for its practice.

It would be difficult to find stronger evidence of the banefulness of the influence exerted by the materialistic spirit of the day, than that which is furnished by the apathy and uncertainty of the public generally in regard to the practice known as Vivisection. To the vitalised minority of persons, the spectacle thus afforded is as amazing as it is deplorable. That any human being, claiming to be civilised, should, through indifference or doubt, hesitate to condemn an organised system of torture, on whatever plea instituted, is in itself sufficiently surprising. But when all the aggravating circumstances are taken into the account—especially the innocence and helplessness of the victims—the prevalent attitude of the public mind becomes explicable only as the result of some moral epidemic.

From the ordinary point of view, the utilitarian and the moral, this question has already been amply discussed, and with these it is not now my purpose to deal. There is a third aspect of it, especially interesting to the student of psychological and occult science, and one which, for want of a more precise definition, may be described as the Spiritualistic. Persons to whom the chronicles of the modern vivisector's laboratory and the records of ancient and mediæval sorcery are alike familiar, must doubtless have noted the family resemblance between the two, and will need only to be reminded that the practice whose ethics are now so prominently canvassed in medical conclaves, and on popular platforms, represents no new feature in the world's history, but is in every detail a resuscitation of the old and hideous cultus of the Black Art, whose ghost was deemed to be for ever laid.

The science of medicine, placed originally under the direct patronage of the Gods, whether Egyptian, Oriental, Grecian, or Teutonic, and subsequently under that of the Christian Church, was among all nations in the days of faith associated with the priestly office. The relation between soundness of soul and soundness of body was then held to be of the closest, and the health-giving man, the therapist, was one who cured the body by means of knowledge, Divine alike in its source and in its method. In Egypt, where the order of the Therapeutæ seems to have had its origin, healing was from the earliest times connected with religion, and there is good reason to believe that the practice of medicine was the exclusive and regularly exercised profession of the priesthood, the first hospital of which we have any record being within the consecrated precincts of the temple, and the sick being placed under the immediate care of its ministrants.

More than one deity was associated with medical and therapeutic science. According to Diodorus (lib. i.) the Egyptians held them-

selves indebted for their proficiency in these respects to Isis. Strabo speaks of the methodical treatment of disease in the Temple of Serapis, and Galen makes similar observations with regard to a temple at Memphis, called Hephæstium. As is well known, the name Pæan, the Healer, was one of the most ancient designations of Apollo, in his capacity of Sun-god. This title, and the function it implies, are ascribed to him in the Orphic hymns, in the Odes of Pindar, and in the writings of Hippocrates, Plato, and all the later poets and historians, both Greek and Latin. Ovid attributes to Apollo the declaration:—"Medicine is my invention; throughout the world I am honoured as the Healer, and the power of the herbs is subject to me."

Æsculapius, the reputed son of Apollo, gave his name to medical science; and his temples, the principal of which were at Titana in Sicily, at Epidaurus in Peloponnesus, and at Pergamus in Asia Minor, were recognised schools of medicine, to whose hierophants belonged the doubled function of priest and physician. These medical temples were always built in localities noted for healthiness, and usually in the vicinity of mineral springs, that at Epidaurus, the most celebrated of them all, being situated on an eminence near the sea, its site having been determined doubtless rather by the beauty of the scenery and the purity of the air, than by the tradition that Epidaurus was the birthplace of Æsculapius himself.

The course of treatment adopted comprised hydropathy, sham-poing, dieting, magnetism, fumigations, gymnastics, and herbal remedies, internally and externally administered, these remedies being in all cases accompanied with prayers, music, and songs called *ὕμνοι*. In the hospitals of Pergamus and Epidaurus the use of wine was forbidden, and fasting was frequently enjoined. It was also held indispensable that the professors of so divine an art as that of medicine should be persons of profound piety and learning, of sound moral and spiritual integrity, and therefore of blameless lives. It was, as Ennemoser observes in his "History of Magic," deemed necessary that the aspirant after medical honours should be "a priest-physician. Through his own health, especially of the soul, he is truly capable, as soon as he himself is pure and learned, to help the sick. But first he must make whole the inner man, the soul, for without inward health no bodily cure can be radical. It is therefore absolutely necessary for a true physician to be a priest."

This was also the idea of the early Hebrew and Christian Churches, whose physicians always belonged to the sacred order. Many of the primitive Christian religious communities were schools of medicine; and the visitation of the sick, not only in the priestly, but in the medical capacity, was held to be a special function of the clergy. The custom still survives under a modified form in Catholic countries, where "religious" of both sexes are employed in hospitals as nurses and dressers, the higher duties of the calling having been wrested from them by the laity—often too justly designated the "profane."

Such, universally, was the early character of medical science, and such the position of its professors. "Priest" and "Healer" were religious titles, belonging of right only to initiates in Divinity. For the initiate only could practise the true magic, which, originally, was neither more nor less than the science of religion or the Mysteries, that Divine knowledge, won by reverent and loving study of Nature, which made the Magian free of her secrets and gave him his distinctive power.

Side by side with this true magic, sanctioned by the Gods, taught by the Church, hallowed by prayer, there grew up, like the poisonous weed in the cornfield, the unholy art of the black magician or sorcerer, whose endeavour was to rival, by the aid of sub-human or "infernal" means, the results obtained legitimately by the adept in white or celestial magic.

And, as on the one hand, in order to attain the grace and power necessary to perform Divine works or "miracles," the true Magian cultivated purity in act and thought, denying the appetites, and abounding in love and prayer; so, on the other hand, in order to achieve success in witchcraft, it was necessary to adopt all the opposite practices. The sorcerer was distinguished by obscene actions, malevolence, and renunciation of all human sentiments and hopes of Heaven. His only virtues—if virtues they can be called—were hardihood and perseverance. No deed was foul enough, no cruelty atrocious enough, to deter him. As the supremacy of the Magian was obtained at the price of self-sacrifice and unwearying love and labour for others, so the sorcerer, reversing the means to suit the opposite end, sacrificed others to himself, and cultivated a spirit of indiscriminate malignity. For the patient and reverent study by means of which the Magian sought to win the secrets of Nature, the sorcerer substituted violence, and endeavoured to wrest from her by force the treasures she gives only to love. In order to attract and bind to his service the powers he invoked, he offered in secluded places living oblations of victims the most innocent he could procure, putting them to deaths of hideous torture in the belief that the results obtained would be favourable to his wishes in proportion to the inhumanity and monstrosity of the means employed. Thus, as Ennemoser observes, "the sorcerer's inverted nature itself, abused the innocent animal world with horrible ingenuity, and trod every human feeling under foot. Endeavouring by force to obtain benefits from hell, they had recourse to the most terrible of infernal devices. For, where men know not God, or having known, have turned away from Him to wickedness, they are wont to address themselves in worship to the kingdom of hell, and to the powers of darkness."

Such, precisely, is the part enacted by the vivisector of to-day. He is, in fact, a practitioner of black magic, the characteristic cultus of which has been described by a well-known writer on occult subjects as that of vicarious death. "To sacrifice others to oneself, to kill others in order to get life,—this was the great principle of sorcery." (Eliphas Levi.) The witches of Thessaly practised horrible cruelties; some, like Canidia, of whom Horace speaks, buried infants alive, leaving their heads above ground, so that they

died of hunger ; others cut them into pieces and mixed their flesh and blood with the juice of belladonna, black poppies, and herbs, in order to compose ointments deemed to have special properties. The well-known history of Gilles de Laval, Seigneur of Retz and Marshal of Brittany in the fifteenth century, may serve as an illustration of the atrocities perpetrated in secret by professors of sorcery. This man, distinguished for the military services he rendered to Charles VII., and occupying an honoured and brilliant position in the society of the day (as also do most of our modern sorcerers), was yet, like the latter, guilty of the most infamous practices conceivable. More than 200 children of tender years died in torture at the hands of the Marshal and his accomplices, who, on the faith of the doctrines of sorcery, believed that the universal agent of life could, by certain processes conducted under approved conditions, be instantaneously fixed and coagulated in the pellicule of healthy blood. This pellicule, immediately after transfusion, was collected and subjected to the action of diverse fermentations, and mingled with salt, sulphur, mercury and other elements.* (Eliphas Levi.)

An almost exact parallel to the modern vivisector in motive, in method, and in character, is presented by the portrait thus preserved to us of the mediæval devil-conjurer. In it we recognise the delusion, whose enunciation in medical language is so unhappily familiar to us, that by means of vicarious sacrifices, divinations in living bodies, and rites consisting of torture scientifically inflicted and prolonged, the secrets of life and of power over nature are obtainable. But the spiritual malady which rages in the soul of the man who can be guilty of the deeds of the vivisector, is in itself sufficient to render him incapable of acquiring the highest and best knowledge. Like the sorcerer, he finds it easier to propagate and multiply disease than to discover the secret of health. Seeking for the germs of life he invents only new methods of death, and pays with his soul the price of these poor gains. Like the sorcerer, he misunderstands alike the terms and the method of knowledge, and voluntarily sacrifices his humanity in order to acquire the eminence of a fiend. But perhaps the most significant of all points of resemblance between the sorcerer and the vivisector, as contrasted with the Magian, is in the distinctive and exclusive solicitude for the mere body manifested by the two former. To secure advantages of a physical and material nature merely, to discover some effectual method of self-preservation in the flesh, to increase its pleasures, to assuage its self-induced diseases, to minister to its sensual comforts, no matter at what cost of vicarious pain and misery to innocent men and animals, these are the objects, *exclusively*, of the mere sorcerer,—of the mere vivisector. His aims are bounded by the earthly and the sensual ; he neither cares nor seeks for any knowledge unconnected with these. But the aspiration of the Magian, the adept

* Note.—These formulæ, prescribed by the ancient science of alchemy, have reference, of course, to truths of which the terms used are symbols only. But the sorcerer, not being an initiate, understood these terms in their ordinary sense, and acted accordingly.

in true magic, is entirely towards the region of the Divine. He seeks primarily health for the soul, knowing that health for the body will follow ; therefore he works through and by means of the soul, and his art is truly sympathetic, magnetic, and radical. He holds that the soul is the true person, that her interests are paramount, and that no knowledge of value to man can be bought by the vicarious tears and pain of any creature soever. He remembers, above all things, that man is the son of God, and if for a moment the interests of Knowledge and of Love should seem to be at variance, he will say with equal courage and wisdom : “ I would rather that I and my beloved should suffer and die in the body, than that to buy relief or life for it our souls should be smitten with disease and death.” For the Magian is priest and king as well as physician ; but the sorcerer, whose miserable craft, divorced from religion, deals only with the lower nature, that is, with the powers of darkness, clings with passionate despair to the flesh, and, by the very character of his pursuits, makes himself incapable of real science. For, to be an adept in this, it is indispensable to be pure of heart, clear of conscience, and just in action. It is not enough that the aim be noble, it is necessary that the means should be noble likewise. A Divine intention presupposes a Divine method. As it is forbidden to man to enrich himself by theft, or to free himself by murder, so also is it forbidden him to acquire knowledge by unlawful means,—to fight even the battles of humanity with the weapons of hell. It is impossible to serve humanity by the sacrifice of that which alone constitutes humanity—justice and its eternal principles. Whenever the world has followed the axioms of the vivisector, whenever it has put sword and flame and rack to work in the interests of truth or of progress, it has but reaped a harvest of lies, and started an epidemic of madness and delusion. All the triumphs of civilisation have been gained by civilised methods : it is the Divine law that so it should be, and whoever affirms the contrary is either an imbecile or a hypocrite. The vivisector's plea that he sins in the interests of humanity is, therefore, the product of a mind incapable of reason, or wilfully concealing its true object with a lie. That, in the majority of cases, the latter explanation is the correct one, is proved beyond doubt by the nature of the operations performed, and by not a few incautious admissions on the part of some of the school itself. To multiply pamphlets, “ observations,” and “ scientific” discussions, to gain notoriety among followers of the cultus, to be distinguished as the inventor of such a “ method” or the chronicler of such a series of experiments, and thereby to earn wealth and position, these constitute the ambitions of the average vivisector. And, if he go beyond these, if some vague hope of a “ great discovery” delude and blind his moral nature as it did that of the miserable Seigneur de Retz, we must, in such case, relegate him to the category of madmen, who, for the poor gains of the body, are willing to assassinate the soul. Madness such as this was rife in those mediæval times which we are wont to speak of as the “ dark ages,” and the following examples, selected for the striking resemblance they present to the “ scientific” crimes of

the nineteenth century, may, with the instances already given, suffice as specimens of the abominations which the delusions of sorcery are able to suggest.

"The Taigheirm was an infernal magical sacrifice of cats, prevalent until the close of the sixteenth century, and of which the origin lies in the remotest times. The rites of the Taigheirm were indispensable to the worship or incantation of the subterranean or diabolic gods. The midnight hour, between Friday and Saturday, was the authentic time for these horrible practices; and the sacrifice was continued four whole days and nights. After the cats had been put into magico-sympathetic (surexcited) condition by a variety of tortures, one of them was put alive upon a spit, and, amid terrific howlings, roasted before a slow fire. The moment that the howls of one agonized creature ceased in death, another was put on the spit—for a minute of interval must not take place if the operators would control hell—and this sacrifice was continued for four entire days and nights. When the Taigheirm was complete, the operators demanded of the demons the reward of their offering, which reward consisted of various things, such as riches, knowledge, fame, the gift of second sight, &c."—*Horst's "Deuteroscopy" and Ennemoser's "History of Magic."**

Let the following extracts from publications circulated among the vivisectioners of to-day be compared with the foregoing, and the reader will himself be enabled to judge of the exactness of the parallel between the black art of the past and of the present.

"Dr. Legg's experiments on cats at St. Bartholomew's Hospital included a great variety of tortures. Among others, their stomachs were opened, while the cats were pinned alive on a table, their livers were pricked with needles, the stomachs were then sewn up, and the cats left in that condition until death ensued from prolapse of the bowels; some of the animals surviving the torture as long as twenty-six days."—*St. Bartholomew Hospital Reports*.

"Burns were produced by sponging the chests and bellies of dogs with turpentine five or ten times in quick succession, setting fire to it each time; and scalds, by pouring over the dogs eight ounces of boiling water nine times in quick succession. All the dogs died, either in a few hours, or at the latest, after five days."—*Edinburgh Medical Journal*, 1869.

"Delaroche and Berger baked hundreds of animals to death in ovens, the heat being gradually increased until death ensued. Claude Bernard invented a furnace for roasting or baking animals to death, the details and diagram of which apparatus are given in his 'Lessons on Animal Heat.' Magendie has also shewn by numerous experiments that dogs perish at the end of about eighteen minutes in a furnace heated to 120° (centigrade), and at the end of twenty-four minutes in one heated to 90°; or in one at 80° at the end of thirty minutes."—*Béclard's "Treatise on Physiology,"* and *Gavarret's "Animal Heat."*

* Among the practices of Japanese sorcerers in the present century, the following is cited in the book "Fu-so Mimi Bakuro":—"A dog is buried alive, the head only being left above ground, and food is then put almost within his reach, thus exposing it to the cruel fate of Tantalus. When in the greatest agony and near death, its head is chopped off and put in a box."

"Professor Mantegazza has recently investigated the effects of pain on the respiratory organs. The best methods for the production of pain he finds to consist in planting nails, sharp and numerous, through the feet of an animal in such a manner as to render the creature almost motionless, because in every movement it would feel its torment more acutely. To produce still more intense pain, it was found useful to employ injuries followed by inflammation. An ingenious machine, constructed expressly for the purpose, enabled the Professor to grip any part of an animal with pincers with iron teeth, and to crush or tear or lacerate the victim so as to produce pain in every possible way. One little guinea-pig far advanced in pregnancy, endured such frightful tortures that it fell into convulsions, and no observations could be made on it. In a second series of experiments, twenty-eight animals were sacrificed, some of them taken from nursing their young, exposed to torture for an hour or two, then allowed to rest an hour, and then replaced on the machine to be crushed or torn for periods varying from two to six hours. Tables are appended by the Professor in which the cases of 'great pain' are distinguished from those of 'excessive pain,' the victims of the last being 'larded with nails in every part of the body.' All these experiments were performed with much patience and delight."—"Of the Action of Pain," &c., by Prof. Mantegazza, of Milan, 1880.

The two following experiments are cited from Baron Ernst von Weber's "Torture-chamber of Science," and also from the *Courrier de Lyon*, June 8th, 1880.

"The body of a pregnant bitch at the point of delivery was cut open to observe whether in her dying and mutilated condition she would not attempt to caress and lick her little ones."

"The forehead of a dog was pierced in two places with a large gimlet, and a red-hot iron introduced through the wounds. He was then thrown into a river, to observe whether in that state he would be able to swim."

Professor Goltz, of Strasburg, writes:

"A very lively young dog which had learnt to shake hands with both fore-paws, had the left side of the brain extracted through two holes on the 1st December, 1875. This operation caused lameness in the right paw. On being asked for the left paw, the dog immediately laid it in my hand. I now demand the right, but the creature only looks at me sorrowfully, for he cannot move it. On my continuing to press for it, the dog crosses the left paw over, and offers it to me on the right side, as if to make amends for not being able to give the right. On the 13th January, 1876, a second portion of the brain was destroyed; on February 15th, a third; and on March 6th, a fourth, this last operation causing death."

M. Brachet writes:

"I inspired a dog with a great aversion for me, tormenting him and inflicting on him some pain or other as often as I saw him. When this feeling was carried to its height, so that the animal became furious everytime he saw and heard me, I put out his eyes. I could then appear before him without his manifesting

any aversion; but, if I spoke, his barkings and furious movements proved the indignation which animated him. I then destroyed the drums of his ears, and disorganized the internal ear as much as I could. When an intense inflammation had rendered him completely deaf, I filled up his ears with wax. He could now no longer hear or see. This series of operations was afterwards performed on another dog."

The prize for physiology was, by the French Institute, awarded to the perpetrator of the above "experiments."

In "Cyon's Methodik," a "Handbook for Vivisectors," we read the following:—

"The true vivisector should approach a difficult experiment with joyous eagerness and delight. He, who shrinking from the dissection of a living creature, approaches experimentation as a disagreeable necessity way, indeed, repeat various vivisections, but can never become an *artist* in vivisection. The chief delight of the vivisector is that experienced when from an ugly-looking incision, filled with bloody humours and injured tissues, he draws out the delicate nerve-fibre, and by means of irritants revives its apparently extinct sensation."

Have we in this nineteenth century indeed expunged from among us the foul and hideous practice of sorcery, or rather, if comparison be fairly made between the witchcraft of the "dark ages" and the "science" of the present, does it not appear that the latter, alike for number of professors, ingenuity of cruelty, effrontery and folly, bears away the palm? No need in this "year of grace" to seek in the depths of remote forests, or in the recesses of mountain caves and ruined castles, the midnight haunts of the sorcerer. All day he and his assistants are at their work unmolested in the underground laboratories of all the medical schools throughout the length and breadth of Europe. Underground indeed, they needs must work, for the nature of their labours is such that, were they carried on elsewhere, the peace of the surrounding neighbourhood would be endangered. For when from time to time a door swings open below the gloomy stone staircase leading down into the darkness, there may be heard a burst of shrieks and moans, such as those which arose from the subterranean vaults of the mediæval sorcerer. There still, as of old, the wizard is at his work, the votary of "Satan" is pursuing his researches at the price of the torture of the innocent, and of the loss of his own humanity.

But between the positions of sorcery in the past and in the present is one notable and all important difference. In the past it was held a damnable offence to practise the devil's craft; and once proved guilty, the sorcerer, no matter what his worldly rank or public services, could not hope to escape from death by fire. But now the Professors of the Black Art hold their Sabbat in public, and their enunciations and the recitals of their hideous "experiments" are reported in the journals of the day. They are decorated by princes, feted by great ladies, and honoured with the special protection of State legislation. It is held superstition to believe that in former ages wizards were enabled by the

practice of secret abominations and cruelties to wrest knowledge from nature, but now the self-same crimes are openly and universally perpetrated, and men everywhere trust their "efficacy."

And in the last invention of this horrible cultus of death and suffering, the modern sorcerer shews us his "devils casting out devils," and urges us to look to the parasites of contagion—foul germs of disease—as the regenerators of the future. Thus, if the sorcerer be permitted to have his way, the malignant spirits of fever, sickness, and corruption will be let loose and multiplied upon earth, and as in Egypt of old, every living creature, from the cattle in the field to the firstborn son of the king, will be smitten with plague and death. By his evil art he will keep alive from generation to generation the multitudinous broods of foul living, of vice, and uncleanness, none of them be suffered to fail for need of culture, ingrafting them afresh day by day and year by year in the bodies of new victims; paralysing the efforts of the hygienist, and rendering vain the work of the true Magian, the Healer, and the teacher of pure life.

ANNA KINGSFORD, M. D. (Paris.)

THE SEVEN GRADES OF PROGRESS IN VEDANT.

IN order to get a clear conception of the whole, let us begin at what an ordinary man is enjoined to do. First, he must perform the ordinary duties falling to his lot as a member of society. Thus any person wishing to make mental and spiritual improvement would be quite wrong if he were to leave his wife and children to starve in order to free himself from worldly cares. He must without grumble perform his duties, but at the same time he is not to have in those duties that personal interest which ordinary worldly men attach to such actions. He must do his duties, but must not be elated with joy at success or be sorry at failure. This is true *Nishkam Karma*, preached by Krishna to Arjun in Bhagwat Gita, Chapters II and III.

Such disinterested performance of his duties will bring, in course of time, mental purity fit for religious studies. His mind will gradually turn from worldly things to things spiritual. In short, he will gradually have *Viveka* and *Vairagya*, i. e., discrimination of right from wrong and a liking for right and disgust for wrong.

This preliminary introduction being done, we come to the seven stages.

The first degree of knowledge is styled *Shubhechha*; second is *Vicharna*; third *Tanumansa*; fourth *Satvapatti*; then *Asamsakti*; sixth is *Padarthbhavini*; and seventh is known as *Turyaga*.

Let us take these one by one.

The first of these, *Shubhechha*, includes all the preliminary preparations. Besides *Viveka* and *Vairagya* partly explained above, it also includes the rest of the four accomplishments known as *Sadhanchatustaya*. These being complete mastery over the senses and an earnest desire for *Moksha*.

The next is *Vicharna*. In this the student has to search out a fit teacher from whom he is to study the religious books. Independ-

dent studies, as done in these days, may not be quite sufficient, and provided the student possesses the above qualities (*i. e.*, those that come under *Shubhechha*) it will not be difficult for him to find out one such teacher. This study is technically called *Shravana*. He must also reflect over what he studies in a calm state of mind free from other cares in order to perceive its true meaning. After some practice the student will be able to concentrate his full attention for some time for this contemplation of the facts he studies. In this state the external senses are not active, and the undisturbed currents of the brain are directed to the full appreciation of the facts. This calm reflection is technically called *Manana*. Both *Shravan* and *Manana* come under *Vicharna*, the second of these grades.

The third is *Tanumansa*. After some practice of *Manana*, as described above, the mind becomes so calm that no doubts can be entertained about the facts contemplated, and the student has simply one idea of the facts of his reflection. Of course the external senses remain all the time inactive. This sort of contemplation enables the mind to grasp facts which ordinary people can never do. This is *Tanumansa*, corresponding to the *Dhyan* of Patanjali.

These three states are simply the means for the obtainment of knowledge. In these the student continues to be in the *Jagrit* or waking state. The world seems to him as it does to the ordinary men.

After due study of the ordinary books, and after possessing the qualifications required by the three grades described above, the student is instructed in the *Mahavakyas* or the four principle conclusions of the four Vedas. These are: (1) "That thou art," *Tatwamasi*; (2) "I am Brahma the Supreme being," *Aham Bramhamsi*; (3) "This spirit is Brahm," *Ayam Atmâ Bramhá*; (4)* "Understanding is Brahma," *Pragnyanâm Bramhá*. All these teach that the human spirit and the Supreme Being are one and the same thing. The student realises the fact, and, in fact, begins to see everything in the Supreme Being and the Supreme Being in every thing. This is the fourth grade or *Sattwapatti*. The real and illusory character of the world is realised in this state. It seems merely to be a dream. This is also called the *Swapna* or dream state. The student—he is a *Yogi* now—in this degree is called *Brahmvit* or one having a knowledge of the Supreme Being.

The fifth, sixth, and seventh grades are mere sub-divisions of the one grade called the *Juanmukti* state. These three do not differ in any way as far as the realisation of Brahm, the Supreme Being is concerned, but they differ from each other as regards the conduct of the *Yogi* towards the world.

From a long continued practice of *Savikalpa* Samadhi, *Nervikalpa* Samadhi is produced. This latter is the fifth grade called *Asamsakli*. The *Yogi* in this stage emerges from Samadhi of his own free will. He is now called *Brahmvidva*. This state is called *Sushupti*, which literally means sleep.

* I could not find a better word for *Pragnyanâm* though "understanding" does not seem to be a fit word.

Further practice will confirm the *Yogi* in this *Nirvikalpa* Samadhi, which state is the sixth grade, *i. e.*, *Padarthabhavini*. The *Yogi* does not emerge from this state of his own accord. He emerges only when his pupils or others press him to do so. This is also called *Sushupti*, or profound sleep. The *Yogi* is now styled *Brahmvidwariyân*.

In the seventh stage the *Yogi* enjoys the continual bliss from the perception of the Supreme Being. The efforts of other people to wake him no longer affect him. He no longer feels any cares for his necessities. By the force of his *Praradhya Karma* or by the influence of *Pranvaayu* (itself influenced by the Divine Intelligence) other people provide him with these things. He on his own part feels little for these things. He is in the seventh stage called *Turiyâ*. He is called *Brahmvidvarista*. He is now in perfect joy—in the highest stage—in fact he is the Supreme Being himself. Such are the seven grades of Vedânt, for which all should strive.

P. B. N.

THE THEOSOPHIC RE-BIRTH: A DIALOGUE IN REAL LIFE.

[Place is given to the following paper, not because of its great profundity or literary value, but because it is a psychical autobiography by a living person, one of my valued personal acquaintances. The writer is an English Peer's daughter, brought up in the enervating psychical atmosphere of high society; a woman of peculiar temperament, the type of a large class that exists in the "great world" of each of the monarchical countries. There are a number like her in the Theosophical Society; many more not yet so far advanced as to take the plunge of an open adherence to our party. No one save two or three of us has any conception of the vogue already acquired by Eastern Esoteric Philosophy among the upper circles of European society; nor of the fact that even royal personages are in secret sympathy with our ideas and work. This, of course, gives no greater weight to the teachings, but only proves that Belgravia needs them as well as Whitechapel. It shows their acceptability to all classes, and points to a future of wider influence and opportunity. The Lady A. of our present dialogue photographs for us the successive changes through which she passed, from intense Anglican orthodoxy through ritualism and atheism, to the perfect calm of Theosophy. What makes her narrative the more dramatic is the fact that she had to conquer and extirpate certain dangerous predispositions. Her victory proves the latent iron will which she had also inherited from the warrior race whose blood flows in her veins. I print the essay for one special reason among others, that her example of moral courage and bold aspiration after the truth, at all costs, must encourage others who suffer from like weaknesses to struggle against them and their sensualistic environment with joyful confidence. It is a hard thing for a rich man to enter the Kingdom of Heaven, but here is a high-born Englishwoman who seems to be gradually coming very near the portal.—O.]

LADY B.—Since we last met some years ago, I notice a great and somewhat mysterious change in your ideas and mode of life, which cannot be accounted for by the mere passing of youth into the calm of middle age. Will you explain to me, your oldest friend, the change itself, and the causes which led to it?

LADY A.—I can answer you in a few words. I am now a Fellow of the Theosophical Society, and a humble member of its Arcane or Esoteric Section.

B.—You surprize me! How came *you*, of all people, to join this queer Society, and why do you uphold it (as you evidently do) as superior to all other cults.

A.—It is a long story; for, in order to make you clearly understand my present attitude, I must begin by reminding you of my early life and the influences brought to bear upon my religious feelings and general line of thought.

B.—I well remember your tutor was of the extreme Protestant type, regarding the most innocent pleasures as deadly sins and mourning over your proclivities for amusement and your inability to believe in Christianity—at least, in the theological Christianity of those days.

A.—The truth is, I was born a reasoner—a doubter, or skeptic, or free thinker—whichever you please to call it; and from a child I sought to penetrate to the soul of things and to the spirit within my fellow creatures.

B.—If so, you have no difficulty now, in discerning between “personality” and “individuality,” between the illusions of the objective world and the realities of the subjective;—as your Theosophy has it?

A.—None whatever. I had also an almost quixotic idea of honor and truth; *e. g.*, when the time came for my confirmation I declined to take vows upon me which, as I explained, I had no intention of keeping: for I wished to buy my experience, to test the power of the ‘devil’ and the allurements of the ‘world and flesh.’ But, strong in the harsh and self-sufficient virtue that often characterises early youth, untempted and untried as yet, I little thought on what stormy seas my bark would sail and almost founder, ere I reached my present haven of peaceful content.

B.—After life parted us, I remember hearing of you as an atheist, and recklessly pursuing a frivolous and aimless existence.

A.—It was so indeed. Baulked in my efforts to search into the mysteries of nature, I ceased from search awhile, and strove to satisfy myself with ‘a weary round of painful pleasure’ in the fastest society of the ‘Modern Babylon.’ Looking back I plainly see that in my youth I was not fit to be entrusted with great truths or powers, for I would have used them selfishly, to further my own ends—to crush my enemies, to rule and trample upon human minds and hearts, and I might have ended as a Black magician.

B.—Yours was a silent ambition; no one would have guessed all this from your outward demeanour.

A.—Perhaps not; for when very young I observed that frank, impulsive, open-hearted people got worsted by the cold-hearted and the selfish: that to ‘show your hand’ was to ‘lose the trick;’ and I set myself to conceal as far as possible my thoughts and aspirations. Indeed I have always worn a mask until now; besides, I liked (as a graphologist remarked) to “influence others, and make my power felt without apparent dictation or effort.”

B.—When next I heard of you, the town was talking of your conversion to Ritualism.

A.—It was my next phase. The history of the Prodigal Son describes me at nine-and-twenty years of age. Happening then

to come under the influence of a High Church parson who persuaded me to go to confession, I, as I thought—laid down my burden of sins at the foot of Christ's Cross, and took up my own cross, determined to bear it manfully and lovingly for the sake of Him who “Loved me and gave Himself for me.” What a selfish ring is in that *me*!

B.—You had a long and dangerous illness after your conversion, and this doubtless assisted in causing the Divine lessons to sink deep into your heart; whereas, had you gone back at once into society among your past associates, your good resolutions and intentions of amendment might have faded away, and borne no fruit.

A.—I quite agree with you. We all know that many persons rise even from their sick beds not one whit purified, or more awakened than before; but I had braced my will—chosen my part. I resolved to profit by my enforced retirement and almost constant bodily pain, and to meekly learn my lesson.

I had no idea of escaping punishment nor desire to do so, but I hoped to receive it in this world instead of in the next; and at the hand of a forgiving, loving Father, instead of a wrathful, unforgiving one. For, of course, I believed that Jesus had reconciled us. I surrendered my will to the Divine will ostensibly, but while so doing and depending upon an external source (a personal Jesus) for power to behave in accordance with the Divine will, I in reality—I see it now—commenced then and there the development and strengthening of my own will in the direction of goodness.

B.—I well remember you were always in one extreme or another. You seemed unable to live on a level, like the rest of us.

B.—I emulated Byron's Lara: “So much he soared above or sank beneath the men with whom he felt condemned to live,” and I longed to be

“A thing of dark imaginings, that shaped
By choice the evils he by chance escaped.”

B.—I used to wonder at your fondness for Byron, the *London Journal* and the *Family Herald*, and still more that they were not forbidden.

A.—They did me incalculable mental mischief, for I was a dreamy child indulging (even during lessons) in air-castles.

B.—You were always very intense and concentrated—were characterized, I should say, by singleness of mind, tenacity of purpose, and utter unconventionality. But what said your family to your conversion; were they not pleased and thankful?

A.—Alas! How true it is “A man's foes shall be they of his own household.” From first to last I have met with nothing but opposition, scorn, anger or derision from those around me, and I often wonder I did not fail, through discouragement and doubt of the correctness of my own judgment and belief; for you know how sensitive I used to be to unkindness or ridicule. I shrank from backing my own opinion and was always ready to be led by others for good or evil.

However, as Balzac says:—

“My constant desire to know the truth, nothing short of eternal

majestic truth"—the desire of my childhood stifled awhile in the pleasures of sense but not wholly lost—did bring the opportunity of knowledge to me at last, and——

B.—One moment, please! What lessons, should you say, you have learnt in your eleven years of Ritualism?

A.—I was never a lover of forms and ceremonies, therefore hardly to be called a Ritualist. Their dogmas attracted me.

My nature was intuitional, I sought and found the Spirit of Christianity or that which underlies all religion. I was never a victim to ceremonial worship or worship of parsons. I simply set myself the task of uprooting (by God's grace, I believed) what was evil in my nature and fostering what was good—at least, so far as I had ability to judge which was which. I *now* see I made many egregious blunders.

To the extent of my knowledge and power I practised toleration, charity, self-abnegation, self-denial, broke down my class pride and prejudice, fasted to bring my body into subjection, and nearly destroyed it thereby; did good works for love of Christ till they became a pleasure to me; never wilfully neglected what I thought to be my duty; in short, I tried to model myself on the Apostle's definition of Charity.

B.—There is a saying in your Society—

"As a man thinketh, so is he."

A.—I should have got on faster had I known then what I know now, thanks to Theosophy, *i. e.*, that though it is good and necessary to exercise self-control, &c., that is not enough: it is but a means only, not the end. One should so thoroughly transfer one's desires and powers to a higher plane, living with one's spiritual, not bodily, senses awake, as to be *incapable* of thinking a bad thought, saying a wrong word, doing a selfish action. I imagine this is what St. Paul meant by saying, "And he cannot sin because he is born of God and that evil one toucheth him not."

B.—Have you at all conquered your hasty, ungovernable temper? You used to throw knives across the table at your little brothers, and later in life, banged your servants about?

A.—Since I entered the Arcane Section, my temper is becoming more Theosophical; things that angered me, have ceased to do so; but I can get into a fine round rage still: only it makes me feel *ill* for days afterwards—quite a new thing.

B.—Also, at one time I feared you were taking to drink. You said you took stimulants to keep yourself going.

A.—I confess that *from childhood* I had a taste for drink, which governed me more or less for 15 years. At one time I became haunted or obsessed in a curious manner, which I will not explain further—you can consult Paracelsus: but finding my health becoming undermined, and disliking to see fiery eyes glaring at me in the darkness, I summoned my power of will, struggled with my demons, and finally routed them. I now regard wine and spirits with absolute indifference; the craving has entirely disappeared.

But now we come to a period of my history, to which I think all the events of my life had been leading up.

B.—Please go on.

A.—I was barely 40 years of age, when a sudden revolution took place in my ideas and belief.

B.—Can you in any way account for this?

A.—I cannot, unless my peculiar state of health quickened my spiritual insight,—or, as we say in the Theosophical Society, "The wind was blowing." One day I became aware in my innermost being, that to worship Jesus as God, was committing idolatry; and the belief in His Godhead being the foundation-stone of my faith, the whole fabric tottered and fell.

B.—Did you consult any one at this epoch?

A.—I did not. I bore my burden silently—for a while patiently, not relaxing my efforts for self-improvement; but the mainspring of action was broken, and I gradually fell back into my old reckless condition of "Let us eat and drink for to-morrow we die." I gave up prayer, church, &c., and passed my days at cards, billiards, theatres, &c., doing no special harm, but surely drifting back into the state from which I had been rescued, years before.

B.—Did you remain long stranded on the shore of Infidelity?

A.—For five or six years I sought after Truth.

B.—And then you became a Theosophist?

A.—I would rather you said an F. T. S.

B.—Why?

A.—Because, strictly speaking, a true Theosophist is one who has entirely conquered his lower nature, and I have neither the presumption nor the folly to imagine this in my case; though I hope I have taken the first step toward it.

B.—Very well. How came you to join the Society?

A.—Slight causes often produce startling effects, and great issues turn upon what men call chance, luck, or accident.

In 1884, when staying with my sister, I perused the L. P., where Miss R. B. still gives delineations of character. After some correspondence with her, I became her pupil in graphology, etc. Regarding these arts as means to the end I always kept in view, *viz.*, knowledge of human nature.

One day, as we were discussing the gospels, she said, "Here is a book that will interest you—take it home." It was Sinnett's "Esoteric Buddhism." On studying it a light broke in upon me. Long forgotten pages of "Sartor Resartus" and other works came to my mind; intuition, long crushed or neglected, resumed its sway over me, and I became an earnest, devoted student of *Theosophia*, or the Wisdom of the Gods.

Aid also came from a most unexpected quarter. A man of the world, but a fervent Catholic, remonstrated with me, saying he was sorry to see me going to the deuce. I reflected on his words, and resolved to profit by them.

ALEXANDRA TENBIGH.

(To be continued.)

WILL AND ITS RELATION TO CONSCIENCE.

(Continued from page 366.)

LIBERTARIANS, however, do not altogether deny the existence of laws for the Government of the human will; but these laws are of a very peculiar character. It is alleged that all men are endowed with a faculty which distinguishes between right and wrong, and provides a moral law to guide them in their lives. Subjection to moral law is matter of necessity, obedience to it is one of choice. Every person knows beyond the shadow of a doubt as to what the law of his life is; but obedience to that law rests entirely with himself. Conscience has power to teach, but not power to force compliance. Now it is all very fine to talk in this strain. To me, however, it appears that the law which fails to exact obedience does not deserve the name; and must at least be viewed with doubt and suspicion. I do not mean to say that the moral laws are improperly so called. They are laws in the best sense of the word, and find full play and act like any other laws, though in a certain limited sphere. It would be flying in the face of the clearest proofs to say that the moral laws hold undisputed sway over all mankind, or that they are the only laws to which human life as a whole is subject. In view of the greatest possible difference in human actions and dispositions it would be extremely rash to say so. If a cannibal makes it his life-work to kill and eat as many men as he can, and if a philanthropist does all in his power to mitigate human suffering, we should be very slow to believe that they are placed under the same laws, or that there is only one law or one class of laws for beings so essentially different in nature. But because moral laws are not all-powerful and do not cover the whole of humanity, we are not on that account to take away all binding power from them, which forms the very essence of all laws, and without which moral laws must lose their title to the name. Bishop Butler's remarkable works. 'If conscience had might as it has unquestionable right, it would govern the world,' involve an unwarrantable assumption. I have no doubt that in his case conscience had 'might' as well as 'right.' Bishop Butler could not possibly have committed deliberate murder even though he had tried to do so. But he must have been led to form such a low opinion of the controlling power of conscience on seeing how easily and frequently its authority was ignored and set aside by those around him. Now it is quite clear that conscience has very little 'might' with most men; but what ground is there for supposing it has perfect, absolute right in their eyes. Bishop Butler must have seen no difference between his own actions and those of others not so good as he was. He could not therefore think that conscience was equally powerful in all; but still he held fondly to the belief that its voice was heard as distinctly by them as by himself. Judging from personal actions, however, it appears that human nature, composed as it is of different elements, passes through a course of evolution, and that as the different parts of man's being gain or lose strength, the laws appertaining to them exercise more or less influence in determining his conduct. A man of immacu-

late virtue will find it impossible to do wrong; he is thus governed exclusively by moral laws, which have in his case not only the power to teach, but also the power to prevent evil-doing. Ordinary men, in whom conscience is not fully developed, experience a struggle between the higher and lower principles of their nature, whenever they are exposed to some great temptation. This struggle, however, shows that conscience *has* some might, and that, though not all-conquering, it opposes with all its strength the tendencies and dispositions antagonistic to itself. Even when the temptation proves too strong and conscience succumbs to the evil propensities of human nature, its restraining force appears in the form of remorse. The man-eater, as the lowest type of humanity, may have the germs of conscience latent in him; but his existence appears to be a moral blank, and what little of conscience there may be in him, is so dwarfed and overshadowed by his lower nature that the one single rule of life with him, as with the lower animals, seems to be to maintain his individual existence by trampling upon and triumphing over his fellow-creatures—even to the extent of devouring his fellow-men.

It seems, then, that the human ego in its onward career in life, proceeds on certain fixed lines; that each step in the process is characterised by necessity; and that it would be impossible for any human being to swerve a hair's breadth from the course thus laid down by nature. But here turns up what has seemed to some the greatest moral puzzle. If personal actions are necessitated by irresistible laws, why do we blame and punish men for doing wrong? If a person has committed a crime, and we know that he could not possibly help it, he is quite innocent; and any punishment inflicted on him would be cruel and unjust. Dr. Bain taking up the point says: "Another factitious difficulty originated in relation to punishment is the argument of the Owenites, 'that a man's actions are the result of his character, and he is not the author of his character: instead of punishing criminals, therefore, society should give them a better education.' The answer to which is that society should do its best to educate all citizens to do right; but what if this education consists mainly in punishment?" I do not quite see the force of the objection, nor of the half-apologetic way in which it is answered. It is quietly assumed on both sides that society in its relations with criminals is superior to all laws. If all human actions conform to fixed, unalterable principles, what justification is there for supposing that those who make and enforce penal laws can rise above the restraints and restrictions under which the rest of humanity works? How can they lay any claim to freedom of action which is denied to the rest of mankind? If some men cannot refrain from doing wrong, others in just the same way cannot avoid punishing them. We find action and re-action prevailing in this wide, wide world, and assuming a thousand and one forms. Punishment of offences is explicable on the same principle. When a man receives a physical injury, he feels a natural desire to butt back on the cause of it. Little children are sometimes seen beating chairs and other things, if they chance to run against them. This tendency in men to react on the cause

of pain is the origin of all punishment; and wherever individuals are left to themselves they seldom fail to settle their disputes in this primitive fashion. With the formation and growth of society, however, improved methods are adopted, and crimes are punished in a better and more systematic way; but the original basis of the whole procedure remains the same. While punishment of vice is a matter of necessity, I do not mean to say that it is laudable or productive of much real good to those who cause it. It is on the contrary very injurious to their highest interests, and retards their progress in the right direction. My answer, therefore, to the question as to the propriety of punishing offences is, leave all wrong-doers alone and say nothing to them if you *can*. If they smite thee on thy right cheek, turn to them the other also. Patience and long-suffering are enjoined by most religions, and they can be proved to be conducive to much real happiness; but it does not lie in the power of ordinary men to rise to this most exalted idea of moral perfection. An eye for an eye and a tooth for a tooth, seems to be best suited (with some rare exceptions) to the vast mass of humanity. This is the only principle on which they can act. It is not, however, to be supposed that the above moral precept is wholly impracticable, or that it demands too much from the good and virtuous-minded without promising them anything in return. There is no doubt but that the generality of men feel a very strong disposition to return the blow inflicted on them, and a great hardship is experienced in resisting the temptation; but there is a stage in the development of the human mind when the heart expands and broadens to hold all mankind in its loving embrace, and when the blow, if ever received is not so keenly felt. But this is not all. I should think it is our own evil nature, however suppressed and disguised, which invites the blow; and that when after a series of trials we emerge from the morass of worldliness and purify ourselves from every trace of sinfulness, we must become inaccessible to the malicious attacks and evil designs of the wicked.

I must now point out the laws which seem to govern all personal actions. Before doing so, however, I must say that all existence is one. The unity of all things is much more real than it is generally considered to be. The proofs of it confront us on every side, and are so clear and so familiar that we pay no heed to them. Let a man speak, and his thoughts pass from him to those around him. Now it is a thing of every day occurrence and we do not ask ourselves the reason of it; but it is a deep mystery inexplicable on any other ground than that all human beings though occupying different portions of space, and appearing to have separate independent existence, are much more closely united than at first sight they seem to be—that there is an invisible flow of existence which continues without break from man to man. Now when things are so related that what affects one of them may affect the others also, they may be considered as one in existence. Take a rod of iron, hold it at one end, and put the other into fire. The part in the fire gets hot, but the heat is not confined to that part alone it suffuses and spreads over the whole rod, so that you feel it at

the part in your grip. Why should it be so? Every body will say that it is because the rod of iron is *one*. If men were quite unconnected as they outwardly appear to be, it might have been possible for them to think and feel, but sharing in each other's mental states must have been impossible: their thoughts could not have gone beyond their own minds. Feelings also are transferred from one mind to another in just the same way. When somebody laughs or weeps in our presence, we cannot help doing the same, or at least being in some degree affected by such display of emotion. A little child will sometimes say to its mother, "Give me a toy, or I will cry." The fond mother cannot bear the idea, and complies with the demand. But what does that mean? The little rogue is a practical philosopher in its way. It knows, or at least acts as if it knew, that it is not very distant or different in existence from the mother; and that if it does not get what it wants, there is a way—and a very easy way too—to punish the mother, as it has only to inflict pain on itself, and the pain instead of being all its own extends to the mother who feels it much more keenly than the child. The child is thus a part, and a very sensitive part, of the mother. Considering then, how easily mental and physical states may be communicated from one part of the world to another, it may be fairly concluded that all existence is one. There are sometimes difficulties and restrictions connected with the inter-communication of the different parts of the universe; there are many superficial distinctions, many seeming gulfs, which appear to separate and divide things from one another, but when we look beneath the surface, and take a deeper view of life, we find no room for doubt that all things are at bottom the same. Instead of there being a break in existence, it seems that there is an uninterrupted flow of life which, however imperceptible to the senses, is nevertheless most real, and which envelopes and encircles, supports and sustains all beings.

To return to the laws of human conduct. Looking upon the whole universe as one vast mass of existence, we find that there are two opposite principles which underlie all manifested existence, human or otherwise. Every being has on the one hand an outward tendency to go out of, and to separate itself from, the common source of all things; on the other an inward tendency to go back to, and to become one with it. The waves in the sea are typical of all existence. For the short time they last they are acted upon by two conflicting forces, the one tending to raise them above, the other to merge them in, the waters beneath. These tendencies in man are the selfish and sympathetic elements of his nature. Happiness is what all men naturally desire; but each individual pursues it either apart from, or along with, those around him—thus either separating himself from, or identifying himself with, the sentient world in which he lives. The two tendencies though they must exist together, do not always possess the same degree of strength, in that in some cases the greatest disparity may exist between these two sides of human nature. Men are called selfish or benevolent in accordance with the character of the prevailing tendency in life and not because the other ele-

ment is altogether wanting. The two principles work in combination and regulate all personal actions, all vices have their origin in the self-seeking, all virtues in the self-denying part of man's nature.

There is another point which deserves to be considered here as having a direct bearing on the present subject. Personal actions in order to be thoroughly understood must also be viewed with reference to the end of human existence. What, then, is the highest good attainable by man? What is the goal toward which humanity is moving? Before taking up the subject, we must understand that existence as such and apart from any of its specific forms, is indestructible. Men who believe in God, consider his existence to be eternal and unchangeable; those who have no such faith in a Supreme Being who rules the universe, look upon matter as immutable and everlasting. There is thus a somewhat general belief as to the existence of a reality which is not subject to change, and is free from such imperfections as we find in the world around us. But in discussing the end of human existence, we have to deal with a being which, judging from the question raised, is not eternal, and which, can have beginning and end. Now the beginning of all such existence is what may be called the assumption of form; its end is the loss of that form.

Take, for instance, a marble figure. The atoms composing it may be said to have existed from all eternity; but the existence of the statue must be dated from the time it took its present shape. The statue may retain its form for many years; but it cannot altogether escape the ravages of time. In due course the substance of the image wastes away: the statue loses its form, and with it its existence. The particles so disengaged may enter into new combinations and acquire new forms; but *the statue* has ceased to exist.

This, however, is not a good example. Indeed, it would be very difficult to get suitable illustrations of the above principle from the external world. We know very well that while material things round about us are always changing, the vast mass of matter which enters into their composition is indestructible and remains the same. We know also of things assuming forms and then losing them; but we require more than this. We must have absolute, formless existence passing into definite being, and then relapsing into its former state. Now all this cannot be a matter of direct observation, as absolute, unmodified existence, and the process by which it turns into phenomenal being, lie beyond the pale of consciousness. But whatever the difficulties peculiar to the subject, we must at least have the beginning of form, from which we may trace our way to pure unmanifested being. But of this, too, the material world can furnish no instances. Take any material thing you please and the chain of successive forms which it has assumed in the past, and which it has yet to take in the future, appears on either side to be interminable. We have thus change of form in its multitudinous aspects, but we nowhere come upon the beginning or end of form. Perhaps the nearest approach to an accurate representation of the

process under consideration, may be found in the condensation of water vapor. The whole atmosphere contains water in a gaseous state, which under certain circumstances changes into visible drops. This is something like the unseen and unseeable Absolute acquiring knowable existence. The drops retain their form for some time, and return to their former state, and get re-united with the invisible vapor which fills the air around us: this is the end of their existence. The process may go on for ever; but those particular drops exist no more.

In the mental world we find better illustrations of this universal process. The ego or self is revealed in consciousness as the substratum of all mental phenomena. This is matter of direct knowledge and cannot be proved: but then it is clear as daylight and needs no proof. The mental phenomena may occur in immediate and rapid succession, or at intervals of different length; but there is no break in the existence of self. The contrary cannot be held even for a moment. Let the mind be a perfect blank (and this may actually be the case as in a profound and dreamless sleep); but when at length consciousness revives and you become aware of yourself, you can by no means persuade yourself into the belief that during the short time of self-forgetfulness which has just passed away, yourself had gone out of existence, and that it was created anew as self-consciousness returned. It would be absurd in the extreme to think so. Supposing then (what is quite true and represents the opinion of almost all men) that self has a continued, uninterrupted existence, let us consider the relation between the permanent self and its fleeting modifications. Let us take a concrete example. Suppose a man is angry. The feeling of anger cannot be weighed or measured, but still it is a thing and exists. Now, how is this feeling related to the unmodified ego? The feeling is not quite different from self, as the latter always underlies it. So long as the feeling continues, the man can say that *he* is angry. But the emotion of anger is not yourself: it is self with a movement which conditions and modifies it. It is not I alone, but *I in a state of anger*: it is self-cast in a certain mould. This gives rise to the duality of subject and object; they go together, and are yet mentally distinguishable from each other like matter and form. But to return to the feeling of anger. Here as everywhere else we find two opposite forces at work. The mind has on the one side a tendency to continue the present activity, on the other a tendency to sink into that calm unruffled state out of which the feeling arose. Gradually the former tendency weakens, and the latter gains in strength; the present mental state vanishes and with it the distinction between the subject and object; the variable element in the feeling disappears, and the permanent self remains. This is the end of the feeling.

The end of man's existence is the same. There seems to be an all-comprehending, all-embracing substance which pervades, feeds and sustains all existence. Human beings as well as the rest of their fellow-creatures, emerge from this exhaustless source of life, perform their appointed work, and then return to, and lose themselves in, the eternal, unchangeable cause of their being. This may

be called the ultimate goal towards which mankind with the rest of creation is moving.

The reunion with the Absolute must result in the loss of consciousness in its present form; but what that state will actually turn out to be is unconceivable. To our narrow minds it seems to be a plunge into the unknown; but whatever uncertainty may attach to the subject, there are strong reasons for believing that the reunion with the Infinite must prove to be a state of consummate bliss. We know from our experience that the satisfaction of all natural desires is attended with pleasure, and may safely infer that when this strong tendency is fulfilled, when the final object of life is accomplished, we must be in a state of felicity of the highest kind. The human ego, like the Prodigal of old, runs away from the Father of all creations, and wanders abroad in pursuit of false and frivolous pleasures. For a time the son rejoices in his self-imposed exile; but in the end a change comes over him, and his heart yearns towards his father. He repents of his folly, and returns to his permanent home. The father opens his arms and clasps him to his bosom. The reconciliation is effected. But what words can describe the feelings of the son who finds himself after a long, long separation, locked in the fond embrace of his father? It surpasses all imagination; it must be a moment of supreme happiness, of joy ineffable!

But I must not be misunderstood. I do not mean that death terminates human existence, or even that it necessarily brings us nearer to the end of our journey. Different causes may hasten or delay the final absorption of personality into universal being; but physical dissolution in itself justifies no inference whatever. Death stops all the avenues through which we can have access to a man, so that we do not know what happens to him when all communication is thus cut off between him and ourselves. But though death furnishes no clue to the further proceedings of the departed, we can learn from a man's conduct in life, something as to the future destiny which awaits him. In the first place, we know that death, in the sense of utter annihilation or extinction of life, is impossible. Then as to the different distances which different individuals must accomplish before regaining their lost unity with the divine essence, it may be judged by the relative strength of the selfish as sympathetic elements in their nature. A selfish man, with strong desires, has a long course of activity before him. He may die and be lost to our sight; but, from what we know of his life, we can say that he must be far removed from that blessed state which awaits the pure in heart. On the other hand, a man who has risen superior to all selfish considerations and conquered his lower nature, must be considered as drawing very near to that goal.

The nature of the moral faculty has given rise to much difference of opinion. Is conscience a cognitive power? or is it a kind of sensibility? I should think it includes both and much more besides. Its predominating character, however, is feeling; though it is to be borne in mind that does not mean absence of knowledge. Conscience, in the minds of ordinary men, is a sort of shrinking from doing injury to others, or taking a secret delight in doing good to

them. This feeling may not exist in all cases; in fact possession of conscience, even in this imperfect form, is anything but universal. But where conscience exists in any appreciable degree, it always takes the form of feeling—especially in the earlier stages of its growth. In the development of the human mind there comes a time when the individual finds that the happiness or misery which he causes to others, redounds in some mysterious way to himself. The feeling is dim and unintelligible at first; but it marks the beginning of a new life. It is accompanied by a new kind of sensibility, a new kind of knowledge, and a new kind of activity: it is the first dawn of conscience. In process of time the faculty is further developed, the feeling loses its vagueness, the knowledge grows more clear, and the activity more pronounced and uniform. Our sympathies are at first confined within the narrow circle of our friends, they gradually extend to the whole human race, and then spread over all sentient existence. But the culminating point is not yet reached. The sphere of our sympathy goes on widening until it comprehends all existence, animate as well as inanimate. Of this exquisite feeling Wordsworth gives us an instance when describing the feelings he experienced on his return from a nutting excursion:—

“and unless I now
Confound my present feelings with the past,
Even then, when from lower I turned away
Exulting, rich beyond the wealth of kings,
I felt a sense of pain when I beheld
The silent trees, and saw the intruding sky.
Then, dearest maiden, move along these shades
In gentleness of heart; with gentle hand
Touch—for there is a spirit in the woods.”

As the feeling becomes more and more refined, and the knowledge deeper and more extensive, the human mind gradually opens to the fact of its unity with surrounding nature; and in the depths of the awakened soul is heard a voice saying: *Know that thou art one with thy fellow-creatures, and love them as thyself.*

IKBAL KISHEN SHARGHA.

THE SITUATION IN CEYLON.

IN England February is the least attractive month in the year: it is cold, damp and cheerless; its rays convey little comfort and no warmth; ‘unmeaning joy around appears and Nature smiles as if she sneers.’ About the end of this month I left England for the East, the pea-soup atmosphere of London was cold and cheerless, and its chill breath pursued me as far as the Straits of Messina. The tawdry filth of Port Said gave way to the picturesque rags of Suez, suggesting a sample of Eastern life, habits and character. It was only after landing in Colombo that speculation gave place to reality, here the sun put forth his full strength clothing this lovely Island with delicate tints and a rich vegetation never seen in the Western world. A fringe of cocoanut trees lined the shore, and no less than forty-one millions of this plant are scattered over the Island. To the dweller in Ceylon this palm tree calls up a wide range of ideas: it associates itself with nearly every want and convenience

of native life. It might tempt a Sinhalese villager to assert that were he placed upon the earth with nothing else to minister to his necessities than the cocoanut tree, he could pass his existence in happiness and contentment. The climate of the Island is peculiarly favourable to leafage; red rhododendrons, scarlet blossomed cotton trees, jungle cinnamon and a host of others form a rich floral mass of colour most refreshing after the endless waste of waters. At every step a surprise waits the visitor. The cream-coloured vegetation of the cabbage-tree is a perpetual delight, while the native huts and bazaars, interspersed with European bungalows, invest the scene with a richness and variety peculiar to the tropics. Not the least interesting feature are the reddish-brown roads, firm and free from mud, which intersect the grand foliage, a single leaf of which is big enough to clothe an entire native family. Clothing is not here one of the burning questions which wants settling, unless it be that a simple method of dispensing with flesh along with the heavier garments would be hailed as a desirable alternative by natives as well as Europeans. There may be poverty in Ceylon, but there is no squalor: the poorest of huts stands in the midst of luxuriant gardens, embowered in flowers. Here Nature yields her bounty almost unsolicited, so that hard work is not a necessity; native energy seems to expend itself in talk rather than action. I am inclined to think that the women are the hardest workers: they are rarely to be seen except at slavish work, while the men idle in groups, sitting on their heels in their bazaars or wandering at large on the roads and seldom performing anything like creditable work. There is no occasion for a riotous display of muscle, save that of the tongue in which the Sinhalese excel, to one unacquainted with the language the motive of such earnestness remains a mystery.

The presence of several English churches is not a matter of wonder, seeing that England has dominion over the Island, but who would imagine the Salvation Army in the midst of those foreign surroundings. We came suddenly upon its flaunting head-quarters, the flag flying, and the whole business in full swing just as it is in any English town. To us it seemed like the expiring rattle of the old creed galvanised into a vigorous activity; for Christianity, heaving its last breath in England, bears but small fruit here. The proportion of Christians to the whole population in Ceylon is not above 9 per cent. after centuries of Missionary enterprise.

Ceylon is the classic land of Buddhism, influencing a vast proportion of the human race in China, Japan, Burma, and Siam. Out of a population of 2,900,000 there are only 60,000 Protestants, the Buddhists alone numbering 1,760,000. A religion having a record several hundred years anterior to Christianity has a claim to a respectful hearing. While endeavouring to give our English readers a brief view of this old religion, we will dispense with the bastard phraseology of jaw-splitting terms so dear to Oriental minds and equally repellant to English tongues. A description of the religion of Gautama Buddha might be enlarged to the dimensions of the tail of a comet without conveying a scintilla of meaning to the ordinary European, yet its substance can be contained in three "sentences": purify the mind, abstain from vice, and practice virtue. Hence you have the

old religion in a nutshell. Buddha proclaimed the absolute equality of mankind, irrespective of caste, and the pre-eminence of virtue over all other worldly distinctions. He spurned the use of might, and by the mere force of precept and example worked a pacific revolution in the Indian mind, deposing finally from the ancestral throne the proud theocracy of the orthodox Brahmans. Long before the disciples of Thales commenced the pursuit of cosmological dualism, before Pythagoras taught his doctrine of metempsychosis, before the Sophists confounded the world with their metaphysical subtleties, the sage of Kapilavastu founded a philosophical school and created a religious sect that in later times embraced in its fold nearly four hundred millions of the faithful, of different races and countries. In its original form Buddhism is simply a code of morality without any philosophic system, the metaphysical and social element having grown out of it in the course of ages. Gautama advocated an ascetic life, that contact with the world creating earthly excitement and desires, should be reduced as much as possible. He also maintained that there was no positive merit in outward acts of self-denial or penance, but held that the possession of wealth or power was likely to prolong the mistaken estimate of the value of things; that yearning thirst, and clinging to life, were of the nature of evil, and consequently to forsake the world was a step towards the attainment of spiritual freedom. Had the Buddha merely taught philosophy he might have had as small a following as Comte, but his power over the people arose from his practical philanthropy, condemnation of caste, and vigorous denunciation of present abuses. The order to the present day never became a priesthood, laid no claim to superior wisdom or high spiritual powers. In a system which acknowledged no Creator the monks could never become intercessors between man and Maker; their help was not required to avert by their prayers the anger of the gods; this regarded salvation as a change in man's nature brought about by his own self-denial and earnestness and they never claimed the possession of the keys of hell or heaven.

A very simple ceremony admits the applicant to the Order, the desire for an ascetic life, freedom from disease, and consent of parents enabled him to assume the orange-coloured robes peculiar to the order. After admission he has to submit to rigid rules, no food can be taken except between sunrise and noon, total abstinence from intoxicating drinks is obligatory. The usual mode of obtaining food is for the monk to take his begging bowl and holding it in his hands to beg straight from house to house. He is to say nothing, but simply to stand outside the doors or windows. If anything is put in his bowl, he utters a pious wish on behalf of the giver, and passes on; if nothing is given, he moves on in silence, visiting the houses of the poor rather than those of the wealthy. There is something sweet and touching in this ceremony and the profound obeisance made by the donor as the monk utters his good-will, shows that there is no loss of dignity in the transaction. As the food of all classes consists mostly of rice or curry, the mixture is not very incongruous. When enough has been given, the monk retires to his home to eat it, thinking the whole time of the impermanence of the

body which was thus nourished. Chastity, poverty and obedience are the orders of his life. There is no place in the Buddhist scheme for churches. The offering of flowers before the image of Buddha takes the place of worship. At the close of one of my lectures a boy came with a tray of white flowers, the petals tinged with yellow. Several men crowded round and with bared heads touched the tray. I was made to understand that this was a sacrifice to Lord Buddha in my honour for coming among them.

In all this Buddhist religion meditation takes the place of prayer. The first is the meditation of love, in which the monk thinks of all beings and longs for the happiness of each. First thinking how happy he himself could be if free from all sorrow, anger and evil desire, he is then to wish for the same happiness for others, and lastly to long for the welfare of his foes. Remembering the good actions only, and that in some former birth his enemy may have been his father or his friend, he must in all earnestness and truth desire for him all the good he would seek for himself. The second meditation is on pity, in which the mendicant is to think of all beings in distress, to realize as far as he can their unhappy state and thus awaken the sentiment of pity or sorrow for the sorrows of others. The meditation on serenity has a noble effect: it enjoins the monk to think of all things that worldly men hold good or bad—power and oppression, love and hate, riches and want, fame and contempt, youth and beauty,—and regard them all with fixed indifference, with utter calmness and serenity of mind.

The above passages will exemplify the general spirit which animates the Buddhist religion. Obedience to those precepts lead to the heavenly land of the Arahats, the lake of Ambrosia which washes away all sin, the goal of all earthly wanderings, the acme of all bliss, the Palace of Nirvana.

After pretty general inquiry I failed to discover any case where the Buddhist monk proved untrue to his old traditions. There are six thousand monks in the Island, and cases of neglect or gross immorality are comparatively rare; as a body they compare favourably with the priests of other churches. Successive invasions of course produced their effects, from the conquest by Wijaya, B. C. 543, to the deposition of Sri Wikrama Raja Sinha, last King of Kandy, in 1815. Sinhalese annals record one hundred and sixty sovereigns. The Portuguese visited the Island in the early portion of the 15th century, holding possession for one hundred and forty years. These were followed by the Dutch, who remained for a similar period; war, persecution and slavery were the consequence. The heart of the old religion was not touched, it remained as firm as its splendid monuments, and the beneficent rule of England restored peace and tranquillity. In the mad rush of English activity the yellow-robed priest of the old faith was regarded as effete, the grand serenity of his faith enabled him to endure though elbowed aside in the advance of civilization, but like the limpet clinging to the rock amid storm and sunshine he still remains firm and stationary, his unobtrusive appearance accentuating the growth of ages.

In the year 1880, a change came over the scene; the placid Oriental life became disturbed by a new and altogether unexpected

ed force. The visit of the Founders of the Theosophical Society caused an unusual excitement. The advent of Europeans, bent on the acquisition of material wealth, prodigal in vices and utterly scornful of the native habits of frugality and temperance, had ceased to be an object of novelty. The new comers were however of a different order, they came to revive the old religion, to proclaim its loftiness above Christianity, and to assure the natives of their love and sympathy. The reception given to Col. Olcott and Madame Blavatsky was royal in its magnificence. From Galle to Kandy and back again, nothing but joy and festivity greeted their presence. The hearts of the national religion was touched, proud of their old traditions and ancestral creed its form became doubly dear to them when recognised and approval by cultured Europeans. A powerful wave of feeling passed over the Island: no wonder the natives regarded the President of the Theosophical Society with reverent affection; his large heart won immediate acceptance, and the mesmeristic cures performed on the sick and suffering won him the admiration of a god. The heart of the Sinhalese never wandered from that allegiance. Branches of the Society were formed all over the Island, Buddhist schools established, native newspaper launched on the public mind, and various activities tending to re-establish the native religion and renew its force were put in operation. Col. Olcott came to be regarded as a priest and father, his personal influence reconciled two Branches of the national church for years at variance with each other. His efforts were untiring and superhuman, and the effect produced reads more like a fairy tale than a sober piece of history. Fancy an American gentleman writing a catechism of the Buddhist religion, receiving the imprimatur of the High Priest, being accepted as canonical, and circulated by the thousand in Ceylon, Japan and China. These are all facts which can be verified and proved; I myself am a witness. The activity has not stopped here; lately a movement has sprung up among the women of Ceylon, a desire for education has been roused by Mrs. Weerakoon. This noble woman has attracted to her side a band of 1,200 sisters eager and anxious to acquire the questionable advantages of a European education.

The people of Ceylon are kind, courteous to strangers, simple in their habits and docile, in every sense a loveable people. I shall always remember with gratitude the welcome they extended to me, a stranger, and the dignified courtesy with which I was treated by their gentry, who remind me forcibly of the old French aristocracy.

The cultured native mind is peculiarly acute and intelligent, but wholly wanting in energy and organising power. The men and women of Ceylon can do great things when shown how to organise and led, but seem to have absolutely no capacity to initiate. The education of the country is singularly backward, through want of personal effort: it is not to be expected that the English Government should initiate particular measures. My personal knowledge of the resources, or rather want of resources, of Ireland, has taught me to observe deficiencies here which might be easily remedied. A technical not a literary education would do much for

the people of Ceylon, whose taste for art and decorations is remarkably true, its fruitful soil and the abundance of wood supplies readily, all the means necessary. Just as at home, young men rush into Government offices for small pay, and the nobler arts are deserted for a literary education which presents too few outlets for talent. The Theosophical Society has done much for the Island, but there remains still a wide field for utilising and casting into a concrete form the splendid enthusiasm which it has aroused. This is the work before it.

J. BOWLES DALY, LL.D.

Reviews.

INDIA, PAST AND PRESENT.*

It is rare to find a book upon India by an European author that an Indian can read without impatience. Either it shows superficiality, prejudice or malice. Every nationality has had its infliction of this sort to bear; the globe-trotter and city-rusher have been everywhere, and written about everything, often after seeing almost nothing. The indignation of the Americans about Dickens after "Martin Chuzzlewit," so boiled over, that they would have lynched him if he had returned to the country just then; and as for Mrs. Trollope, their resentment at her plain speaking and insular prejudice was so hot that her name is still used as an opprobrious term against a servant-girl who has aroused the ire of her mistress. Under modern influences, India is being fairly treated by some of the better class of writers, and her people have largely to thank Prof. Max Müller, Sir William Hunter and a few others for this justice. Mr. Samuelson's name must now be written in this honorable list. His book under notice is, generally speaking, one of the ablest, most interesting and instructive, and fairest ever published upon this subject. It displays his tireless industry, patience in compilation, desire to be just, and intellectual capacity—all most unmistakably. The Indian reader will notice with joy his views about the Congress and the Missionary and his courageous denunciation of the snobbery, selfishness and absurd exclusiveness of the younger Anglo-Indian class. Nothing more scathing has been written against them by the *Indian Mirror*, *Amrita Bazar Patrika*, or *Mahratta*.

"The older Civil servants," says he, "are usually gentlemen in every sense, and they treat the natives with due consideration; but some of the younger officials, who, it must be remembered, come into more direct contact with the natives than their superiors do, are about the most consummate puppies whom it is possible to meet. I heard them in some instances use language and speak in a tone of voice which would be amusing if it were not dangerous."

That is manly candour, and if there were only some Head Monitor empowered by Her Majesty's Government to flog these young popinjays into good manners towards the Indian people, the halcyon days would come again. But all the fault lies with the Hindus themselves, for suffering themselves to be treated with contumely by the Whites. To hear the way they are insulted by their superiors in shops and offices, public and private, is enough to make an American's blood boil.

* India, Past and Present: Historical, Social and Political. By JAMES SAMUELSON. London: Trübner and Co. 1890.

Mr. Samuelson's book contains a great body of useful information, divided into two parts and twenty-three Chapters; with a valuable Bibliography prepared for this work by Sir Wm. Hunter, as an Appendix; and another Appendix showing the nature of Land Tenures in India in 1881, which is chiefly a compilation from the summary of tenures made by Sir George Campbell, K. C. S. I., M. P.

One thing must strike the well-informed reader with surprise. Not one word is said about the Theosophical Society or its effects upon modern India. The Brahmo Samaj, the Arya Samaj, the Missionaries, the Salvation Army, and even the Kashmiri Club are mentioned and discussed, but not a syllable uttered to show the existence of what has proved to be one of the mightiest of modern social forces in the Indian Empire—our Society, whose branches stud the whole country and whose magical wand has evoked the guardian genius of Aryavarta from her mountain retreat! Thus badly is history written: so warily should it be read.

That Mr. Samuelson's compendious volume can be declared faultless is not true; it has faults of commission as well as of omission: but it is an excellent handbook of information, its subjects, religious and political notably among the rest, are ably handled, and it should have a place in every library. The Publishers have done all that was possible in type, paper, binding and illustrations.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

My first piece of news, this month, is the establishment of another new lodge—the opening of which took place on Friday last, 21st instant. The centre of theosophical activity just organised is, this time, in London itself, Brixton (S. E.) being the locality. Dr. Coryn, one of our most active and earnest workers, is the President; and, indeed, had it not been for his untiring efforts in the cause, the Lodge just born might never have seen the daylight of our new sun!

As I know you always like to hear our home news, especially all that takes place of interest at No. 17, Lansdowne Road (and what *can* take place there, that is *not* of interest!), I will begin my chronicling thereof by quoting the following—which appeared in the London *Star* for March 21st. The paragraph is headed "*A Centre for Theosophy*" and runs as follows:—

"A circular, bearing the signature of Mrs. Annie Besant, one of the latest of the remarkable converts to Theosophy, and the coadjutor of Madame Blavatsky in the literary and other propaganda of the Theosophical Society, is issued, in which she pleads for the establishment in London of a building which may be the head-quarters of Theosophy in Europe, and the centre from which its various actions may radiate. The sum necessary to make the institution of such a building and officers *un fait accompli* is, thanks to the spontaneous liberality of an individual Theosophist, reduced to so modest an amount that it is hoped it may be raised at once, so that Madame Blavatsky and the official staff of Theosophy may find the building already offered for the purpose, and now awaiting sundry additions and necessary alterations, ready for their reception not later than June next."

It is even so; "the building" being none other than Mrs. Besant's own house, in Regent's Park, N. W.—and the fact that it stands "in its own grounds," and that those grounds are amply sufficient for the building of a large room for meetings, lectures, etc.—off the main building,—is an

immense advantage; for the weekly gatherings of our Blavatsky Lodge are now attended in such ever increasingly large numbers, that the building of such a room has become a positive necessity. To instance, on the last Thursday I was at No. 17, *every chair in the house* was called into requisition!

I wish I could tell you that our dear H. P. Blavatsky's health was good. Physically, she is indeed much stronger than before her visit to Brighton; but she is just now so dreadfully troubled with nervous apprehensions, and weakness of *the nerves* generally—surely the *not* surprising result of her heavy work last year; and all the troubles she had to bear!

Great activity is manifested at our T. P. Co.'s Office at 7, Duke Street, Adelphi, W. C.—now entirely under the management and in the hands of Countess Wachtmeister—one of our most faithful and staunch workers: truly she is indefatigable; punctually at the office by 9. A. M. every day, she never leaves till 6 P. M.

I hear from the Dublin Lodge that F. G. Allan has resigned the Secretaryship thereof, owing to pressure of work, and that C. F. Wright reigns in his stead.

Turning now to matters less personal. In looking over some of the American Magazines for February last week, in search of the straws which indicate the direction taken by the wind and tide of public thought and opinion, I came across a little story in *Scribner*, which seemed to me so significant that a short account of it will, I think, prove not uninteresting. Its title, "Through the Gate of Dreams," will give you an idea of the line followed by the writer, T. R. Sullivan. History teems with mysterious hints and allusions, and leaves one in doubt as to whether these are merely incidental, and not intended; or whether they have, in reality, a deep meaning, and a lesson is meant to be conveyed thereby—but you shall judge. The traveller "Through the Gate of Dreams" is a poor student,—a student by *nature*—though bound in duty to an irascible and too-compelling uncle, described as "a worker in leather" (can it be boots and shoes!); from his house the student flees, one dark night; and, after numerous wanderings and privations, finally settles in Mayence (for the scene is laid in Germany), where he succeeds in finding more congenial employment—though but poorly paid. Passing, one day, through a square in the city, he comes upon an angry mob hustling and hooting an apparently ill-conditioned and pugnacious little dwarf. Him the student rescues; and, in gratitude, the dwarf—throwing off his evidently assumed pugnacity—offers to accompany the student, then and there, to a mysterious hill—known to tradition as the hill of the great Charlemagne. After a slight hesitation, the offer is accepted, and together the two strange companions leave the city, and wend their way to the foot of "Charlemagne's Hill." As they climb its side the sun is setting, and all is growing dark, when they find themselves before a low iron—studded door—in a ruined wall. The two, after passing through the door (which, of course, opens mysteriously to them) and groping their way through many winding passages, emerge eventually into a large hall, where—seated round a huge table—slumber a mighty band of warriors, all in armour. The chief among this mysterious company is, without doubt, intended to be Charlemagne himself, in *one* sense; and yet, what can we gather from the following, and from a dialogue which ensues, but that he is meant to seem *more* than "merely mortal?" For the monarch is thus described,—"his face had in it a power and a grandeur fearful to behold; he looked a king of *gods* rather than of men;" and it is more than hinted that the whole slumbering band are *waiting*—waiting for that, "divine far-off event to which the whole crea-

tion moves"—as Tennyson has it—waiting, till men's hearts shall awake, and respond to the Divine voice within—arousing from the stupor of materialism in which they yet are plunged. The monarch, upon the entrance of the student and his companion, alone of all his warriors awakes from his sleep, in order to question "the messenger from without the gate." Prompted by the dwarf, the student stands forward, and replies that "the hour (for awaking) is not yet come"; but "the king bent upon his new-found messenger a keen, penetrating glance that seemed to search through Einhard's (our student's) soul" "The hour will come," he said gently, 'though it be long delayed. *We, who reign for ever, can read men's hearts in faces*, and in the face and heart before me there are signs of promise.' 'In mine?' said Einhard, trembling. 'Yes. The age of chivalry is past, but only for a season. And on the toilers *we, who wait, depend*. Not he alone is great who slaughters armies. To wrestle with the world, and conquer it; to have *no thought that is not half divine; to give the thought a word that shall vibrate in all hearts, stirring them to noble deeds*, and make the meanest slave a hero,—this is to be greater than a king. This done, *the earth sweeps back into its golden age*.' After speaking of himself to Einhard, as "a mortal who has put on immortality," the king continues, "*only labor can bring happiness*. Be true, then, to gifts that heaven has bestowed, and use them well, however men reward them or despise them. *Work, work—and work again! God grant that in the after ages unending toil may be both mine and thine*." The king then once more sinks into slumber, all seems to fade from Einhard's sight; and waking, he finds himself lying outside the little low door—on the grass, in the morning sunshine. He rubs his eyes, and hardly can he persuade himself that it was a dream. "It was no dream," he murmurs to himself as he returns to the city, "*It was a step toward the eternal goal*. What need I care, henceforth, for pain or pleasure in this narrow world? The nobler life will come hereafter; and through one poor soul, at least, the appointed hour will not be delayed. Oh Emperor! *I strive for immortality. Unending toil shall be both thine and mine*—" The italics throughout are mine, and serve to mark the true significance of the king's utterances. This mighty band who wait, who depend on the *workers* of the world, who look forward to "unending toil;" of whom do they remind us?

In the *Century* appears an article entitled "Emerson's Talks with a College Boy," and I cannot refrain from quoting some of the great American mystic's pertinent words (to the "College boy," who records them.) Speaking of *writing*, Emerson says to him, "Don't run after ideas. Save and nourish them; and you will have all you should entertain. They will come fast enough, and keep you busy." And of *work* (the *life-work*) he says, "By working, doing for others simultaneously with the doing of your own work, you make the greatest gain. That is the generous giving or losing of your life which saves it *Live in a clear and clean loyalty to your own affair. Do not let another's, no matter how attractive, tempt you away*"—(do we not hear an echo, in this, of Krishna's words to Arjuna?). Again, the italics are mine. Emerson then continues, emphasizing the clear gain of "minding your own business!" "So, true and surprising revelations come to you, and experiences resembling the manifestations of genius'..... opportunities approach only those who are there."

I fear I have left myself scant space in which to tell you of a wonderful little book (published towards the end of last year). That was sent to me the other day by a friend. I mean Edward Carpenter's latest series of essays, called "Civilization, its Cause and Cure"; the name of the first

giving the book its title. No words of mine can adequately place before you the merits of these truly *Theosophic* essays, or give you any just idea of the wide view of "men and things" taken by the gifted writer. In the last essay contained in the book ("Defence of Criminals"), I find such a wealth of occult thought, that the only difficulty is to refrain from giving you the entire essay *verbatim*! The following extracts will, however, prove sufficiently the *reality* of the spread of occult truths in the West and the fact that they take root, and multiply exceeding abundantly, in minds whose inner growth has brought them to the stage where they are prepared to receive them with profit, not only to themselves, but to the world at large.

Touching Consciousness, our author says:—

"We actually every day perform and exhibit miracles which the mental part of us is utterly powerless to grapple with. Yet the solution, the intelligent solution and understanding of them, *is* in us; only it involves a higher order of consciousness than we usually deal with—a consciousness possibly which includes and transcends the ego and the non-ego, and so can envisage both at the same time and equally—a fourth dimensional consciousness to whose gaze the interiors of solid bodies are exposed like mere surfaces—a consciousness to whose perception some usual antithesis like cause and effect, matter and spirit, past and future, simply do not exist. I say these higher orders of consciousness are in us waiting for their evolution; and, until they evolve, we are powerless really to understand anything of the world around us." And I will conclude by giving you a hint of the line, Carpenter takes, in the essay entitled, "Modern Science—a Criticism." ".....Similarly with other generalities of science; the 'law' of the Conservation of Energy, the 'law' of the Survival of the Fittest—the more you think about them, the less possible is it to give any really intelligible sense to them. The very word Fittest really begs the question which is under consideration, and the whole Conservation law is merely an attenuation of the already much attenuated 'law' of Gravitation. The chemical elements themselves are nothing but the projection on the external world of concepts consisting of three or four attributes each: they are not more real, but very much less real than the individual objects which they are supposed to account for; and their 'elementary' character is merely fictional.....The whole process of science and the Comtian classification of its branches—regarded thus as an attempt to explain man by mechanics—is a huge vicious circle. It professes to start with something simple, exact, and invariable, and from this point to mount step by step till it comes to man himself; but indeed it starts with man. It plants itself on sensations low down (mass, motion, etc.) and endeavours by means of them to explain sensation high up, which reminds one of nothing so much as that process vulgarly described as 'climbing up a ladder to comb your hair'.....Some day perhaps, when all this showy vesture of scientific theory (which has this peculiarity that only the learned can see it) has been quasi-completed, and humanity is expected to walk solemnly forth in its new garment for all the world to admire—as in Anderson's story of the Emperor's New Clothes—some little child standing on a door-step will cry out: 'But he has got nothing on at all,' and amid some confusion it will be seen that the child is right."

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"LOOKING BACKWARD," AND THE SOCIALIST MOVEMENT.

SOCIALISM! With what varied and conflicting associations is this much-abused term fraught. To the votary of fashion, to an ill-read and complacent bourgeoisie, to the sleekly optimistic capitalist and others of that ilk, it suggests nothing short of a general social collapse. It is redolent of the pétroleuse, prophetic of 'red ruin and the breaking up of laws.' In the eyes of the orthodox political economist it represents simply a blundering attempt to solve the great industrial problem, a laudable but faulty project of reconciling the long contending parties marshalled under the banners of Labour and Capital. To the individualist again—and in this category must be comprised representatives of such diverse political schools as Mr. Auberon Herbert and Mr. Benjamin Tucker, the anarchist—it appears to sanction an unwarrantable interference with the liberty of the individual. Other objectors apart, a large majority of men of science, together with the élite of modern philosophers headed by Mr. Herbert Spencer, regard it as subversive of the basic condition of Evolution—the natural selection of the fittest in the struggle for existence. Despite, however, all opposition, penal laws directed against its advocates, the passive selfishness of the aristocratic and middle classes, the bias of interested critics, and the honest scorn of the 'best economic thought,' the Socialist ideal is in all quarters winning the hearts of the European masses. And not alone the masses. In almost every community, thinkers of unquestioned depth and candour join with the workers in picturing the Utopia that is to result from the coming reconstruction of society. Thus it has come to pass that we find one out of every five German electors a socialist, while the stream of popular opinion in Italy, France, England, and the United States is rapidly veering in this direction. Truly a surprising change has within recent years 'come o'er the spirit' of the dream of Western politics.

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