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THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XI.

I VERY often paste into my Diary visiting-cards of notable callers, small handbills of my lectures, specimens of admission tickets to our Anniversaries, and such like mementos of current events, and find it sometimes useful and always interesting. For example, to those who know H.P.B. only as a name and regard her as a sort of mysterious Priestess, it would be perhaps interesting to look at the card I am just turning to in the Diary of 1889 :

Madame Blavatsky,

At home,

Saturdays, 4 to 10 o'Clock.

17, Lansdowne Road,

Notting Hill, W.

and this old one of the earliest days at Bombay :

[A CORONET.]

H. P. Blavatsky,

Corresponding Sec. of the Theosophical Society,

New York,

Bombay.

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0, or paper, Rs. 2-3-0.

There are many cards pasted in the Diary for that year, among them those of some of the most eminent statesmen, soldiers, civilians and nobles of Japan, and most conspicuous of all, the cards of the Chinese General and Chief Priests who visited me on board ship at Shanghai. These are on thin crimson paper, $3\frac{1}{2} \times 7$ inches in size!

On 1st October I left London for a short tour in Wales, during which I lectured at Merthyr Tydvil and Tenby: the audiences being, as I was told, unusually large. From the latter place I went on to Liverpool where I had the joy of meeting my sister after a separation of eleven years. She was, in the earliest days of the T. S. in New York, a staunch friend and defender of H.P.B., one instance of her magnanimous loyalty having been her inducing her husband to take a flat in the same apartment house where we had our headquarters and residence, so that by her presence a stop might be put to the silly and malicious gossip that our personal relations were not of a proper character. For this unsuggested act of devotion I was ever afterwards grateful. We talked, walked and drove, and saw the sights together, and lived the past over again. One thing that gave us exquisite pleasure was an organ recital by Mr., afterwards Sir W. T. Best, at St. George's Hall. The great organ there, it will be remembered, has 8,000 pipes and its tone and compass are magnificent. Under the master's playing we were enraptured to hear the sounds of rolling and crashing thunder among crags, the echoing fall of waters, the rush of winds, the cries of animals and songs of birds, the strains of musical instruments, and the soaring voices of men and women. We sat spell-bound, and sighed when the last note was played.

My next move was across the rough Irish channel to Ireland, the unhappy land of the lightest-hearted people in the world. On arrival at Dublin my ever esteemed friend, Mr. F. J. Dick, took me to his house, and, like all our local members, showed me every possible kindness. I found in the Branch T. S. some very earnest and thoughtful men and women, eager to know the truth and brave enough to proclaim it at every hazard. On the 14th, in the evening, I lectured in the "Antient Concert Rooms," on the locally revolutionary subject, "Have we lived on earth before?" Whether because of it or not, the place was crowded and many were turned away from the doors. The Dublin papers had their say about it and the *Jarvey*, or local *Punch*, printed some funny verses that set the town laughing. But the criticisms also set many to thinking and strengthened our movement: which being so, the jesting did not matter in the least. Some public speakers do not realise that the only fatal weapon to fear is that of silence: if one's book, article, lecture, concert or play is left unnoticed, that is bad; abuse, however truculent, is almost as beneficial as praise—much better than flattery. Of course some unkind things were said against us, but what else could have been anticipated from the Irish Press? Yet the *Methodist Times* showed an unexpected generosity when it said:

"Dublin is being honored by a visit from Colonel Olcott, the President of the Theosophical Society. There has been a Lodge of the Society meeting in the city for some time, and it is said to number in its membership many students of Trinity College. Whether the President's visit will win adherents for Theosophy remains to be seen; but his lectures have roused much controversy, and public attention is being called to the movement."

With Mr. B. Keightley, who had accompanied me from England, I next went to Limerick, but nearly missed arriving in time for my advertised lecture. A stupid railway porter so misdirected me that at a certain junction we were being carried away towards Cork, and had got as far as Blarney in the wrong train before we could turn back. Of course, no lover of Irish humour would miss the chance of visiting the famous Blarney Castle, although it was raining and we had to tramp through the mud to it, so we went, and came away satisfied! We got to Limerick in time to eat something at Mr. Gibson's house and make change of dress before the lecture, which was on "Among the Orientals." The next day we regretfully left our friends and returned to Dublin. On the 17th I went by a fast train, in four hours, to Belfast and lectured in Ulster Minor Hall to a most thoughtful audience, taking the subject of Reincarnation, under the same title as in Dublin. Among the hearers were a good many undergraduates, who took copious notes. The Rev. J. C. Street, an Unitarian preacher of great local fame, made an excellent presiding officer and nothing could have been fairer than the tone of his introductory and closing remarks. The *Northern Whig*, the leading paper, I believe, in the North of Ireland, contained the following report of the proceedings:

"The Ulster Minor Hall was very well filled last evening when Colonel Henry S. Olcott, President of the Theosophical Society, lectured on the above subject. From the composition of the audience it was evident that curiosity to hear the tenets of the non-fashionable cult expounded by so eminent an authority as Colonel Olcott was the leading motive which had brought them together. There was a fair representation of local scientific men, including Professor Everett, and there were also several clergymen, among whom were Rev. Dr. A. C. Murphy, Rev. Dr. Magee (Dublin), Rev. W. R. L. Kinahan, and Rev. J. Bell. The Secularist Society were in strong force, as was also the student element—divinity and otherwise—while not a few ladies were among the attendance. Colonel Olcott, an elderly gentleman, with a fine head and a commanding presence, was introduced by Rev. Mr. Street, who was his sole companion on the platform. The lecturer's style was fluent and forcible, yet quiet withal, and he dealt with his subject simply in an explanatory—never in a declamatory—manner. His brief history of the origin and progress of the Theosophical Society, and his still briefer treatment of the theory of pre-incarnation, was given with the air of a man who had an immense store of power in reserve. At the conclusion of the lecture a number of questions more or less pertinent to the subjects dealt with were asked by different members of the audience and answered by Colonel Olcott. It is not very probable that the Theosophical Society will recruit its membership very heavily from Belfast; but, however this may be, the Society could scarcely have a more able and courteous pioneer to represent them amongst us than their President.

"Rev. J. C. Street, in taking the chair, said he had been asked to do so by the branch in Dublin, as there was no local representation of the Theosophical Society in Belfast. He was not himself a member of the organization, and until a comparatively recent date he had been unaware even of its existence. He owed his first acquaintance with its objects and aims to the book published by Mrs. Besant, "Why I Became a Theosophist," and last Sunday, in his own church, he had referred to the subject of that book at some length, quite independently, however, of any connection with Colonel Olcott's visit to Belfast. After all, therefore, it was not, perhaps, inappropriate that he should have been asked to preside that evening."

We had a still greater surprise in store for the prejudiced public: it was this:

Lepracaun! Banshee! Deence Shee! Matha de Danaun!

A LECTURE.

ENTITLED

"THE IRISH FAIRIES SCIENTIFICALLY CONSIDERED,"

will (by special request) be delivered by

COLONEL OLCOTT

(President of the Theosophical Society)

On Monday evening, 21st October, at eight o'clock, in the

ANTIEN CONCERT ROOMS,

Great Brunswick Street.

*"Lay your ear close to the hill,
Do you not catch the tiny clamour,
Busy click of an elfin hammer,
Voice of the Lepracaun singing shrill
As he merrily plies his trade?"*

This was said to be the first time that this most popular of Irish beliefs—superstitions, the conceited ignorants call it—had been handled in this serious manner. The *Daily News* (London) gave an editorial column to it, and said that unquestionably I must be a man of moral courage, to stand up and defend a belief that it had been so long the fashion to laugh at: or words to that effect. The fact is, I wanted to give the tens of thousands of good people who secretly cherished this charming tradition, the comfort of knowing that, under the classification of Nature Spirits, or Elementals, the existence of their fairies is believed in by a vast majority of mankind. To prepare for the lecture I spent as much time as I could at the National Library, in Kildare St., looking up every book that treated the subject. I found most of the authors who pretended to speak in the name of Science, displaying as much ignorance as prejudice, and one—I think it was Grant Allen—remarked that "the Irish fairies went out when the Board Schoolmaster opened his doors." He did not see that the easy way to account for this fact is that the cultivation of the lower rationalistic faculty tends to cut off the finer soul-perceptions which put man in close touch with the finer forces of

Nature, and to destroy whatever clairvoyant faculty he may have inherited. So that while the "fairies" do vanish, it is only from the sight of the so-called educated brain, the unspoiled peasantry enjoying now, as they ever did, the realization of the next subtler plane of consciousness.* One thing struck me, *viz.*, that the Isle of Man is said by tradition to have been a great centre of magic and magicians, and when I put this in connection with the mysterious arms of Man, three bent human legs united at the centre, I recognized it as a form of the Svastika deliberately adopted by the old Manx occultists, probably from still more ancient teachers, to preserve and hand down the concept of the action of spirit in matter which, in the Svastika, forms a component of the T. S. Seal. I had a large and attentive audience at

* Besides the schoolmaster the Priest has, of course, been as active as he can to root out from the Irish character the simple belief in nature spirits, as the following story from *Blackwood's Magazine* shows. When neither argument nor persuasion prove efficient they resort to that most potent of all measures, the destruction of objects, such as images, books, temples, symbols, etc., around which what they regard as popular superstitions may centre. What the Irish Priest did in this instance, was done by the Lord Archbishop of Goa to the Tooth Relic of the Buddha when it fell into his hands, although fabulous sums were offered by Buddhist monarchies for its ransom. So, also, through all times history has recorded the like futile endeavours of paramount powers to extirpate popular beliefs. Such mental prepossessions can never be destroyed by force; hence we see the old 'pagan beliefs' lingering among the lower classes of most nations throughout Christendom and only succumbing when the 'Board School-master' opens his doors, and, as above remarked, drowns intuition by the abnormal stimulus of the intellect of the lower Manas. *Blackwood's* writer says:

"On Inishkea, a particular family handed down from father to son a stone called the Neogue (probably part of some image), with which the owners used to make the weather to their liking. One day a party of tourists visited Inishkea, heard of the Neogue, saw it, and wrote about it in the papers. The priest in whose parish Inishkea lay either had not known of this survival of paganism, or thought that no one else knew of it, but when the thing was made public he decided to act. So he visited the island, took the Neogue and broke it up into tiny fragments and scattered them to the four winds. The priest was sacrosanct, but the islanders vowed vengeance, and an unfortunate man of science, who had lived some time among them, was pitched upon as certainly the person who had made the story public. This man, after some time, returned to complete his investigations at Inishkea, and was warned of danger; but he laughed at the idea, and said the people were his very good friends, as indeed they had been. However, he was hardly out of the boat before they fell upon him and beat him so that he never completely recovered—indeed, died in consequence of his injuries, some years later. Probably a like fate would befall any one who touched the cursing stone on Tory, which was 'turned on' the *Wasp* gun-boat after she brought a posse of bailiffs there to levy county cess: and, as every one knows, the *Wasp* ran on Tory and lost every soul on board. Only the other day (10th ultimo) I heard that a fish buyer stationed there displeased the people; the owner of the stone 'turned it on him,' and a month after, the buyer's wife committed suicide."

Of course, I am not in a position to pass any opinion upon the alleged efficacy of the weather-breeding and cursing stones mentioned, but that it is possible for a trained magician or sorcerer, as the case may be, to impart to an image either beneficent or maleficent potencies is beyond question. The process—an elaborate one and of a mesmeric character—is universally known throughout India under the name of *Prāṇa-Pratishtha*. It is, in fact, the infusion into the inert mass, of a portion of human vital aura and the fixing of it there by an effort of concentrated will-power. The degree of power imparted, and its permanency, will entirely depend upon the degree of spiritual training reached by the operator. For this reason the temples in which the idols have been "consecrated" by the great adepts of the older time, such as Sankarāchārya, Rāmānujāchārya, Madhvāchārya, and the others more ancient than they, are far more revered than any set up by Brahmins of subsequent date who are believed to have little or no spiritual power, however learned in the letter of the Sastras they may be.

the lecture, and the vote of thanks at the close was moved by that great Keltic scholar and authority, Douglas Hyde, whose words of praise were precious. Mr. W. Q. Judge, who was in Ireland on a visit to his relatives, was present. The next day I returned to Liverpool after a heart-searching fit of sea-sickness, for the provocation of which this uneasy stretch of water is unequalled if we except that one to be crossed between Tuticorin and Colombo on those cockle shells, the "Aska" and "Amra," that the B. I. S. N. Co. provide for their passenger victims.

My sister rejoined me in London and we had a week or so more together.

I was plied with an unusual number of questions after a lecture at Birmingham, in the Masonic Hall, before a large audience. This "heckling" is almost unknown in India, where the audience after delivering their volleys of applause let one quietly depart, but it is, I think, a useful custom, for it often makes one see his subject in new lights and gives him the chance to drive home his arguments, by fresh illustrations and altered presentations. It usually happens that the answering of these questions taken up as much time as had the original lecture.

On the 4th November I lectured at Lee, Staffordshire, and the next day at Westminster Town Hall, London. On the Wednesday, M. A. Oxon, C. C. Massey, intimate friends of fifteen years, and I dined together and spent a delightful evening in varied talk about persons and things, chiefly Spiritualism and Theosophy. Oxon showed me the cover of one of the mysteriously diverted letters that I describe in the first volume of these memoirs; letters addressed to me at New York from various parts of the world, but by some occult agency arrested in transit, and dropped on the sorter's tables in the Philadelphia G. P. O., by them stamped on the back and delivered to me at H. P. B.'s house by the city postman, without having passed through the New York G. P. O. or being stamped in the addressed city. This particular one was posted at Hartford (Conn.) and bore the stamps of Hartford and Philadelphia, but not that of New York, although addressed to my office in that city. I had sent the cover to Oxon as a curiosity, as I did all the others received to other friends and correspondents.

Among my visits of the month was one to Middleton Park, the country seat of my friends, the Earl and Countess of Jersey where, with other notabilities, I had the pleasure of meeting the recently appointed Governor of Madras, now Lord Northcote of Exeter, and Lady Northcote. I was glad to hear him say that the conservative party as a whole had great respect for Mr. Bradlaugh for his abilities and his powerful character; they found him also always well prepared for the debates in which he might engage, having evidently studied out his subject thoroughly and having his facts ready for orderly presentation. They would have been but too glad to have won him over to their side.

had that been possible. On Sunday our house party went to the quaint old village church, full of ancient reminiscences, and I was greatly interested in the, to me, unique experience.

Returned to town, I had a serious consultation with Massey, in his capacity of a barrister, as to the expediency of allowing H. P. B. to go into Court to prosecute some of her slanderers. He most emphatically protested against it, saying that however strong a case she might have, there was but faint chance of getting a verdict from the average jury or judge: prejudices were entirely too strong: it was better for her to continue to bear all in silence. This was my opinion also.

Dr. Lloyd Tuekey, now so widely known as an authority on therapeutic hypnotism, had me to dinner one day and together we tried an instructive experiment. A certain subject whom he had found readily responsive to almost every suggestion he made to her when hypnotised, had suddenly become insensitive and he could no longer control her mental action. The problem was to be solved and we were to explore somewhat new ground. After much talk together I found that her change dated from a certain former occasion when a lady and the Doctor were rather amusing themselves in the presence of the hypnotised, and presumably insensible subject, with something rather ludicrous in her expression or appearance. It at once struck me that very likely the hypnosis had not been deep enough to completely obliterate external consciousness, and that resenting, as almost every woman will, the idea of affording cause of laughter to another woman in the presence of a physician whom she held in high esteem and whose esteem she coveted, she had created in herself the rooted determination never again to make it possible for her to be thrown into a state where she should not retain her perfect self-control. The Doctor kindly allowed me to try if I could not remove this prepossession by kind discussion, so I sent him out of the room and remained with the subject alone. I appealed to her natural benevolence of heart to do what she could to make the Doctor better able to treat the sick, by increasing his knowledge of abnormal nervous states, representing as a highly meritorious act her willingness to share in the merit of such altruism. At first she shook her head and set her lips, but little by little the pure springs of her kindly ideal of helping the sick and suffering were touched and she consented to once more make herself passive to the Doctor's suggestions. He then returned from the other room, hypnotised her, and she was as responsive as before. Has this not a strong bearing upon the question of the perversion of the moral sense in hypnosis at the pleasure of the experimenter? And yet experiments which I saw made by Prof. Bernheim at the Nancy Civil Hospital seem to strengthen the view that a really good hypnotic subject can keep no liberty of impulse against the will of an experienced operator. It is a puzzle still unsolved.

Speaking of Hypnotism recalls an evening in H. P. B.'s sitting-room at Lansdowne Road, when Carl Hansen, the Danish professional hypnotist, made some experiments of an edifying nature. He is one

of the most successful practitioners in the world and, in fact, so successful have his demonstrations been that more than one Government has forbidden him to give them in public. It was, I think, on the evening above referred to that one of the company present—Mrs. Besant—was made to seem to the subject to have disappeared from the room. Although she stood directly in front of him and spoke to him he seemed neither to see nor hear her. She took from H. P. B.'s whist-table a handkerchief and dangled it by one corner before the subject's eyes but he did not see her hand holding it, though he did see the handkerchief and was much amused at its self-suspension in the air. Turning to H. P. B., he said: "Madame you must be doing some magic, for I see a handkerchief out there with nothing to hold it up: what is it?" Mrs. Besant then held against her back a playing-card, drawn at random and face downward from a pack, and again the subject saw it and not Mrs. Besant: her body was transparent to his psychical vision. This was an astounding experiment, for neither Mrs. Besant nor any of the others in the room had knowledge of the value of the card until the subject called it out and we each verified his accuracy. If Hansen had seen it first, then we might presume that it was a case of telepathy, but he did not. Let the Materialist explain the phenomenon—if he can. A fortnight later, I presided at a private reception and *conversazione* given him by a lady friend, at which he made other excellent demonstrations. Among them was this: He applied to a person's right upper arm a small silver match-box, telling him that the skin beneath it would become red and inflamed, but the corresponding tract on the other arm would be perfectly insensible to touch or pricking. The experiment was a perfect success at the first trial. At this, as at two previous soirees at which I had met him, he suggested that a certain one of the company would become invisible to the subject; and so the latter, when asked to count the persons present, invariably failed to count the one designated, or to see anything but empty space at the point where the person was actually standing. His bodily vision was inhibited as to that one individual, but all the others were visible to him.

A London paper having published a statement of its New York correspondent, early in October, to the effect that Dr. Coues had asserted that Mme. Blavatsky had been expelled from the Theosophical Society, she addressed to the Editor an amusingly combative letter from which the following paragraphs are quoted:

"If you would have the truth, then I may as well give it you now. Madame Blavatsky, as one of the chief founders of the T. S., cannot be expelled from the Society, for several good reasons, the least of which is that there is no one in the Society having authority to do so—not even the President-Founder, Colonel Olcott—as in such a case Madame Blavatsky might, with as much right, return the compliment and expel him. But as it is not likely that our President will ever become a lunatic, no such event threatens the Theosophical Society just now.

Let, then, the Yankee cock-and-bull story—just set afloat by its author, an ex-Theosophist, who WAS HIMSELF EXPELLED FROM our AMERICAN SECTION TWO MONTHS AGO FOR SLANDER as the whole Theosophical Society knows—remain for what it is worth, and make the INITIATED readers merry.

London, October 9."

[The capitals are Madame Blavatsky's.—*Ed.*]

The comical picture she paints of the two Founders expelling each other reminds one of the equally amusing historical incident of the three Popes of unsavory memory—Gregory VI., Silvester III., and Benedict IX.—who contended with each other in the XIth century for the chair of St. Peter, hurled their bulls of excommunication at each others' heads, and resorted to military force to sustain their several pretensions!

As I could not return to India in time for the usual Convention none was held in 1889, but in place of it a Conference at Bombay was arranged for and held. There had been something like a deadlock occasioned by the passage of the unpopular Rules of 1888 and the unrest provoked by H. P. B.'s revolutionary action in Europe, but as the Report of the Conference (Theosophist, January 1890) says: "the meeting was in every respect a remarkable success One circumstance which greatly contributed to the good feeling and cheerfulness of the Brothers in Conference, was the news that New York, London and Adyar were in future to pull together in unity and unison, and that, for the present at least, the disintegrating forces had been overcome and silenced." Our trusty veteran colleague, Judge N. D. Khandalvâla, occupied the chair and conducted the business of the meeting with perfect and successful impartiality. The Conference recommended the retention of the policy of fees. At the close a very cordial vote of confidence in the Founders was passed by acclamation. As it mirrors the feeling of her colleagues towards H. P. B. and was a great solace to her in her retirement, I will quote it:

"*Resolved.* That this Conference of the Fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts made lately to injure the Society by cowardly attacks on Madame Blavatsky who, as well as her equally devoted colleague Col. Olcott, has freely given her whole energies for the past fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern Philosophy and Religion.

The Conference wishes to convey to both the Founders of the Society the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large."

An attempt was made to form a Ceylon Section under, first Mr. Leadbeater, next C. F. Powell and lastly Dr. Daly, but it proved impracticable and was finally abandoned. The Sinhalese are not much given to study, being rather practical than ideal, more workers than dreamers: besides which, they have no class like that of the Brahmins, who have a

hereditary proclivity for philosophical and metaphysical speculation. Although Branches which we organised in 1880 are still active and turning out excellent work, it is altogether within the lines of Buddhism. They neither understand, nor wish to understand, the contents of other religious systems, and when they speak of themselves as Branches of our Society, it is always with this reservation, that they do their best for Buddhism and acknowledge the President-Founder as their principle adviser and leader—when anything particularly knotty has to be solved or any great obstacle has to be cleared away.

In the month of December the Society lost a very important worker in Pandit N. Bhashyacharya, F. T. S., Director of the Adyar Library, who succumbed to blood poisoning. He was one of the best Sanskrit Pandits of India; wonderfully well read in that classical literature; a good English scholar; a public speaker equally at home in four languages; a brave man and an enlightened reformer. He gave us his private collection of palmleaf MSS., thus forming the nucleus of the now large and fine collection in the Adyar Library. A handsome commemorative tablet in chiselled brass has been placed in the Oriental section, to his memory.

I was fortunate enough to make, during this visit, the acquaintance of the late Mrs. Louise Cotton, a successful palmist and author of a hand-book on the subject. She came one morning to see H. P. B. and read her palm and those of Mrs. Besant and myself, all accurately. Yet, as I have elsewhere said, it seems to me as if this palm-reading partakes more than anything else of the nature of Psychometry, because I have noticed that the palmisters of India and those of the West are about equally successful although reading the hand-lines by two quite opposite systems. For instance, the Line of Life is traced downward towards the wrist, in the one system, and upward from the wrist, in the other. The same remark perhaps applies to readings by Phrenology, Physiognomy and Buchanan's Sarcognomy: far better results are obtained by one observer than by another equally skilled, because the one reads character as much by psychometrical faculty, and could be as successful if he read with closed eyes, whereas the other goes by the physical signs observable on the surface of the body. One evening, in 1855, being in London, I took tea with the Governor of Newgate Prison, in company with a dear old friend, Captain Edward Costello, formerly of the Rifle Brigade, a Peninsular Veteran. The conversation turning on Phrenology, as the Governor was showing me the skulls of some notorious criminals, I asked whether he had ever noticed in the heads of great malefactors that excessive development of the posterior portion of the cranium and smallness of the anterior and superior parts, which Gall's system associated with criminal propensities. He said he had not noticed any marked difference between them and the heads of ordinary decent citizens. "Here, for instance," continued he, "are the skulls of [I won't be sure, but I think it was Jack Shephard and some

other equally notorious rascal] - - - and - - - and yet you see they are quite like other men's." They were, in fact, but I told him that Prof. J. R. Buchanan, of America, who had proposed some modifications in the rules of Phrenology, asserted that great activity in any organ of the brain caused a gradual absorption of the bone of the skull in the part which touched it. Thus, if that theory be true, we ought to find, on putting a lighted candle inside the skull, such and such parts translucent, while such others as cover the moral and spiritual faculties should be opaque. "Capital idea" said the Governor, "suppose we try the experiment." A lighted candle was brought, inserted into each skull, and sure enough the bone over the criminal convolutions was thinnest of all, in some instances so very thin as to let the light shine as through an old horn lantern.

On the 29th November I took train for Edinburgh to visit our Branch, which was originally formed in 1884 under the presidency of the late Mr. Cameron, the pen-maker. It may be remembered by my constant readers, my surprise and gratification to be accosted at the close of my lecture by the most popular preacher of Edinburgh with thanks and blessings for the eclectic religious views I had presented as those sustained by our Society and fundamental in all the great religions; views which, he said, he was preaching from his pulpit every Sunday; and how he had bade me Godspeed. It may also be recalled that after the lecture I formed the Scottish T. S., giving it, as I had the Bengal T. S. of Calcutta, a general superintendence and leadership over future Scottish Branches. Well, the continuance of this privilege had not been earned by work, but, on the contrary, the one Branch formed had been long inactive and had now retired behind closed doors, veiling its activities and the personalities of its members under cover of privacy. As of partly Scottish blood—how many strains have not we Americans!—and always an interested observer of the national trend of thought, I had, and have, the deep conviction that, when the chains of narrow sectarian dogmatism are flung off, a body of splendid philosophical leaders will step from Scotland into the European arena of our movement and push it on to a brilliant future. I am counting on that: it will come.

My welcome at Edinburgh was cordial in the extreme and I found a most congenial atmosphere in the company of the gentlemen whom I met at a private lecture at the residence of my host and hostess. Returned to London, I had a series of public lectures, private calls, conversation-meetings and other functions to attend to, much to H. P. B.'s dissatisfaction, as above noted. Then came a visit to Bradford where that joyous-hearted, keen-brained friend, Oliver Firth, has held the fort for us for many years. My visit was with the object of fulfilling an engagement to lecture on "The Awakening of Japan," in a 'star' course in which the Hon. Sir Charles Dilke, Bart., M.P., had given the opening discourse. Mr. W. Pollard Byles, Editor of the *Newcastle Chronicle* (now M.P.) presided and said some very kind things at the close. The same

gentleman presided at my lecture on "Theosophy" on the next evening. On the 17th (December) I lectured at Newcastle, and the next day returned to London, to preside at a meeting of the British Section T. S. Finally, my tickets for the return journey to India had to be taken, and on the 26th I left for Colombo *via* Marseilles after a most affectionate farewell from H. P. B. and followed by the kind wishes of all friends. I was still feeling badly from the effects of a renewed attack of my old enemy, the diarrhoea, of Burmese Expedition and Japan Tour fame, which had troubled me no little during my whole stay in England.

The advantage of a metaphysician putting aside his dreamings and taking to physics when travelling was humorously illustrated in the case of young E. D. Fawcett, the author, who was going out with me to help us at Adyar. At the Charing Cross station he lost the following things: his Gibus hat, railway ticket to Marseilles (cost £6), two boxes of books, and 150 cigars. Nothing surprising, then, that I should have entered in my Diary: "If he goes on moving about like this he will be in danger of losing his head!" As he does not mind being teased about his absent-mindedness I have risked telling this story.

The old year going out and the new one coming in saw me on board the "Oxus" at sea, four days out from Marseilles and bound for Colombo.

H. S. OLCOTT.

ALCHEMY AND THE ALCHEMISTS.

[Concluded from p. 659.]

MENTION has previously been made of Sir William Crookes and his theory as to the genesis of the chemical elements, and it might be anticipated that when the door to what we may call Modern Alchemy had thus been opened, it would be no long time before it would be beset with an eager crowd of those who, reluctantly kept back by adverse scientific dogmas and the apparently hopeless nature of the study, would grasp at the first chance to retrace the old road. At the present moment that is the case; but the only one who has managed to enforce a recognition of his claims to success, is an American named Dr. Stephen H. Emmens. By a happy application of Crookes' theory, combined with certain mechanical methods and devices of his own, Dr. Emmens declares that he has produced from silver a metal which, whether it be called actual gold or not, sells at the same price as the real thing, and is bought by the United States mint as of that value. He submits elaborate proofs of these facts on his own part, and has waged successful warfare with the scientific bigotry which, apparently defeated on its own ground, will yet, to the last, deny that it can possibly be wrong in its previous assertions that we ought no more to deem the artificial production of gold a possible thing, than it would be

to attempt the conversion of a beetle into an elephant.* None the less, our modern alchemist, Dr. Emmens, has recently made an exhibit of his products, and whatever might be of interest in regard to them, at the Greater Britain Exhibition in London; and as he says in a letter to Professor Mackenzie, "I was awarded a gold medal, together with a diploma, a jewel, and a blue ribbon. Inasmuch as the Jury and people in authority comprised a good many scientific men and other persons of very high standing I may, I presume, look upon the incident in the shape of something approaching a recognition of my work."†

This discovery has been thought of such great importance in the scientific world, that not only have the newspapers given extensive notice to it, but many eminent scientists are now at work endeavouring to repeat the operations along various lines; but the only one who has made an approximate success is Crookes. In his case, conducted as the experiment was, somewhat wrongly, and therefore in a manner unfavourable to success, it did not the less eventuate in such a manner that Dr. Emmens claims it was a demonstration of the truth of his method and pretensions. Sir William Crookes is not so certain, until he has had more opportunity of judging; but in the meanwhile, if he does not admit that his own attempt was the success which Dr. Emmens and those to whom he submitted the whole account claim it was, he at least does not declare it a failure—in fact, he would not think of doing so. What he has actually done, is to prohibit Dr. Emmens from making free use of his name in proof of the absolute fact of an independent demonstration; but if the whole is the success which it is said to be, the rest will speedily prove itself. Then will the alchemic art, in so far as the problem of gold-making is concerned, be amply justified in its assertions, and modern science will once more have to reverse its decisions as to the valueless nature of its ancient developments.

But though the alchemist sought the means of producing gold at will, and this has been the part of his efforts which has attracted most attention—possibly because it does not appear to be altogether chimerical—yet it was not, as already noticed, the chief object he had in view, since the attempt to produce an Elixir which might prolong life to an indefinite period, was also a notable feature of his labours. This has been looked upon as altogether preposterous and absurd; and abundant references might be given to modern scientific works, where the idea of such an attempt is scouted as the veriest height of human folly. Nevertheless, if we take a broad view of the way in which humanity always endeavours to escape death, we can understand why there should have been such an attraction in the pursuit of the means to ward it off. It is certain that the instinct to go on living is one which outlasts every other; and to the very end there is a struggle against the approach of that which nature has led us to call the "fell destroyer." Why is this? May we not be to some extent justified in considering that Nature

* Pepper, "Scientific Amusements for Young People."

† From a letter of Dr. Emmens to Prof. Mackenzie, shown me by the latter,

impresses upon every human being the feeling that death, at the age we usually meet it, is a wrong and an unnatural thing—one against which it is our duty to rebel, as most of us so blindly do—and that she intends us to learn the lesson that there are means to escape it, if we will only seek them? Though no one may be able to ward off, the ultimate destruction of the body, it seems not such an unreasonable thing to seek the means of prolonging its existence until such time as we are certain that all its capabilities of usefulness in forwarding our evolution are exhausted, and we can go no further without another which is more suitable; and this, perhaps, is all the alchemist sought to accomplish. What man is there, who at the close of his life, can consciously say that *he* has exhausted all the capabilities of the body and brain which it took so many years to mature, so that he could gain no more knowledge, or be of no more service to others, if he were able to live some ten times as long?

We shall doubtless be told that the centenarian has exhausted the joys, pleasures, and capacities of life—but is not that merely a necessary concomitant of the present state of our ignorance—a mere *mâyâ* or illusion, which would vanish with the advent of renewed life and strength, wherewith there would again return the interest in the objects of life and nature which only departs with the bodily and mental capacity to appreciate them? Restore the lost conditions, and would not the departed circumstances and effects which belong to those conditions reappear? If experiment and observation lead to anything, they must, it would seem, lead to some such conclusion; which at least may be valid until experiment demonstrates the contrary. If the centenarian would be better dead, it is not because his life's experience is no longer of value, but because he has been bereft by time—perhaps through his ignorance of the remedy—of all that seems to make life desirable; but restore the lost qualities, and the reason why he had better depart this life is no longer of value.

But all physicians are agreed that human life ought to extend to a greater length than it at present does; and their continual efforts are directed to bring about the conditions necessary to the attainment of this object; while some of the greatest philosophers of the past have not thought the pursuit of the means to prolong life, whether by the *Elixir Vitæ*, or however else, by any means a degrading, superstitious, or foolish study. Thus Southey * reports the conversation of Sir Kenelm Digby and Descartes, in which the great geometrician said "that as for rendering man immortal, it was what he could not venture to promise; but that he was very sure he could prolong his life to the standard of the patriarchs." And Southey adds, "that St. Evremond, to whom Digby repeated this, says that this opinion of Descartes was well known to his friends both in France and Holland." He did not mean that he was personally able to accomplish the lengthening of his life to so great

* Southey's "Doctor," Vol. VI., p. 2.

a time, but that it ought to have been possible; for it was not in the nature of the great French philosopher to promise what he could not fulfil, nor to make assertions so egotistic as those which Southey, upon hearsay, has attributed to him. His knowledge of anatomy was, however, considerable; and he had that passion for the art of medicine which is almost inseparable from the study of natural philosophy—while, at the age of twenty-four, he had sought, in Germany, to obtain initiation into the Rosicrucian order, who were supposed to possess the secret of the Golden Elixir. Like many another, he failed to discover any member of that society who might introduce him; but he desired, as we are told by Cousin, "to assure the health of man, diminish his ills, extend his existence; he was terrified by the rapid and almost momentary passage of man upon earth. He believed it was not, perhaps, impossible to prolong its duration." There is a certain hidden grandeur in this idea; and the means which Descartes proposed for the execution of his project were not less grand; for in his discourse on method he says, that "if it is possible to find some means to render generally men more wise and more able than they have been till now, it is, I believe, in Medicine that those means must be sought.... I am sure that there is no one, even in the medical profession, who will not avow that all which one knows of the medical art is almost nothing in comparison to that which remains to learn, and that one could be exempted from an infinity of maladies, both of body and mind, and even, perhaps, from the decrepitude of old age, if one had sufficient lore of their causes and of all the remedies which nature provides for them. Therefore, having *design to employ all my life in the research of a science so necessary, and having discovered a path which seemed to me such that we ought infallibly, in following it, to find it, if one is not hindered prematurely by the brevity of life, or by the defects of experience, I consider that there is no better remedy against these two hindrances than to communicate to the public what little I have found.*" * But whatever secrets he may have thought to discover, it is needless to say they were *not* made known according to his promise; for if he had acquired the knowledge he sought, he could not have divulged it.

Occult writers of the modern Theosophical school very clearly state that human life can be prolonged by several hundreds of years † beyond its present span; and if we are to accept the statements made in the "Secret Doctrine," Descartes and others were justified in their ideas. Thus we are told that "He who would allotropize sluggish oxygen into ozone to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an "Elixir of Life" and prepare it for practical use... [and this] would ensure continuous life to him who would use it. In Europe there have been two Occultists only who have discovered and even partially applied it in practice, though its composition has always been known among the

* "Discours de la Méthode," Vol. I., Œuvres de Descartes, Cousin's Edition.

† See "Five Years of Theosophy," article on the Elixir Vitæ, &c.

highest Eastern Initiates. . . We maintain that Sound, for one thing, is a tremendous Occult power; that it is a tremendous force, . . . when directed with Occult knowledge. Sound may be produced of such a nature that . . . a dying man, nay, one at his last breath, would be revived and filled with a new energy and vigour. For sound generates, or rather attracts together, the elements that produce an ozone, the fabrication of which is beyond Chemistry, but is within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral 'vital body' has not been irreparably separated from the physical body by the severance of the magnetic or odic cord. *As one saved thrice from death* by that power, the writer ought to be credited with personally knowing something about it.*

Nor does the above seem to contain all that we may learn on the matter, since there are apparently other means of prolonging life, of a simpler character. In a recent lecture on the subject, it was asserted before a London audience that there were really two substances—purely physical substances—which could be extracted from vegetable sources and prepared in a simple manner, and that these had the property of arresting the decay of the tissues for an indefinite time. So simple are they, that they might be discovered and prepared by any chemist—nay, such discovery and preparation, as far as the difficulty of manipulation goes, does not even require any special knowledge or skill. At the same time it is very doubtful whether any ordinary person could succeed in such an attempt; for the two methods of producing the Elixir seem to be the property of a certain body of occultists, and are most jealously guarded by them. For this reason, when anyone stumbles by any chance upon these substances, and tries to prepare them, all sorts of obstacles are put in the way; which, being ignorant of, the operator could not avoid. The elementals, who are under the control of these occultists, are in such cases used to cause accidents such as the sudden shattering of the vessels employed; or the prevention of some chemical combination, the debasement of certain ingredients, and so on. Therefore, unless the one who made the attempt to produce the Elixir were in some measure an occultist, and could counteract these untoward influences, it is hardly probable he would succeed.†

Of course all such accounts as the above would be received with a smile of contempt, by all the votaries of the science of to-day, and the members of the medical fraternity. Does anyone believe for a moment that such contempt is genuine, or that they would not, one and all, simply rush to acquire such knowledge if the chance were offered? Let those who believe otherwise, and think scientists above the desire to find a remedy for old age, consider what happened when Dr. Brown Sequard propounded his hypothesis with the view of staving it off—now some seven years ago. On that occasion, at least twelve hundred

* "Secret Doctrine," Vol. I., pp. 168, 280, 606, n.e.

† From report of a Lecture by Mr. B. Keightley, in a letter to a New Zealand friend, by Miss L. Lloyd; under date May 11th, 1897.

medical men and other scientists applied to him for instructions—the press teemed with notices and articles on the subject—great was the jubilation of the Academy of Sciences, and equally great their disappointment when, owing no doubt to the lack of the necessary occult knowledge, the whole thing turned out, so far as the world at large was concerned, to be an absolute failure.* But the doctors, in spite of their scornful denial that there ever could be anything in the claims of the alchemist to the indefinite extension of human life, are not the less hard at work trying to verify those claims by their own methods; if we are to believe present reports. They are convinced that it is not an unreasonable thing to endeavour "to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventives to the effects of Time."† In short, that noted physiologist, Professor Metchnikoff, is said to have discovered an Elixir that will prolong life; and when the inevitable newspaperman interviewed him on the subject, he declared that it was certain that man should live much longer than he at present does. He said that up to the present the question of old age had been neglected by savants, because they found it very reasonable and simple for the parts of the body to become atrophied; but that he and his pupils had undertaken to assist the threatened cells, to stop or prevent possible atrophy, to retard decrepitude, and thus to prolong youth. By these means he hopes, in the near future, to see the effects of old age abolished; and is so far confident of success, that he thinks his experiments are already beginning to leave the domain of theory, and become matters of ascertained fact.‡ But if he succeed, it will be in opposition to all the traditions of occultism, and against all the conditions of adeptship in the alchemic mysteries—for that is a dangerous path, even for the accepted neophyte to follow; and one which is said to be bristling, at least for the adventurous non-initiate, with difficulties and risks of many sorts. Hence, if all that we have learned of those things be true, it is not any scientific professor, however learned or celebrated, who is likely to succeed—unless he follows the rules; and in that case we shall not hear much more of his discoveries.

For the rules of Alchemy are those of occultism generally; and therefore to remain silent was the very first condition for the Hermetic student.§ Whatever he may learn of nature's secret workings, he must on no account give them out to the world until directed to do so; unless under such mystic veils as are only penetrable to initiates—whence comes the so-called "Jargon" of the adepts, and the five years of silence which the Pythagoreans imposed upon their probationers as a preliminary test.|| The next condition appears to be the constant effort to

* See the *New Zealand Herald* of Sept. 16th, 1893, and all contemporary journals.

† "Zanoni," p. 217, Knebworth Ed.

‡ The latest sensation on the subject; see *N. Z. Herald*, Feb. 10th, 1900.

§ Vide "Isis," Vol. I., pp. 66, 67, and 52, note; also Vol. II., p. 586.

|| "Iamblichus," c. 17.

wards the total subjection of the passions, with an unselfish devotion to the objects which practical occultism has in view—so that it is not an easy task that is set for students. These initial rules of the Hermetic societies and of the alchemists are quite in keeping with what has already been said concerning the transcendental branch of the present subject; and they are identical with those of every secret fraternity of adepts—which, again, indicates that there is in reality but *one* such body, of which all the rest are branches, formed to meet conditions of time, place, and local circumstances.

But here it will at once be asked—if this is so, what about the lives led by those who have been quoted as having succeeded in transmutation? If their successes were an index to their title to adeptship, would not their lives have been very different from what they seem to have been? And how, if they were bound as here required, could they dare to make known their success, in flagrant opposition to the first rules of occultism?

Let us see. There is one thing that strikes us with some force; and that is, that almost none of those whose success has been quoted, had apparently discovered the great secret for themselves unaided—they had all, with but one exception, received either the Powder of Projection, or the means of producing it, from some mysterious personage who, beyond the briefest glance, does not appear, and cannot be identified; though it seems the fact may in some measure be referable to an obscure remark of Jacob Boehme, to the effect that “unless one give the tincture into the hands of another, he cannot prepare it.”* There are, moreover, instances cited where the powder or stone was obtained by the murder of some one who was in possession of it.† Raymond Lulli probably received his knowledge from some Arabian or Moorish philosophers in Tunis; Arnold de Villanova from some German or Italian mystic. Alexander Seton is said to have obtained his knowledge by illicit means, and Michael Sendivogius received his materials from him.‡ These are they of whom it is said that they openly boasted of their knowledge and success as alchemists, as did also Dr. Price—though he, like them, does not appear to have made the Lapis Philosophorum, so far as we are aware. As to Vau Helmont and Helvetius, they, like Robert Boyle, were not professed alchemists, and laid no claim to any such knowledge; nor did Richthausen—but in each of these instances the mysterious stranger appears. And the fact that those who were so trusted had made the fact of his existence known, seems to have been amply sufficient to preclude their ever again meeting with the like good fortune; for doubtless, whatever purpose he may have had in view when thus convincing them of the reality of occult science, was effectually frustrated by the result—and that would be amply sufficient to preclude further progress

* *Trans. Scottish Lodge*, Part I., p. 8.

† See “*Theosophical Sittings*,” Vol. II., No. 1., p. 14.

‡ Macky, *op. cit.*, Vol. I., p. 165.

on their part. As non-initiates, they had broken no promises, and so incurred no penalty by the publicity they gave to the occurrence—but what shall we say of those others, who had openly professed to be occult adepts, and then made selfish uses of their powers? Well, it is said that no man can break the rules of those occult fraternities, and expect to escape the evil karma which attends such a breach* for, first, judging by the results, they appear to lose all the powers they had acquired. Next they sink into poverty, misery, pain, and neglect—and, if we are to put any weight on the instances in question, worse may follow. For Raymond Lulli was stoned to death by the Arabs and Moors,† while Arnold of Villanova disappeared, and was most likely murdered.‡ Alexander Seton died from torture on the rack, and his pupil, or successor, Sendivogius went through great misery. Dr. Price, as already said, committed suicide. Paracelsus, who made great claims to alchemic knowledge, was assassinated, and thus might we proceed with the catalogue of those who, being false to their most solemn promises,§ had thus placed themselves in the current of those evil influences which are ever ready to involve the occultist who fails; and so brings down upon himself retribution which seems in all cases to be the result of such weakness or wrong-doing on the part of an Initiate—though in the case of more ordinary persons, their karma may be dealt out more gradually, and so extend over many lives.

Thus we have briefly reviewed the principles, the writings, the opinions, and the most notable performances, of Hermetic science and its alchemic professors; and from all these we may deduce the following inferences:

I. The recorded instances of transmutation, together with the opinions of the most learned modern chemists thereon, combined with the latest hypotheses as to the constitution of matter, lead to the conclusion that there is a genuine physical Alchemy such as the ancients believed in, notwithstanding all views to the contrary held by others.

II. So much being apparent, and all other available means of information being exhausted, Theosophy comes forward; and by showing the transcendental nature of the science, and its accordance with theosophical views, points out that Alchemy, in common with other similar studies, is a branch of that universal science which is now known under the name of Eastern Philosophy, or Practical Occultism.

III. This view being adopted, we can understand more fully the lives of the Alchemists—both those who failed, and those who succeeded. For the results of seeking the higher secrets, such as Alchemy deals in, without the practice of theosophic precepts and life, are in all cases—

* Op. cit., Vol. I., p. 110.

† "Secret Doctrine," Vol. III., p. 487 et seq.

‡ Others, as in Draper, op. cit., Vol. II., p. 130, say that he was drowned in a shipwreck.

§ Even the "Cyclopædia Britannica" refers to this, in the article on Alchemy, pp. 490, 492.

failures. Then, to those who may have progressed so far as to be entrusted with the Great Secret, its unworthy use entails a complete loss of all such powers; and the result of making known their possession brings about ruin and destruction in the present life. And, according to the theories of reincarnation and karma, it bars the gate of progress in future lives, until such time as the offence has been duly expiated.

But the subject is, as everyone who looks into it speedily becomes aware, a very wide one; and those who may wish to pursue it more in detail can do so by the aid of the ancient works now being so largely reprinted. A few years back, most of these were almost unattainably rare; but, thanks to the public interest brought about by the Theosophical Society in all things occult, we have now very much more light thrown upon the history and principles of Alchemy and the Alchemists.

SAMUEL STUART.

THEOSOPHY AND HOME LIFE.

(Concluded from p. 678.)

HOW do we affect each other, the members of our family, by our habit of thought? Do we not know how that an angry person full of thoughts of anger and annoyance, even though he never says a word, can make the whole family uncomfortable? A discontented person creates a mental atmosphere of discontent and peevishness which those around him feel and are infected by. And one who is gloomy and always looks on the dark side of things, oh what a mental wet blanket he throws over the spirits of the rest of the family; while one who is strong, cheery, loving, contented, comes among us like a veritable ray of sunshine and all feel better and happier for being in his presence. We all *know* this, but what is the reason of it? I dare say you will all have heard of the astral body of man, of the causal body, and of thought forms; and we must now turn our attention this way, for a moment or two, for the solution. Some of us had the privilege a short time ago of listening to a lecture by Mr. Leadbeater on "Thought Forms;" those of you who were there will remember how he described the astral body as responding to all the shades of emotion, of feeling, of desire, which sweep over it, and the causal and more permanent body as responding to the higher conditions of the mind, intellect, devotion, pure affection and so on; and then he showed us some representations of thought forms as he and others had seen them. For the benefit of those who were not there, I will very briefly run over the subject. The astral body surrounds and interpenetrates man's physical body and looks like a sort of luminous cloud. It is, we are taught, the seat of desire, of feeling; these feelings and desires show themselves to clairvoyant vision in different colours; jealousy shows a dirty green; sensuality, a dull brownish red; pure love, a beautiful delicate rose colour; anger, a vivid lurid red; devotion, a pure delicate blue merging into violet; intellect-

a bright yellow; selfishness a dirty uncomfortable brown; and so on. As these different feelings surge over the man they colour more and more his astral body; the pure ones are stored in the higher, the causal body, which thus—in the case of a man highly developed, who through many lives has cultivated his intellect, who is truly devotional, loving and unselfish—becomes a most beautiful object of pure living light and colour. Now if we imagine a man constantly giving way to anger, full of angry, bitter thoughts, his astral body will be largely coloured by the lurid red, also considerably by the dirty brown of selfishness, for this type of man does not show much consideration for others. Thus the emotional feeling of anger, being on a more subtle plane than the physical, any one who comes near this man, will, in this more subtle plane, feel the impact of his angry thoughts, without any need of speech, and if his own astral body is also much tinged with this same lurid red, he will be easily affected by the angry thoughts of the other, and so anger will be stirred up in his own breast. And so on with all the other feelings, emotions and desires. We affect each other far more than we know; truly “no man liveth to himself and no man dieth to himself.”

To continue the symbol of the angry man, who has nourished thoughts of anger and hatred; supposing his anger is directed definitely to some person, and a feeling of almost hatred, for the moment takes possession of him, that would show itself to one who had eyes to see as a shaft of lurid red, almost like a flash of lightning or a sword. If it was a physical weapon it would certainly kill the physical body towards which it was directed, and such flashes of anger and hatred have indeed caused many terrible crimes; so we prove the truth of the statement—“he that hateth his brother is a murderer.” Ay, even though his hand has not been raised up against him, yet that flash of anger and hatred has been potent to slay, and that thought of anger does not perish all at once, but may find harbourage in the heart of one not so well able to control himself, and by stirring up his own anger and hatred, a crime on the physical plane may be committed. But this is an extreme case, and not a very pleasant one to dwell upon; yet what I wish to impress upon you and upon myself is, *the necessity of keeping our thoughts under control*; of being the masters of our minds and deciding what we shall think, not letting our minds run away with us like restive steeds, and saying idly, “Oh I can't help my thoughts!” Yes, you can, and if you wish to make any progress you *must*. So “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things;” and the more you think on these, the more will you attract towards you thoughts of a like tendency which will strengthen and help, and the influence of your pure, loving, just, true thoughts will be felt by those around you, and the mental atmosphere of your home will be clearer, sweeter, and more invigorating.

Now I must pass on to my next heading—“Our relation to children;”

and here again we shall have to take into consideration the influence of thought, the influence which the thought of those around one have on a child; for the more subtle bodies of a child are exceedingly plastic and receptive, just as a child's physical body is more tender and delicate than that of an adult. Most people I think are more or less careful how they speak and act in a child's presence; lips which at other times freely indulge in uncharitable or otherwise objectionable language are closed when in the presence of the purity and innocence of childhood. We do not like to give way to anger before our children, we feel instinctively that it is not fair to them, and moreover it makes us feel heartily ashamed of ourselves. But while it is very right and proper thus to restrain our words and actions, we have, perhaps, not been particularly careful as to our *thoughts*, but now with increased knowledge comes increased responsibility. So we must go a step further and, at any rate in a child's presence, must be exceedingly careful of our thoughts, for they affect him in reality equally as much as, nay almost more than our spoken words. For a child is naturally very intuitive, and seems to feel the reality behind the spoken words, the reason being that his astral body is extremely sensitive and responds quickly to the influence of the thought by which he is surrounded. So if we wish our children to grow up true, honest, pure, loving, unselfish, it behoves us to do our part, and not instil these virtues into them only by word of mouth, but be extremely careful that *our thoughts* are true, honest, pure, loving, and unselfish, and our words and actions will follow suit; it is the life we live that tells; not *only* the words we speak.

I think the doctrine of reincarnation that Theosophy teaches, the teaching that man is an evolving soul, that he *is* a soul and *has* a body, the body being but the outermost garment, or rather the vehicle through which the soul acts on this plane, and that this soul, this individuality comes back again and again to dwell in fresh bodies in order to gain experience and by experience to grow and develop; this teaching brings quite a new factor into our dealings with the children around us. We realize that this is by no means the *first* time they have lived on this earth, some of them may even be older Egos than ourselves, though this time in a younger physical body, and they have come to us for the help in their spiritual development which we are best fitted to give them. The probability is, nay, the almost certainty, that in many, many previous lives we have been together, the ties of *physical* relationship between us may not always have been the same, for if we are to know each other thoroughly and not only from the side of *our* relationship, we must see and know each other from all standpoints, from many different points of view, and the cord which binds us together will surely in the end be all the stronger and richer because it is woven of many, very many strands of love and duty.* So we may be very sure that the ties of love which have brought us together now, and which in

* See "Death and After," page 61, by Mrs. Besant.

most cases are so strong, were forged long, long ago, previous to birth, stronger than death, potent to bring soul to soul in life after life, to learn together the lessons which earth-life has to teach.

Having this idea in our mind, I think it tends to make us realize more strongly that our children are really responsible little beings, and have a right to be treated with individual care, for no blank paper souls do they bring with them at their birth; no! each one has a character of his own. We know how different one child is from another even in the same family. So we must treat each one individually, study the idiosyncrasies of each, strive kindly and gently but very firmly, to subdue the evil tendencies he has brought over with him from his past, to encourage and stimulate the good qualities he possesses, so that when he passes from our care and we send him forth into the world, he may be able to take a distinct step forward in his evolution and his life, he may be better fitted to subdue and conquer the brute nature, the Lower Self; may be increasingly able to link his consciousness with the *God* within him, that Divine Power and Life which is ever and ever drawing him and all of us nearer and ever nearer to perfect union with Himself.

I must pass on quickly if I mean to get all my beadings in. The next one I jotted down is, "Our attitude as Theosophists in the Home." This is often an extremely difficult problem to face, for among many people Theosophists are considered cranks and fads, persons with very extravagant notions, so that if one member of a family alone comes under its influence, it may make it very difficult for him with the rest of his family. If such is the case with any of us, it behoves us to walk specially warily, for be very sure that, rightly or wrongly, *Theosophy* will be judged by the way we live. Therefore, if to us its teachings are precious and ennobling and inspiring, let us see to it that we do not give a wrong or unworthy impression of it to those among whom the law of karma has thrown our lot. If it is the duty of those who are *not* Theosophists to be kind, loving, unselfish, thoughtful to all around, *much more* so is it *our* duty, who have learned something of the reality of the universal indwelling Christ which, once realized, gives grace and dignity to the most uninteresting of our fellow travellers on life's highway; much more so is it *our* duty, who have learned something of the doctrine of reincarnation, something of the far reaching law of karma which "seeth everywhere and marketh all," something of the power of *thought* which gives to each one of us a tremendous responsibility; who have had a glimpse of the higher life of service for humanity, of self-sacrifice which the Elder Brothers of our race are leading, and have thereby been inspired in our small way and with our limited capacities, to live the life of service, of glad devotion to the Highest and of willing loving self-sacrificing service to those around us.

Think for a moment, those of you who are inclined to grumble at your limitations, and who long for a wider field of labour, for grander tasks than those for which your quiet life at home seems to give you opportunity, think! are those people whom you meet every day and whose

very familiarity makes them uninteresting to you, of any less importance because they are near to you? does not the very fact of your being bound down by circumstances in the narrow (and safe) limits of a quiet home show that you have some karmic obligation to pay to those around you? And think you your friends will look any more favourably on your Theosophy if they see you looking contemptuously on things which are dear to them, if they see you neglecting obvious daily duties for other work which is more congenial to you? Do the other work certainly if you have time for it, but be careful that no *duty* is left neglected for it, and if some things which others prize appear to you trivial and small because you are learning to look for and to value the permanent, the lasting, the eternal, rather than the impermanent and illusory, well, you need not set your heart on these trifles; but at any rate be tolerant and give others credit for having high motives also, even though they do not look at life in the same way as yourself. We should all try to cultivate a wide, loving tolerance, and if the rest of our family do not see eye to eye with us yet, why, then let us look out for the points on which we do agree, and neglect no duty and no apparent triviality which shall help to draw us nearer to each other; a kindly joke, a humorous story, the careful preparation of a favourite dish, the ready willingness to help at all times, through all, of course, keeping our own high standard—means such as these will keep us in touch with our dear ones in the home, and they will be more likely to give Theosophy a patient hearing if they see its good fruits in our life. So,

“ Do the work that's nearest,
Though its dull at whiles;
Helping, when you meet 'em,
Lame dogs over stiles.”

And above all, try to recognize that in each one of those by whom you are surrounded, dwells and is manifested the same Divine Life and Power as dwells and is manifested in your own heart, and bow to *That*. FIND THE GOD in your friend, your brother, through all the faults and frailties of the personality; look beyond and see him as he *will* be when the Christ in him is triumphant, all conquering. For each one of us is a potential Christ, and if we think we may have learnt a little more of the Divine Wisdom than some others, then all the more responsibility have we, all the more love, and patience, and long sufferings should we exercise, even as God has had, and will have infinite patience with us.

Now I have got to my last heading. “ The importance and influence of a High Ideal of Life.” I don't think I need say much about this, for I feel as though I had been writing about it all through my paper. But just a few thoughts for the conclusion. Was it not Emerson who told us to “ hitch our waggon to a star ”? in other words, in the midst of our humble daily duties to set before us a high ideal which will gradually draw us upward as we strive to live anywhere near up to it. Don't be afraid of having a high ideal, even though you may feel yourself so utterly unworthy and such a long, long way from ever attaining

it! "Surely a man's reach should exceed his grasp, or what's heaven for!" So let us set our aim high enough; nothing short of perfection, nothing short of union with God will really satisfy us. It is a long, steep, weary way to climb, but we have only to take one step at a time, and we can endeavour to form the whole trend of our mind and our life into the attitude of *pressing toward* the mark of the prize of our high calling in God.

"They must upward still and onward
Who would keep abreast of truth."

Ay! who would keep, let alone abreast of her, even within sight of the pure radiant figure which leads us on through many a strange and difficult path, ever shining clearer and more clear as we faithfully strive to follow her. The way is long and uphill, but the end is sure. Therefore in our daily life, in the quiet, ordinary duties of the home life, let us not be afraid of hitching our wagon to a star! of setting before us such an ideal as was set before the disciples of the Christ—"whether ye eat or drink or *whatsoever* ye do, do all to the glory of God." Do you remember the lines in quaint old George Herbert's poem, on this very subject?

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as if Thy laws
Makes that and the action fine!"

And so, with a high ideal, our lives are illumined. What seemed wearisome and hopeless drudgery, is transformed into willing and glad service; "the fretting friction of our daily life," the weary days that will come at times, when as we say "everything seems to go wrong;" the temptations to hastiness and impatience caused by the numberless little pin pricks we receive; all, looked at from a wider point of view, assume their proper proportions and are seen to be as so many stepping stones by which, if we use them aright, we may gain such qualities as patience, gentleness, forbearance, tolerance.

And so, if we endeavour, ever and only and always, to follow the *highest*, in little things as in great, though life will often be difficult its difficulties will not be insurmountable; though the path may often be dark and stony, the light of Truth is even shining if we will only look upward and inward instead of down at the rough places; and the certainty of a glorious future is before each one of us when, after many and many a life-time of patiently working through our limitations, at last, all earth's lessons shall be learnt, and we and all humanity shall enter into perfect bliss—into "the joy of our Lord."

ELIZABETH W. BELL.

A RUINED ITALIAN CITY.

A SHORT distance from Naples, easily traversed in about an hour's ride in a steam-tram, is Pozzuoli, where stands a ruined Temple dedicated to the Egyptian god "Serapis," supposed to be identical with Osiris.

The worship of this deity was introduced at Rome by the Emperor Antonius Pius, A.D. 146, and the mysteries were celebrated on May 6th, but these ceremonies were all abolished soon after. Evidently a community of Egyptian Priests established themselves and their cult at this lovely spot, sheltered by the curving shore and the, at one time, much used port of Baice. The ruins were discovered about 1750. They form one of the most interesting examples of alternating movements of subsidence and upheaval of the land, owing to the volcanic nature of the country, lying as it does between Vesuvius and Solfatara, two craters which are always alternately more or less active. I have not seen Vesuvius, except from Naples and its neighbourhood, but I have walked right across the crater of Solfatara, covered now with an uncomfortably hot crust of lava which bends under one's tread like a frozen lake, the "ice" or lava being hot instead of cold. At one point clouds of steam issue forth and one can watch the sand and mineral deposit bubbling and boiling in good earnest.

At the last eruption a large mountain of rock and lava was raised, and there are continued changes in the surface of the land. So that there is good reason to believe that some of the movements of the land where stands the Temple of Serapis, were accomplished suddenly during earthquakes, and though at times the movement may have been slow and gradual, it is evidently due to the same local cause. One wonders that people are not afraid to build upon such perilously unstable foundations, but the lava furnishes splendid soil for vineyards, and people must cultivate their vines and live near them, and so villages and towns are raised again and again, and even the mighty Vesuvius cannot frighten the careless, imprudent, laughter-loving Italians; and "familiarity" with his grumbings results in careless "contempt," until the tragedy of Pompeii be once more repeated; and so the white houses creep up his side as of yore and lie smiling amidst the roses.

Solfatara is of course only a very small crater compared with its far grander neighbour! But if a hole be pierced at any point, a cloud of steam arises and at some points the heat is unbearable to the bare hand. There is a plentiful deposit of sulphur, and of variously coloured mineral substances, with which one's shoes become covered while crossing the crater.

Excavations near Solfatara discovered a square floor which had originally supported 46 noble columns, 24 of granite, 22 of fine green

marble. Only three of these remain erect, and are little more than 40 ft. high. Examination of the columns shows the following :

- (1) Mosaic pavement, 5 feet below.
- (2) Marble pavement on which the columns rest.
- (3) Twelve feet of smooth unimpaired surface.
- (4) Nine feet of columns covered with borings of *Litho domus dactylus*—a boring mollusc, plentiful in the Mediterranean, whose shells are found at the bottom of holes (3 and 4 show a steady subsidence).
- (5) Smooth column.

So we see that the ancient Temple with a mosaic floor was destroyed by the subsidence of the land, and consequent in-flowing of the sea.

A deposition of limestone comes next, showing, apparently, that an upheaval must have occurred, leaving dry land upon which the Temple was built, and thirty-nine small square "cells" for the priests or monks who served it. During the period the Temple was in use the land seems to have been quiet, and there are two written records of its having been restored by two Roman Emperors, but in A. D. 410, and again in A. D. 445, Pozzuoli, or Patcoli, where St. Paul landed from Malta, was sacked, and the Temple probably destroyed.

Subsidence of the land then began again, and there was a period of rest beneath the sea, during which the molluscs bored their way through the submerged marble pillars, as is plainly to be seen at the present moment, when the three remaining pillars stand high and dry about 40 feet above the level of the sea.

These pillars must have been submerged to at least the height of the borings, probably more. In 1530 the sea washed the base of the cliff, so submergence was at a maximum. In 1750 the whole Temple was above water, so between 1530 and 1750 the upheaval amounted to twenty feet. This appears to have been taking place in the 16th century, for two documents are cited in which Ferdinand and Isabella of Spain grant to the University of Pozzuoli a portion of land "where the sea is drying up" (1530), and again "where the ground is dried up" (1511). This indicates a slow and gradual elevation.

It is probable that the principal elevation took place at the time of the great eruption of Monte Nuovo (just beyond Pozzuoli) in 1530.

Two eye-witnesses of this declare that the sea abandoned a considerable tract of the shore.

There was a slight subsidence at the beginning of the 19th century.

Legend says that the Temple sank beneath the sea because of the murder of the Christians (in the Temple?).

Be this as it may, the old ruined Temple of Jupiter Serapis remains as a most interesting and unique geological witness of the rising and falling of the so-called "solid" ground beneath our feet, and a warning which may also be taken allegorically, not to build temples intended to last throughout eternity, upon shifting volcanic territory!

This Temple was in a round form, like those of ancient Chaldea, lately described by Mr. Leadbeater in the *Theosophical Review*. The traces of this are clearly visible and many portions of carving and of mosaic are preserved. The statues of Serapis are in the Naples museum. The altar is still under water, upon the second marble floor.

A. C. LLOYD.

CONSCIOUSNESS.

[Continued from p. 685.]

WE come now to the highest consciousness, that of man, with which we are more directly concerned. Up to this point the Monad has circled along the whole of the downward arc of evolution and has reached on the upward arc as far as the lower levels of the mental plane; to complete the circle, the third outpouring of life from the first Logos now meets and as it were ensouls the upward evolving Monad. This third outpouring has on its side worked downwards through the Nirvânic and Buddhic planes, "clothing itself in a film of matter of these planes, and by the union of the two streams the Causal body of man, the vehicle of the reincarnating Ego, is formed on the higher levels of the Mental plane." The Man is now complete, he has within himself the seed of the highest life outpoured from the first Logos Himself, and his evolution consists in developing this seed, in gaining perfect and unbroken consciousness on all the planes, from the physical up to the Nirvânic, by means of the sheaths which the Ego has built for itself. These sheaths are:

On the Physical plane:	{ Physical body
	{ Etheric double
„ „ Astral „	Astral body
„ „ Mental „	{ 4 lower levels = Mental body
	{ 3 higher „ = Causal body
„ „ Buddhic „	Bliss body

The Nirvânic plane is the plane of Atmâ, the spirit in man.

There are yet two planes above the Nirvânic, "veiling the mystery of the Divine nature"; but our present evolution is only concerned with the five planes from the physical up to the Nirvânic, and nothing is known or can be said about the two highest planes, although at a future period of evolution they too will come within our consciousness.

Man, the Microcosm, is said to be a mirror of the Universe, the Macrocosm. The Self in man (the Spirit) is one with the Universal Self, with God, and as God unfolds during manifestation as a Trinity, so also the spirit in man has three aspects, which the evolving Self has to unfold. As these aspects modify the evolution of form, the form cannot be understood, unless its relations to the aspects of life be realised. The aspect of the first Logos and of the A'tmâ in man is "Being," which, shown forth through form, has as its power, "Existence," implying the manifestation of the Divine Powers. The aspect of the second Logos is

"Bliss" which, shown forth in man through his Buddhic body, has as its power "Love;" and the aspect of the third Logos is "knowledge" which, shown forth through the "Causal body" in man has as its power "Intelligence." These are the three fundamental manifestations in form. They are again reflected in lower forms of matter as follows: "The Causal body, the seat of abstract thought, has a reflection in the Mental body, the seat of concrete thought. That which is love in the Buddhic body reflecting itself in the astral body, takes on the aspect of desire and passion, and becomes kâma. That which is existence, reflecting itself in the yet grosser physical body (as the highest peak is reflected in the deepest depth of the lake) shows forth what we call objective reality."*

The physical plane, the plane of objective reality, is our earliest training ground and as we are evolving upwards, the lowest of the vehicles, the dense physical, is that which consciousness first controls and rationalises. "Its potentialities are less than those of the subtler vehicles, but its actualities are greater, and the man knows himself as I"† in the physical body ere he finds himself elsewhere," the astral and mental bodies being in the early stages of evolution too little organised to serve as vehicles of consciousness apart from the physical body. Yet our consciousness in the physical body depends on these higher vehicles, however rudimentary they may be, for the centres of sensation and perception are not in the physical, but in the astral and mind bodies, which form a bridge between the Ego dwelling in the causal body and the physical body.

"Impressions from the physical Universe impinge on the material molecules of the dense physical body, setting in vibration the constituent cells of the organs of sensation, or our senses. These vibrations, in their turn, set in motion the finer material molecules of the etheric double, in the corresponding sense organs of its finer matter. From these the vibrations pass to the astral body, wherein are the corresponding centres of sensation. From these, vibrations are again propagated into the yet rarer matter of the lower mental plane, whence they are reflected back, until reaching the material molecules of the cerebral hemispheres, they become our brain-consciousness. This correlated and unconscious succession is necessary for the normal action of consciousness as we know it."‡ The moment the physical body is separated from the higher bodies, as during sleep, in trance or under the influence of anæsthetics, it becomes unconscious, but in the undeveloped man the astral and mental bodies are themselves barely conscious, when thus "lacking the strong contacts that spur them while in the physical frame." §

The nervous system and the brain are the organs through which we receive in our physical body impulses or impressions from the higher

* Compare "Evolution of Life and Form," pp. 123-124.

† "Ancient Wisdom," p. 69.

‡ "The Seven Principles of Man," by A. Besant, pp. 11 and 12.

§ "Ancient Wisdom," p. 98.

planes. Vibrations from these planes are always striking against us and it depends on the organisation and receptivity of our brains whether or not we become conscious of them. The Ego has two bodies on the physical plane; the dense physical body built of solid, liquid and gaseous matter, and its counterpart, the etheric double, built of the three ethers and physical atoms. "The latter does not normally serve as a separate vehicle of consciousness, but works synchronously with its dense partner and when separated from it either by accident or death, it responds very feebly to the vibrations initiated within. Its function, in truth, is not to serve as a vehicle of mental consciousness, but as a vehicle of Prāna or specialised life-force, and its dislocation from the denser particles to which it conveys the life-currents is therefore disturbing and mischievous."* The etheric counterparts of our brain and nervous system are, however, indispensable, for, as each sub-plane of the physical plane corresponds to, and shows the characteristics of, one of the great solar system planes, we have in our solid, liquid, gas, three ethers and atoms, correspondences of the great primary elements reproduced on a lower plane, and the presence of the finer etheric matter in our brain makes it possible for vibrations from the higher planes to impinge on our brain consciousness through the matter of the corresponding physical sub-planes. The characteristics and attributes of a higher plane—say of the mental—cannot of course be sensed in their fulness on the physical plane; what we perceive is merely a reflection of the reality, as much as can be reproduced in the grosser physical matter. "Just as science asserts the existence of a vast series of etheric vibrations, of which the eye can only respond to a small fragment, the solar-light-spectrum, because it can only vibrate within certain limits, so can the physical thought apparatus, the brain and nervous system, only think a small fragment of the vast series of mental vibrations set up by the Ego in his own world. The very receptive brains respond up to the point of what we call great intellectual power, the exceptionally receptive brains respond up to the point of what we call genius; the exceptionally unreceptive brains only respond up to the point we call idiocy, but everyone sends beating against his brain millions of thought-waves to which it cannot respond, owing to the density of its materials, and just in proportion to its sensitiveness are the so-called mental powers of each.

"The brain and nervous system have to be elaborated and to be rendered delicately responsive to every thrill which is within their gamut of vibratory power."† If we take the case of an undeveloped man, a savage, we find that his consciousness is exceedingly limited, depending in the early stages on heavy impacts from the external world and the promptings of his appetites and passions craving gratification. Memory is very short-lived at this stage of evolution and the idea of forecasting the future from the past has not yet dawned on the

* "Ancient Wisdom," p. 292.

† "Ancient Wisdom," p. 140.

infant ego. Sensation is wholly the lord of the mind, the moral capacity is no more evolved than the mental, and the idea of good and evil has not yet been conceived. By degrees mental efforts were stimulated by desire and this led the man, slowly and clumsily, to forecast, to plan. He began to recognize a definite association of certain mental images and when one appeared, to expect the appearance of the other that had invariably followed in its wake. He began to draw inferences and even initiate action on the faith of these inferences—a great advance. And he began also to hesitate now and again to follow the vehement promptings of desire, when he found, over and over again, that the gratification demanded was associated in his mind with the subsequent happening of suffering. "Thus conflict continually arose between memory and desire and the mind grew more active by the conflict and was stirred into livelier functioning."

"Here began to show itself the germ of will. *Desire* and *will* guide a man's actions; desire is the outgoing energy of the Thinker (Ego) determined in its direction by the attraction of external objects. Will is the outgoing energy of the Thinker determined in its direction by the conclusion drawn by reason from past experiences or by the direct intuition of the Thinker himself. Otherwise put, desire is guided from without, will from within. At the beginning of man's evolution desire has complete sovereignty and hurries him hither and thither; in the middle of his evolution desire and will are in continual conflict and victory lies sometimes with the one, sometimes with the other; at the end of his evolution desire has died and will rules with unopposed, unchallenged sway."

"The next stage of consciousness sees the development of the higher intellectual powers; the mind no longer dwells entirely on mental images obtained from sensations, no longer reasons on purely concrete objects, nor is concerned with the attributes which differentiate one from another; he draws out, abstracts, the common attribute which appears in a number of objects otherwise dissimilar, and sets all objects that possess it apart from the rest which are without it, and in this way he evolves the power of recognizing identity amid diversity, a step towards the much later recognition of the one underlying the many. Presently he takes another step and conceives the common property as an idea, apart from all the objects in which it appears and thus constructs a higher kind of mental image than the image of a concrete object—the image of an idea that has no phenomenal existence in the worlds of form, but which exists on the higher levels of the mental plane. The lower mind reaches the abstract idea by reason and in thus doing accomplishes its loftiest flight, touching the threshold of the formless world and dimly seeing that which lies beyond. The Thinker (the Ego clad in the Causal body) sees these ideas and lives among them habitually, and when the power of abstract reasoning is developed and exercised, the Thinker is becoming effective in his own world and is beginning his

life of active functioning in his own sphere. Such men care little for the life of the senses, care little for external observation or for mental application to images of external objects; their powers are indrawn and no longer rush outwards in search for satisfaction. They dwell calmly within themselves, engrossed with the problems of philosophy, with the deeper aspects of life and thought, seeking to understand causes rather than troubling themselves with effects, and approaching nearer and nearer to the recognition of the One that underlies all the diversities of external nature.

"In the last stage of consciousness that *One* is seen and with the transcending of the barriers set up by the intellect, the consciousness spreads out to embrace the world, seeing all things in itself and as part of itself and seeing itself as a ray of the Logos and therefore as one with Him."* The gradual evolution of these ascending stages of consciousness, is accompanied or rather followed by the evolution of the vehicles of consciousness, the physical, astral, mental, causal and bliss bodies. In the *physical* body the Ego develops definite organs, a perfect nervous system and brain; the *astral* body, which in the undeveloped man is a cloudy shapeless mass unfit to serve as a vehicle of consciousness apart from the physical body, becomes more organised; its outline is now clear and definite, assuming the likeness of its owner; the so-called "chakras" or wheels of fire, the astral centres of sensation, are developed and the whole body becomes a beautiful object in luminosity of color, a perfect vehicle of consciousness on the astral plane.† Similarly the *mental* body, the organ of concrete reasoning, of logical faculties, and the *causal* body, the organ of abstract thought are developed. The development of the *bliss* body has so far only taken place or been begun in the case of the most advanced Egos and belongs, for the majority of mankind, to a future period of our race. "The only way in which the man can contribute to the building of the bliss body is by cultivating pure, unselfish, all embracing love, love that seeketh not its own; that is, love that is neither partial nor seeks any return for its outflowing. This spontaneous outflowing of love is the most marked of divine attributes, the love that gives everything, that asks nothing. This bliss-body is 'the house not made with hands, eternal in the heavens,' whereof wrote St. Paul, the great Christian Initiate."‡

A point worthy of special attention is that in the case of each of these bodies we have the life-impulse first and then the moulding of the matter into definite organs, into a shape which enables that impulse to express itself more perfectly. "You never find an organ appearing before the development of its function. In the earliest forms there are no organs, but the functions of life are present and active; the creature breathes and assimilates, circulation goes on, but there are

* "Ancient Wisdom," pp. 271-287.

† "Ancient Wisdom," pp. 98-100.

‡ "Ancient Wisdom," pp. 218-19.

no organs for digestion, no organs for breathing, no organs for circulation; the whole body does everything, but as evolution proceeds and definite organs are formed in the physical body, in the nervous system, and as later in the astral body chakras or astral centres of sensation are formed, as this goes on, we find a more specialised being developed with definite organs. If we trace evolution from the amœba upwards we find differentiation and specialisation becoming more marked the whole way through; yet man himself turns round and with the very brain which has been formed under the vibrations of intelligence he reverses the whole process and asserts that thought is produced by the brain; but every organ is formed as the organ of a function; it is produced by life and is not its creator.*

In her lecture on "Proofs of the existence of the soul" (Mercury, 1898, p. 259), Mrs. Besant tells us how the doctors of Paris, in studying the phenomena of hypnotism, have recorded the fact that a person under hypnotic influence, while showing increased mental faculties (cases are known in which a man abnormally stupid has shown acuteness in his reasoning when in the hypnotic state), increased memory of incidents long forgotten in his waking consciousness and even a changed character, cannot possibly think with the brain. By means of delicate instruments they have shown that when a person is in a hypnotic trance, "the beating of the heart is entirely changed and finally reaches a point so slight that although the movement is shown on the instrument (a revolving cylinder with a pencil attached), no instrument less delicate would show it was beating at all. The same with the lungs; the movement of the lungs is so slight that no breath can be found as coming from the lips. So also in regard to muscles. Now what is the condition of the brain, when the body is like that? In the first place the blood supply is checked. The blood moves very sluggishly through the vessels of the brain, and in the tiny vessels, the capillary vessels, its movement is stopped. Not only is the supply of blood in this way entirely changed in its motion, but the blood is very bad of its kind, for as it is not properly aerated in travelling through the lungs, it is very much overcharged with all the products of decomposition and you have quantities of carbonic acid. The result of that is very well known. It brings about a state of coma, a state in which no thought is possible as far as the brain is concerned." Thought is not produced by the brain, but the brain is produced by the vibrations of our thoughts which have their origin on the mental plane and strive to find expression on the physical plane through the brain. "If the brain be affected by drugs or by disease or by injury, the thought of the man to whom the brain belongs can no longer find its due expression on the physical plane. A case in point is that of lunatics. If you take an ordinary lunatic and throw him into the hypnotic state you can obtain from him intelligence and reasoning power. The moment he is out of that condition he is again

* "Evolution of Life and Form," pp. 146 and 147.

a lunatic, but under hypnotism he becomes an intelligent thinker, which shows that our power of expression, our consciousness, is limited by and hinges on the improvement of our brain."

"There is a rare disease, aphasia, which destroys a particular part of the tissue of the brain, near the ear, and is accompanied by a total loss of memory so far as words are concerned. If you ask a person who is suffering from this disease a question, he cannot answer you; if you ask him his name, he will give you no reply, but if you speak his name he will show recognition of it; if you read him some statement he will signify assent or dissent; he is able to think but unable to speak. It seems as though the part of the brain that has been eaten away were connected with the physical memory of words, so that with the loss of that, the man loses on the physical plane the memory of words and is rendered dumb, while he retains the power of thought and can agree or disagree with any proposition made."*

"So also we may feel within ourselves thoughts and capacities which we are unable to express, ideas which ever elude us when we strive to put them into form." We should therefore by every means in our power exert ourselves to improve and develop our physical brain, "We are continually by thought increasing the grey matter of the brain and deepening and multiplying its convolutions. In this grey matter, which ordinary physiology associates with thinking, ether is more largely present as the process of refining and stimulating by thought goes on, and on the presence of the finer ethers the possibility of increased sensitiveness to higher vibrations depends."† "The main preparations to be made for receiving in the physical vehicle the vibrations of the higher consciousness are: Its purification from grosser materials by pure food (especially abstinence from alcohol) and pure life; the entire subjugation of the passions and the cultivation of an even balanced temper and mind; the habit of quiet meditation on lofty topics, of consecutive reasoning, not allowing the mind to run suddenly from one thing to another, and the genuine love for the things of the higher world, that makes them more attractive than the objects of the lower, so that the mind rests contentedly in their companionship as in that of a well-loved friend."‡ "Given these conditions, the organs will begin to improve in texture and to include more etheric particles in proportion to the solid, liquid and gaseous constituents, and these denser particles will themselves become more highly vitalised, more nourished with blood. The astral matter changes, *pari passu*, with the physical; the manasic particles follow the same law, and increased sensitiveness to vibrations from higher planes follows as a matter of course. While this improvement is going on in the constituents of the brain as a whole, the ultimate physical atoms of which they are composed are likewise undergoing development, and whereas in the normal, ultimate

* "Man and his Bodies," by A. Besant, p. 16.

† *Theosophist*, Vol. XIX, p. 439.

‡ "Ancient Wisdom," pp. 299-300.

physical atom in the present stage of evolution, four only of the seven sets of spirillae which exist in it are in active operation and three are latent, in the atom worked upon by this artificial evolution or forcing process, the latent three are gradually brought into activity. It follows therefore, that by each conscious effort at self-development, we are endeavouring to realize a condition of things which will not normally characterize our physical sheaths until a much later period of evolution."*

While the physical sheath is thus being perfected, the higher sheaths are also developing into more perfect vehicles of consciousness on their respective planes.

The development of the *astral* body depends on the one hand, from below, on the purification of the physical body, with which the purification of the astral body goes on, *pari passu*; and on the other hand, on the control over our desires, appetites and passions, exercised from above by the mind, as the result of the conclusions drawn from past experiences. We have already seen that definite astral centres of sensations, the so-called chakras or wheels of fire, are formed as the astral body becomes fully developed. "These chakras cannot be described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does in physical life through eyes or ears, yet it is apparently very largely upon their vivification that the power of exercising those astral senses depends, each of them as it is developed giving to the whole astral body the power of response to a new set of vibrations."† Needless to say that between the drowsy, almost unconscious state of the savage, when in sleep he slips out of the physical body and lives on the astral plane, and the full consciousness of the adept on all the seven sub-planes of the astral plane, there are innumerable intervening stages; and the development of this new consciousness amid the changed conditions, laws and surroundings of the astral plane is a matter of experience and growth through countless lives.

To the man who is fully awakened and in possession of all his astral faculties new avenues of knowledge and usefulness open up. He is nearer the reality than down here on the physical plane; he comes into contact with the Devas, nature-spirits and other entities living on the astral plane; he is in a position to study the conditions of life after death (while the Ego after death is confined to that plane prior to its passage to higher regions) and to bring help and counsel to souls who have left this world and who are often sadly perplexed and in need of assistance and counsel; he has to some extent the power of clairvoyance in time (prevision) and space; he sees all objects in the fourth dimension, i.e., inside and outside and from all sides at the same time, and the altered conditions of the plane enable him to travel from one end of it to another in an instant of time. As we shall presently see it does not necessarily follow that "he will be able to store the wider knowledge thus gained

* *Theosophist*, Vol. XIX, p. 440.

† "Clairvoyance," by C. W. Leadbeater, p. 16.

in his physical brain consciousness." "Persons who are making real and even rapid progress may be functioning most actively and usefully on the astral and mental planes without impressing on the brain, when they return, the slightest memory of the work in which they have been engaged, although they may be aware in their lower consciousness of an ever increasing illumination, a widening knowledge of spiritual truth and growing desire and power for usefulness to the world." *

The *mental* body is also affected in its growth from above and from below. While the centre of consciousness is seated in the astral body, while men live the life of sensation and desire for the objects of the lower planes, as the majority of people do at the present stage of evolution, the mental body remains undeveloped. It grows and evolves by thought and by the exercise of our mental faculties, and its development becomes greatly stimulated once we learn to realize that the mind is not the "I;" that beyond it there is a still higher consciousness, the consciousness of the Self in the Causal body, which then begins to exert a directive influence on the working of the mind, as the mind has previously influenced the astral and physical bodies. The endeavour to shift the centre of consciousness to the Causal body, to stand as it were "behind our mind," to realise all the lower bodies as mere instruments of the Ego, is one of the most useful practices and most efficient means for stimulating and controlling the growth of the mind body. "It may be aided by fixing on definite hours, at which for a few minutes we may withdraw ourselves like the turtle into its shell. Though by doing so we stop thought in the mental body, we shall find that we are not unconscious and that with the gradual growth of this power of remaining in the Self comes not only Peace but Wisdom, for absence of personal desires and recognition of our immortal nature leave us free to judge all things without bias or prejudice." †

"The vision of the *mental* plane is again totally different from that of the astral plane, for in this case we can no longer speak of separate senses such as sight and hearing, but rather have to postulate one general sense which responds so fully to the vibrations reaching it that when any object comes within its cognition it at once comprehends it fully and, as it were, sees it, feels it, hears it and knows all there is to know about it by the one instantaneous impression. Yet even this wonderful faculty differs in degree only, and not in kind, from those which are at our command at the present time; on the mental plane just as on the physical, impressions are still conveyed by means of vibrations travelling from the object seen to the seer." ‡

Full consciousness on the mental plane gives increased insight into the noumena of which the events on the physical plane are the phenomena; time and space are practically non-existent; the future is to a

* "Man and his Bodies," by A. Besant, p. 52.

† "The Place of Peace," by A. Besant.

‡ "Clairvoyance," by C. W. Leadbeater, p. 17.

great extent visible, since a clear knowledge of causes gives the power to foresee the effects within certain limits; the whole past evolution is an open book, the student being able to read the akashic records, the memory of nature, in which every tiniest event that ever happened can be traced and seen as happening now. That such a memory of nature does exist is evident from the results obtained through psychometry. If a fragment of a stone or any other object, carefully wrapped in a paper or envelope so as to hide the contents, be given to a good psychometer, he will describe every scene and event connected with that object; accurate descriptions of persons, foreign countries and events totally unknown to the psychometer having in this way been obtained. Every particle of matter contains a record of everything that has happened in connection with the object to which it belongs. "It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of any one who can read it."*

Coming now to the *buddhic* plane, "we meet for the first time with a quite new faculty having nothing in common with those of which we have spoken, for there a man recognizes any object by an entirely different method, in which *external* vibrations play no part. The object becomes part of himself and he studies it from *inside* instead of from the outside." †

"He knows himself one with other consciousnesses, other living things, and can make their limitations his for the moment in order that he may understand exactly how they are thinking and yet have his own consciousness. He can use his own greater knowledge for the helping of the narrower and more restricted thought, identifying himself with it in order gently to enlarge its bounds." ‡

How often do we not feel the insufficiency of our present limited consciousness, how often do we not judge wrongly and act wrongly because we are incapable of identifying our consciousness with that of others, of knowing the stage of evolution they have reached and the help they need. We are not even able to revive accurately the consciousness of our own childhood and youth, nor even of later periods of our life; how much less then can we enter into the consciousness not only of our fellowmen, but also of animals, plants, minerals and of the very particles and atoms that make up all forms and that have each a consciousness of their own. Yet this is a stage towards which our evolution works and that has already been reached by the Masters of Wisdom, the Divine, perfect men who live in *Nirvānic* consciousness, "an existence raised to a vividness and intensity inconceivable to those who know only the life of the senses and the mind." §

* "Clairvoyance," by C. W. Leadbeater, p. 108.

† Op. cit., p. 17.

‡ "Man and his Bodies," by A. Besant, p. 112.

§ "Ancient Wisdom," p. 222.

“ Whatever plane our consciousness may be acting on, both we and the things belonging to that plane are, for the time being, our only realities. But as we rise in the scale of development, we perceive that in the stages we have passed through, we mistook shadows for realities and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached reality, but only when we shall have reached absolute consciousness and blended our own with it, shall we be free from the delusions produced by Mâyâ.”*

A. SCHWARZ.

[To be concluded.]

ON BHAKTI YOGA.

THE expression Bhakti Yoga means ‘union by devotion,’ i.e., the way in which the pilgrim soul journeying through the desolate desert of Samsâra tries to seek its destination of Brahman, the Infinite Bliss and Intelligence. Faith is the beacon light by which the night-foundered soul, tossed about in the immense ocean of the illusory Universe finds out the harbour of Providence and enjoys everlasting rest. It is a matter of common observation that all the religious systems of the world have their foundation in belief. Whether it is the loftiest height of metaphysical conception of the Vedânta or the crudest form of fetish worship practised among the uncivilized races of the world, the common platform on which they stand is Faith. Faith is the substratum on which the superstructure of knowledge rests. Then what is Faith or Bhakti?

It is simply infinite love for its own sake. And it is obvious that the highest aspect of love is identification with the object loved, without any regard to one’s own personality. Thus we speak of our wives as our better halves and our sons as our own selves. If we cherish the same degree of love towards the Supreme Being whose essence is all Intelligence and Bliss, it naturally follows that we may be sure of being identified with Him forever without any chance of regeneration in the various cycles of birth. It seems therefore necessary to enquire what are the methods by which Bhakti was taught by the ancients and what practical part it played in moulding the various religious systems of the world.

Before proceeding to describe the mode in which devotion was taught for the elevation of the human soul it is necessary to premise that, although there were various other ways of guiding the poor forlorn soul towards union with the Supreme, such as Karma Yoga, Gnâna Yoga, Dhyâna Yoga, Sanyâsa Yoga, etc., Bhakti Yoga or the path of devotion was taught by the ancients, as the most popular and the best fitted for the masses. It appealed to the unrefined minds more strongly than the com-

* “ Secret Doctrine,” vol. I, pp. 71-72.

plicated procedure of other Yogas. While the Bhakti Yoga is synthetic, and constructive, other Yogas were analytic and destructive. The latter required complete subjugation of the senses, extreme stoicism, total self-renunciation, stagnation of breath and so forth, while the former appealed to the senses and allowed their free activity. Thus the Bhakta has the belief deeply rooted in his mind that the image he worships is nothing less than God. He feasts his eyes upon the idol by decorating it with the most precious of gems, listens to kathas extolling its merits, tastes the remains of what is supposed to be eaten by his idol. Thus it will be seen that devotion, while giving free play to the senses, concentrates them upon the particular form of qualified Brahman which is represented in the symbol. This serves the purpose of teaching the masses, those untrained minds which cannot think of abstract ideas except through the medium of concrete illustrations. Just as the Kindergarten system teaches the child to count by means of beads, to comprehend the abstract quality of whiteness from a piece of chalk, similarly, Bhakti invented idolatry to teach the young and inexperienced souls to comprehend the subtle essence of the Supreme Being by means of symbols, images and illustrations. But, alas, how many of these young and inexperienced souls warred against one another, mistaking the symbol for the reality, and sacrificed their lives on the altar of mistaken or abused faith and fanaticism. History affords us numerous examples of crusades and religious massacres inflicted by one sect upon another, all for the sake of establishing their own particular forms of worship instead of another, while all these were merely symbols and not reality.

The question is naturally asked, "How is it possible for the human mind to think of the incomprehensible Being who transcends the mind and the senses and whose essence is Infinite Intelligence and Bliss?" Our reply is this: True it is most difficult for the human mind to grasp His real essence. It makes a series of experiments by means of the senses to prove the fact that the *Ātman* or the individual soul is nothing else than a reflection of that infinite effulgence and that its true character is veiled by illusion, and when this *upādhi* or limitation is removed, differences will vanish in the unity of the secondless principle called Brahman. Till the mind develops itself into this form of consciousness these experiments are repeated in endless ways, for, says the maxim, "Mind abhors a vacuum." It is the peculiar characteristic of the human mind to be ever occupied with one object or another. If it is a refined mind which has spent its Karma in past ages, it builds up lofty aims and aspirations and labours with unflinching love and devotion to find out its destiny and unite itself in essence with the Supreme Intelligence. If it is, on the other hand, an unrefined mind, it entangles itself in the illusory objects of the Universe, loses its very character of thinking and sinks into the lower orders of creation, *viz.*, inanimate existence. Thus the famous commentator, Sankarâchârya, compares the human mind to a wild monkey roaming about in the wilderness of illusion, leaping restlessly from branch to branch in the huge tree of

desire, and so forth. It requires a long time, sometimes many ages, to bind it with the adamantine chains of devotion and to lead it forth to the garden of divine knowledge to taste of its sweet fruit and be forever happy. Thus faith can only dissuade the mind from hanging about external objects, and concentrate it upon a particular form of qualified Brahman. It can only put a fence round the young plant of the mind to keep it from being devoured by external objects. It depends upon the quality of the mind hereafter to grow by itself into that huge tree which has its root upwards and branches spreading all over the Universe, to discriminate the real from the unreal, the essential from the symbolic, so that it may grasp the real nature of Supreme consciousness.

There are two ways of imparting the quality of devotion to the human mind, viz.: (1) Pratika, hero or ideal worship, and (2) Pratima or idol worship. Hero worship is the study of those great men, Sages and Mahatmas who have been remarkable for their success in the mighty struggle of life. This kind of worship and admiration for great lives is a phase of religious development which is common to all those nations having devotional instincts and proclivities. In India especially, in the good old days of aristocracy, the system of hero worship, or what may be called the preceptor-pupil system of knowledge, flourished in such a healthy manner as to render the production of such monuments of Hindu intellect as the Upanishads, Aranyakas and Brahma Sutras, possible. Pupils sat at the feet of their preceptors, loved their masters with more than parental affection, and served them, heart and soul, till the end of their lives, only for the sake of imbibing the perennial flow of nectar falling from their fountain-like lips. Again this feeling of love and affection was reciprocated by the teachers themselves in tenfold degree, so that the teacher and the pupil loved each other as father and son, "forming the two ends of the chain of knowledge connected by love." Thus the Taittiriya Upanishad says: आचार्यः पूर्वरूपं अन्तोवाप्त्युत्तररूपं सहनाववतु, etc., which means "The teachers and the pupil are the two counterparts of knowledge. If ever a calamity happens let us join together to avert it; if pleasure lies in our way let us participate equally in its blessing; let us fight boldly the struggle of life with a common cause." Alas! the age of such aristocracy is gone. At the present time half the world thinks that the other half are fools. Democracy, independent rights, liberty of thought, are the cries of the day. The tide of democracy and materialism has swept away by the rushing torrents of destructive logic, all those time-honoured institutions of *Guruparampara*, caste, etc. Then pupils like Nachiketasa and Sanaka drew forth from the mines of learning such precious gems of divine truths as the immortality of the soul, the Life after Death, etc. What was this due to? Nothing but devotion. In those days the worst form of curse one could be afraid of was to be pronounced a faithless pupil.

Thus we see that the fundamental characteristic of ancient wisdom was the implicit faith put by the devoted pupil in whatever fell from the teacher's lips. He dared not ask questions concerning his master's statements lest he should incur his displeasure. Then as experience was gained he himself was able to discern the truths in their full colours before the mind's eye.

The second aspect of devotion, which is the more important one, inasmuch as it is a common factor among all primeval systems of religious thought, is idol worship. The human mind makes a series of experiments to comprehend the immense and infinite light of wisdom, with the help of the senses. It concretes the abstract ideas of divinity, good qualities, etc., in various symbols, such as idols, animals, etc., so that the senses may be utilized in serving them. The devotee finds a spirit pervading trees, plants, animals and even inanimate objects, loves them with all his heart and identifies himself with them. When the mind is thus saturated with universal love, the instinct of self-consciousness arises and makes him one with the Infinite Light. Therefore let us not despise the symbols used by untrained minds for the comprehension of the Supreme Being, or deem them the outcome of foolish superstition, and neglect the mythological lore treasured up in the storehouse of the Puranas. The symbols are useful in their own way. They keep the abstract ideas constantly before the mind's vision so that it can meditate upon the reality which they represent.

Thus we see that a devout Hindu pays his respects to Garuda in his flight, as a recognition of his magnanimous temper and worships the cow as the embodiment of humility. To a real Hindu all organic life is sacred. Even plant life is to be respected and should not be wantonly destroyed. This universal love of animated Nature, strengthened by the wholesome influence which the doctrine of metempsychosis exercised on his mind, created the instinct of self-consciousness by elevating his thoughts, and united him with that all-pervading and eternal Brahman whose essence is Infinite Light and Glory, for "He that dwelleth in love dwelleth in God."

N. HARIHARA AIYAR.

"THE SIGNS OF THE TIMES."

(Continued from p. 673.)

I HAVE been dealing with Christianity and Islâm, as they are the two youngest world-religions, and are in a manner inter-related, for the Mahomedans were the first Protestants. Islâm in the sixth and seventh centuries was a protest against the idolatries of Eastern and Southern Christendom. Unitarians and Mahomedans have much in common; and while the founder of Islâm commenced his reformation as a Nestorian Christian, Saint Ignatius Loyola, the founder of that Jesuitism which now dominates the Church of Rome, was a Mahomedan in every thing but name. Those that doubt this latter statement can consult a recent

number of the *Revue des Revues*, in which the Abbé Charbonnel advances sufficient evidence to prove that Loyola founded his society upon a Mahomedan pattern. It is well known that this saint had many connections with Mahomedans, both in Spain and Jerusalem; so much was this the case that being suspected of having a secret inclination for Islâm, he had to justify himself before the Inquisition in Spain. Even in those days the Spanish Inquisition was no match for the founder of Jesuitism; and in no long time the Inquisition itself became the private property of the followers of this Spanish saint. In the days of Loyola, the Kadriyas, a Mahomedan order founded by Sid Abdal Kadar, flourished in Spain. The members of this congregation, of which St. Ignatius Loyola was probably an associate, were called *Sufis* or *Kuans*, brethren subject to the *Urd* (our Urdu, English horde), or rule. They had a *Dikr*, or prayer, for mutual recognition, and which they had to repeat incessantly during the day. They lived in *Zanias* (monasteries) under the rule of a *Mukadam* (abbot), the whole congregation being subject to a *Sheikh*, answering to the General of the Jesuits. The Novitiate among the Kadriyas lasts for a year and a day, during which time the Novice learns by heart all the rules of the order and practises the required virtues. Thirty or forty days of perfect isolation (the Jesuit retreat) are expected of him, during which time he must speak to no one but his own superior, and he must take no more nourishment than is absolutely required to sustain life. The time of the Novice is taken up with prayer, meditation, and holy reading. The time for sleep is strictly limited and subject to rule. The result of these spiritual exercises is the same both with the *Kadriyas* and the Jesuits, a mental state predisposing to hallucinations.

The *Kuan* must raise his eyes in prayer, and gaze at one single point without swerving—the most scientific way to induce self-hypnotism. The same is literally prescribed for the Jesuit exercises. The *Kuans* pray in cadences, utilising inspiration and expiration (*prana yoga*), and pronouncing some sacred word while breathing, then devoting the time of exhaling to meditation thereon. Between the various acts of breathing no more than one single word must be uttered. In the same way the Jesuits know in their prayers one method which is called “the third way of praying,” and is praying according to the rhythm of breathing as prescribed in the regulations of the *Kadriyas*, wherein it is stated that “a *Kuan* will see, hear, feel, smell, and taste the object of his meditations.” The Jesuit exercises say:—

“Hell shall be meditated upon from the point of view of the five senses: first, I see with the eyes of imagination the enormous flames and the souls of the condemned entirely surrounded with fire: secondly, I hear with the aid of imagination the shouts and cries and blasphemies of the condemned: thirdly, I imagine that I smell the fumes of sulphur and the odour of the pit of fetid matter: fourthly, I imagine I taste the bitterness, tears, sadness, and gnawing worm of conscience: and fifthly, I conceive I touch the flames of vengeance and realise vividly how the souls of the condemned burn.”

The *Kuans* pass through various forms of perfection, and their books say there are four methods of immersion in God, there are seven signs of true penitence, forty ways of the truly faithful to God, sixty-four ways of becoming estranged from orthodoxy, five prayers of the prophet or rules of orthodoxy. In the Jesuit exercises we read: "There are four rules to make a good choice, three ways of prayer, eight rules to distinguish between good and evil angels, three degrees of humility, and eighteen rules of orthodoxy." The *Kuans* are subject to five probations: firstly, to serve the poor; secondly, a pilgrimage to the tomb of the prophet; thirdly, to serve for one thousand and one days as a menial or day labourer; fourthly, to explain the Koran to the people, and fifthly, to preach with solemnity. The Jesuits have exactly the same probations. The authority of the superiors is absolute among the Jesuits as well as among the *Kuans*. The *Sheikh* can use his authority as it pleases him, and no one is permitted to object. This also is the rule of the Jesuit order. The General of the Jesuits is "the rule incarnate" of the Society; "he alone applies it, he alone can abrogate it." The *Kuans* allow their *Sheikh* to dispose of all the property and possessions of their order. It is the same with the Jesuits. The *Kuans* are pledged to absolute obedience, and are not permitted to reason for themselves. The Jesuits demand in the same way the renunciation of the judgment of their members and a suppression of their reason. In his relation to his superiors every single Jesuit should be, as the *formula* declares, "*perinde ac cadaver*, even as a corpse." It is strange that this very word, corpse, is found in the book of rules of the *Kadriyas*, older than Loyola's "Exercises." In Rinn's "Marabouts and *Kuans*," the "Book of the Rules of the *Sheikh*, Sidi Soossi," declares: "Thou shalt be in the hands of thy *Sheikh* as a corpse in the hands of a washer of corpses." In Loyola's Exercises we read: "Those who live in obedience must allow themselves to be guided by their superiors, as a corpse would allow himself to be turned and twisted in all directions."

According to the Abbé Charbonnel the spirit of the organisations of both *Kuans* and Jesuits is an absolute theocracy, the aim a spiritual government over all worldly affairs. A speciality of the *Kuans* is the disposing of adversaries through assassination. The Abbé says: "We do not mean to make odious comparisons, but we should in this place consider that the Jesuits have frequently justified political assassination;" and adds that this was one of the points that led to the expulsion of the Jesuits in almost all the states of Europe, and caused Pope Clement XVIII. to abolish the order. "The Abbé Charbonnel concludes by saying that wherever among the nations *Kuanism* or Jesuitism penetrated races, political parties, and religions, wherever their spirit was impressed upon them, we find the same corruption, the same fettering of all energy, the same shadow of death. The whole Orient is dead, Uruguay and Paraguay are dead, the republics of South America are dead, Spain is dead. All these countries were the possessions of the *Kuans*, of the clergy and the monks. The dreary work of the *Sheikhs*

and of the Monastic Generals has been complemented everywhere through the assistance of real soldiers!" The Abbé Charbonnel's article appears at an important juncture of events, for the battle between Jesuitism and Republicanism is at present at its height in France, and no one can foretell what the final result of the struggle will be.

The prophetic books of the Bible, Ezekiel, Daniel, and the Apocalypse, concern themselves with the struggles of Christendom and Islâm until the Second Advent. That Christians are justified in expecting the Second Advent none know better than ourselves, since Maitreya, the favourite disciple of the Buddha, Sakyamuni, reincarnated 1900 years ago in Judea, and will again incarnate in another threescore years. To Daniel and the Apocalypse, we must therefore go to discover the events that are awaiting us during the next half century. When these two books were written, and by whom, we have no certain information; but they were written long before the discovery of gunpowder and the era of our modern wars. Yet the author of the Apocalypse can, by the use of metaphors, describe a modern battle quite as effectively as any present-day war correspondent. Can anything be more vivid than the following description of our modern artillery in action? "And the shape of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions." The artillery men of some continental armies wear brazen helmets with long horse hair plumes trailing behind, as well as steel cuirasses. "And they had breast plates, as it were breast plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle." Those who have heard a mass of batteries in rapid movement will recognise how accurate this description is. "And thus I saw the horses in the vision, and them that sat on them, having breast plates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone." Here we are given the very ingredients of gunpowder—saltpetre, sulphur and charcoal. Almost all Christian commentators on the prophetic books of the Bible are agreed that just before the Second Advent there will be a sudden recrudescence of Islâm; just as the fitful flare-up of a candle the moment before it finally disappears. According to them the final defeat and disappearance of Islâm will take place at the great battle of Armageddon. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

As a general rule prophetic utterances from a Spiritualist source are not worth the paper they are printed on. In some rare cases there are a few golden grains of truth to be found among an intolerable amount of lying rubbish. Even when the truth is given out, it is announced in such a manner as to deceive. The following very curious prophetic utterances appeared in 1888 in "Gleams of Light and Glimpses through the Rift." Of course every Spiritualist connected

these verses with the Mahdi, and his Khalifa, who perished ignominiously a few months back in the Soudan; and naturally, in due course, Spiritualist prophetic literature was very much at a discount. It would certainly seem as if this prophetic utterance, from whatever source it may have emanated, was given simply to deceive. But I am inclined to think that there is a considerable amount of truth in it; since it was never meant to apply to the Mahdi, and his Khalifa, in the Soudan. The real Mahdi to whom it all along referred, is only now appearing on the political horizon; and I will refer at some length to him, after I have given the verses in question.

"The descendants of Ishmael are prepared for the coming struggle; their faces are shining with the reflected light of the Crescent Moon. The ensign of conquest awaiteth the advent of the re-incarnate Mahomed. Surely the words I speak are true! Ere nine successive cycles of the earth have rolled, he, the Saviour of Islâm, shall lead his faithful warriors toward the land of the Pharaohs, and for the space of ten full moons shall menace the power of the Western lion (England) upon the borders of Western Egypt (Tripoli). The Eagle (France) shall join in compact with the Lion in conflict against the followers of the re-incarnate Mahomed. A terrible war shall be waged, and for a short space, of time the hordes of Islâm shall be wounded by the talons of the Eagle and the paws of the Lion. The Eagle shall flap her wings and obscure the light of the Crescent Moon. The Lion shall roar in his strength and cause the steeds of the desert to halt in their courses. This bringeth thee onward to the tenth year from the voice of this prophecy. The Northern Bear (Russia) shall stretch herself Southward, and fearing not the strength of the Lion, whose face is turned from her, shall seize and slay the Sick Man (Sultan of Turkey) on her borders. The remnant of the defeated shall escape eastward, and taking ship shall escape eastward and southward in terror, settling in Little Asia, and spreading southward to the borders of Judea. The Lion and the Eagle shall augment their forces, and resist for a season of three full moons the advance of the Prophet of Allah. The Crescent Moon shall now sail southwards, and shining in splendour over the land of Nubia (whose southern borders shall welcome her light) shall attract by her beams the forces of Turkey southward. Then shall a compact be made between the children of the desert and the Moslems of the north. Truly! Then shall the horse-tails of Islâm whisk in fury around the borders of the land of the Pharaohs, and as a horse-shoe upon the hoof of the steed of Mahomed, shall the hordes of Islâm encircle it. Then, truly, shall be waged a mighty struggle! Then the moon shall shine in full-orbed splendour upon the banner of the true Prophet of Allah. Allah Akhbar! God is great! There is no God but God; and Mahomed is His Prophet! Thus the steeds of the desert shall neigh! Thus shall the faithful followers of Mahomed cry aloud in the ears of the Lion! With this cry also shall the Eagle be startled! A truce shall then be proclaimed for the space of two full moons; and then the Ravens (Arabs) being a hungered, shall sweep across the borders, and put to flight the Eagle, who, being wounded, shall take his flight northwards. The Ravens shall feed in the granaries of Egypt, and the spear of the Prophet shall wound the head of the Lion. The banner shall then wave gloriously, having driven the Infidels northward into the sea. In the space of twelve cycles of the earth, from the voice of this prophecy (August 1888), the banner

of the Prophet shall wave in triumph from the western border of the desert, even unto the lands which lie eastward of Arabia. Then shall a mighty strife commence between the servants of Allah and the Great Northern Bear."

In the *Nineteenth Century* for last March appears an article, "Senussi and his threatened Holy War," a warning by T. R. Threlfall, which has attracted a great deal of attention in the English press. Of this new *Jehad* Mr. W. T. Stead says: "It is indeed the coming of a new Mahdi, no longer merely predatory and conquering, but one endowed with all the moral and intellectual forces which form the basis of a triumphing spiritual movement, a movement which may shake the Mahomedan states, not only of Africa, but even of Asia, to their uttermost foundations. Mahomed es-Senussi is the son of an Algerian lawyer, himself a holy man, who before he died, in 1859, declared his son to be the true Mahdi; and announced a gospel which was to reform the old Mahomedanism and set up another in its place. Where Senussi-ism has taken root it has invariably been followed by better government, and reform in private life. The emissaries of the new faith reside in every port of the Mediterranean and even possibly in the chief European capitals. They uphold morality, cultivate hospitality, demand obedience, and employ women as their agents, though refusing them admission to their order. The present prophet and Mahdi, Sidi Senussi, is now fifty-five years of age, and has only once been seen by an European, the late Herr Nachtigal, who regarded him as immensely superior to the Dongalee Mahdi. During his long residence at Jerabub he taught 2,000 students in the Great Convent with the object of becoming missionaries of his faith. He had an armoury and arsenal, and immense numbers of camels. A few years ago he removed to the town of Joffo, in Kufra Oasis, 500 miles from the Nile, and still further from the Mediterranean, where he teaches his disciples and perfects his armaments undisturbed, satisfying in every respect the Mahomedan conception of the true Mahdi, for not only is he directly descended from the great Mahomed's favorite wife, but as he has one arm longer than the other, as well as blue eyes, and the infallible mark between the shoulders, it is not surprising that he possesses a remarkable fascination for the imaginative and credulous races of North Africa. His colonies are found in Tripoli, Tunis, Algeria and Morocco. His great secret brotherhood extends over the mysterious oases which dot the Great Sahara, embraces the strange tribes of the Tibesti highlands, controls the robber Tuaracks, and takes in the great states of Wadai, Borka, and Baghirmi, as well as the numberless tribes occupying the rich lands to the north of lake Tchad, and can even be found in Somaliland on the East, and Senegambia on the West. Nor is this all. Mahomedanism is making marvellous progress in the interior of Africa. It is crushing Paganism out. Against it the Christian propaganda is a myth. And wherever Mahomedanism goes, there goes the Senussi brotherhood. It is a beacon on the top of a hill waiting for the master hand to apply the spark. It is obviously difficult

to give an approximate idea of the number of Senussi's affiliated members, inasmuch as that is alone known to the Māhdi and his lieutenant. In 1883, however, M. Duveyrier estimated them at three millions; but since then the movement has grown enormously, so that they are now probably nine millions. This however only represents a fraction of the force which will be available when Senussi proclaims the Jihad. As those connected with powerful organisations well know, the moral force of the associated members often represents more than treble the membership. Sidi Senussi has given more than one indication of statesmanship. He has freed large numbers of slaves and educated them, with the result that every slave becomes an active propagandist, and the whole of Wadai has come under his influence. He possesses many of the qualifications of a great leader; and nothing is so certain as that when he gives the word, he will set Africa, and it may be Arabia, if not India, in a flame. Senussi is well aware of all this. In Algeria, Morocco, Egypt, Tunis, and Europe, his secret agents act as so many eyes and ears with which he sees and hears what is passing among civilised people. There is even reason to believe that his followers have acquired from the black races of Africa the secret of brain telegraphy, by which they send messages over vast distances and have information concerning battles in South Africa immediately after they take place. As a fighting element Senussi's followers will be infinitely superior to the wild and ill-armed tribesmen our troops encountered at Abuklea, Metammeh, and Omdurman. Many of them will possess the improved weapons which have been accumulating for years at Jerabub and Jaffo. As to their possession of artillery nothing is known, but their remarkable mobility, their wonderful powers of endurance, their marvellous knowledge of this great inhospitable region, coupled with the fact that they can always retreat into the desert whither civilised troops cannot follow, are advantages of which they are thoroughly cognisant. If we multiply by a hundredfold the long, exhausting, and costly conquest of Algeria by the French, we may obtain some idea of what a holy war proclaimed by Senussi will mean."

Among English newspapers perhaps the safest and best informed is the *Spectator*. In its issue of the 10th March last, it writes:

"It is by no means inconceivable that within the first decade of the coming century, torrents of blood, and much of it European blood, will be set flowing in North Africa. The word "Senoussi" conveys to Englishmen scarcely any meaning, but to officers of the Intelligence Department in Egypt, to French "Administrators" in Tunis and Algiers, to one or two of the Consuls-General in Morocco, and to the Sultan of Turkey, it is a word of most alarming import. The great religious chief in the Hinterland of Tunis who calls himself "The Senoussi" and holds his Court at Jerabub, in Libya, has, there is the strongest reason to believe, gathered into his fold not only a large section of the "Moorish"—that is, the half-caste Arab—population of Northern Africa, but nearly the whole of the converts whom the Arab missionaries have for the last sixty years been making among the negro tribes.

The slaves in particular have, it is said, been specially addressed, and have accepted the faith with eagerness, as promising them a new dignity as well as a chance of freedom. Negroes once converted to Islam, as we see in the instance of the Hausas, become fine soldiers; and all along the southern shore of the Mediterranean, for a distance of at least twelve hundred miles into the interior, the blacks are affiliating themselves to the society of which The Senoussi is the head. It is believed upon evidence which will one day startle Europe, that The Senoussi gives absolute orders to twenty millions of followers, to whom his army of missionaries are continually adding proselytes. All these men accept Mahomedanism in its Wahabee form—that is, practically in its original form—as a religion licentious in some respects, but strictly ascetic in others; propagandist in the highest degree, and with the thought for central dogma that to die fighting the infidel is the one certain expiation that cleanses from all sin.

“The time of the outburst is, of course, uncertain, but many reasons forbid the supposition that there will be long delay. The Senoussi, who was recognised as absolute chief forty years ago, has been extending his power and making preparations for the whole of that period, and if he is to do anything in his lifetime he must proclaim the Jihad very soon. The destruction of the Mahdi has, it is believed, at once irritated and relieved him, while bringing a large accession of force to his standard by the extinction of all religious authority in Africa other than his own. His followers grow weary with waiting, they are aware in some dim way that Europe is unceasingly pressing forward, on the Nile, on the Zambesi, on the Niger, on the Congo, and they see that even the Shereefian throne, to them a great throne, is shaking under the pressure. They would rather, perhaps, wait for a great European convulsion, but the patience even of Orientals has limits, and incidents occurring in the far Hinterland of Africa of which Europe knows nothing may at any moment give the necessary impetus to chiefs who believe with all their hearts that God can give them the victory as easily to-day as any number of years hence.

“There is unrest among all Mahomedans, a fierce consciousness that they are losing, and a decision that the hour has arrived when they must fight or disappear may be more sudden and more widely spread than Europeans believe. The final order once given would be distributed from missionary to missionary, there is nothing to do but assemble in arms with a month's commissariat, and in a few weeks all North Africa through a belt fifteen hundred miles deep would be in flame, all native governments who resisted the movement being first swept out of the path.

“The fear of England is, however, on all the tribes of Central Africa. The French have been enemies of The Senoussi for forty years, and the impulse which in the early Middle Ages drove the Arabs steadily westward till they were stopped by the Atlantic may impel them again. The Senoussi has scores of thousands of disciples in Tunis, Algeria, and Morocco, and it is most probable that the storm would first of all burst in that direction, the effort being to overwhelm all three, and so recover the whole of the ancient Mahomedan Empire within Africa.

“In other words, the French, who in Algeria and Tunis are always holding a wolf by the ears, would have to endure the fury of the first onset, and perhaps for a moment be overwhelmed by it. We should, however, have to assist them in withstanding it, first because the cause would be that of

Europe against barbarism, and secondly because a revived Moorish Empire holding the southern shore of the Mediterranean from Barca to Mogador would soon make Egypt untenable by any white man. These, however, are speculations for the future; the present necessity is only to warn Europe that five hundred miles south of the Mediterranean a mighty cloud is gathering which any day may burst over North Africa and force Europe either to abandon its possessions and its hopes in that vast region or to maintain them by the sword."

Many Protestants believe, however absurd it may appear, that the Pope of Rome *in esse* is Antichrist. But there is an older Catholic tradition which says that Antichrist will be born from the marriage of a monk and nun, and afterwards become Pope of Rome. We know that Ultramontanism, another name for Jesuitism, is supreme at the present time in the Church of Rome, which has but one thought and aim, for the future—the recovery of the Temporal Power. Since the Great Council, which sat at Rome in 1870, and centralised all power and doctrine in the hands of one man by declaring the Pope of Rome, when speaking *ex cathedrâ urbs et orbs*, to be infallible, anything as regards teaching and policy is possible, in the future, to the Church of Rome. Jesuitism holds the Church of Rome in the hollow of its hand, and we have seen that the founder of Jesuitism, St. Ignatius Loyola, was at heart a Mahomedan. Stranger things may happen than that the Church of Rome, to recover its Temporal Power, should come to a *modus vivendi* with the Mahdi, Mahomed-~~on~~-Senûssi, were he only to emerge victorious and invincible. We also know that in the Russo-Turkish War of 1877-78 the whole resources of Rome were used to assist the Sultan of Turkey. The *Spectator*, from which I have previously quoted, also conclusively shows how all power in Rome, though nominally in the hands of an Infallible Pope, is really concentrated in the hands of some half a dozen persons, composing the Curia—all bigoted and ignorant Italians. It says :

"The Roman Catholic Church is a vast organisation governed not only by the Pope, who, however absolute, cannot attend to all the affairs of two hundred millions of persons in fifty differing nations, but by a body of administering agents, seated in Rome, who collectively form the Curia. These gentlemen, who are all dignified priests, nearly all old, and in an immense majority, members of the Latin races, investigate all cases, issue all orders, and exercise nearly all patronage, renewing their numbers by co-optation, and thus keep up from age to age an authority which among the authorities of the world is probably the least changeable.

"From decade to decade they settle all questions, always on the same principles, and in the same way; their favour promotes or keeps back all Catholic ecclesiastics in all nations; they suggest most nominations to the Red Hat; and through the Cardinals, who are, as it were, the House of Lords of the governing body, they elect the Pope. The Church, in fact, is not governed, as it appears to be, by an absolute monarch, though there is such a person, who on great occasions and for short periods makes his authority felt, but by a corporation which, like the Deity, is self-existent, omnipresent through its agents in every land and, for the purposes of the Church, omnipotent. Is a

national Church recalcitrant, is a Catholic people 'out of hand,' is a Catholic teacher, or preacher, or Bishop inclined to wander from the settled path, is a book, ostensibly Catholic, tainted, however subtly, with heresy, the case comes sooner or later before the Curia, whose deliberations are secret, practically unrecorded, without appeal, and irresistible except by the few who from time to time are prepared to face the dread ordeal—most dread to men trained, as the Catholic priesthood is trained, almost from infancy—of open secession and defiance.

"It is difficult, as one reads of such a marvellous system and reflects upon its still more marvellous history, not to speculate whether it contains in itself more elements of weakness or of strength, whether it can continue for ages to co-exist with modern conditions, whether it will not on some disastrous day provoke, by some decree from which it cannot recede, universal revolt. It has in its favour some great elements of power; the teaching of history, which shows that it has not only survived most terrible external assaults—think what the French Revolution meant to Roman Catholicism, and how the Papacy plucked from it new and more centralised powers under Napoleon's Concordat—but frightful internal corruptions; the reverence of the multitude in all the countries which it sways; and the feeling deep in the hearts of all Catholics whom it has trained, however enlightened they may be, that outside it there is no certainty, that between it and agnosticism, which the average human mind instinctively rejects, there is no clearly visible middle path.

"Rome has in her long existence made many blunders, some, like her treatment of the Eastern Church and of Lutheranism, great and irreparable, but she has never made one from eager acceptance of new ideas, precipitate acceptance of new men, or vacillations as to her own ecclesiastical policy. Her persistence, her steadiness, her use of the *non possumus*, are great sources of strength, and it is evident that while the Curia rules they will not fail her, nor will the Curia be greatly changed. The tendency of the time is strong, but how many tendencies of the time has Rome survived? On the other hand, this persistence may cause hate, this steadiness become immobility, this *non possumus* may one day be used when its use may be fatal. Rome is strong because of her peoples, and if her peoples slip away from her, if, to use a rather brutal illustration, they cease absolutely to supply her financial needs, what becomes of her strength? The world is becoming intelligent, its tendency is to move on, and if it moves on far, and Rome remains immobile, what will become of Rome?"

Since these articles appeared in the *Spectator* the French have invaded the Hinterland of Morocco, and all the tribes in North Africa, affiliated to "the Senussi," have proclaimed a Jihad. Mahomed-es-Senussi must now enter the arena as Mahdi, or confess his divine mission a failure. Christianity and Islam are both offshoots of Judaism, and though they have ever hated each other with the intensest hatred, they must rise or fall together. These three cognate religions have ever been opposed to, and prevented the spread of the Ancient Wisdom Religion. Until they have become discredited and shorn of their vast pretensions, the universal triumph of the gospel of the Great Religious Teacher and Reformer of the twentieth century is impossible. When they have disappeared as great world forces, when, in other words, "he

that hindereth shall have been removed," then the glorious dawning of the new era will at length have become possible.

(*To be continued*).

THOMAS BANON.

THE CONDITIONS OF GROWTH.

"**K**NOCK at the door and it shall be opened" is a very ancient saying and, like all ancient sayings, this one has a very deep significance. "Ask and you shall receive" is another of these ancient sayings and it is also equally significant. Now these two sayings deserve the attentive consideration of all men and especially of the theosophists who are earnest students of Nature and her laws of evolution and growth. Many members of our beloved Society who are in full sympathy with its objects, who firmly believe in the existence of the Masters that started this Society on its career of work, and who also believe in the infinite potentiality of the human soul, sometimes wonder at their own non-progress. They are apt to say, at least within themselves, "What! we have been members of this Society for the last, say 20 years; we have the highest reverence for the Blessed Masters; and yet we are where we were 20 years ago and we do not feel that any progress has been achieved." To these brothers of ours, we mean to reply in the few words of this essay. Now steadiness and devotion are two very good qualities and our beloved brothers who cultivate these qualities need not be discouraged by their apparent non-progress. The progress of the theosophist is progress of the soul and the spiritual seeds sown on the plane of the soul must obey the laws of that plane. They must germinate, grow, blossom and bear fruit only in time and under proper conditions. There is no cause of grief. The qualities that are now cultivated work themselves into the soul and as the essence of the soul is immortal, these spiritual qualities become seeds for all time. In incarnations to come, when more favorable conditions evolve, the seeds must sprout. Meanwhile, we may consider the immutable laws of spiritual growth.

The first and fundamental law of such growth is contained in the saying, "The Adept becomes, He is not made." Spiritual growth is from within and not from without. The forces which in their operation bring about the growth and development of a man into an adept must come from his own inner planes. All exterior aid is simply to bring about adjustments when necessary, and to guide. Two examples will suffice to illustrate the truth meant to be conveyed. One is that of a tree watched over by a careful gardener. The gardener cannot give a power to the seed which is not latent in it. He can only water it and train its growth. Another instance is that of a child watched over by its mother. If the child tumbles down, the mother will lift it and set it again on its legs. At a later stage the child will be expected to lift itself,

to dust off its knees and again walk forward. Similarly the forces which work out the growth of a man in a spiritual direction must emanate from the soul. It must develop in itself all those qualities which alone can enable the soul to breathe freely and to grow. Now in this country there are many statements made which, if carelessly accepted, will create false ideas and deprive a man of all self-reliance. One statement is, that the Gurn is the Alchemist and that it is for him to convert baser metals into gold. In this statement it must be borne in mind that all the noble energies that the baser metal possesses form a factor in the process. As it proceeds, the baser metal will evolve new energies and these again will be utilized. In the case of the self-conscious unit, man, it is for him to work consciously towards the golden goal.

Now it may be asked why this should be so. The answer is that a continued prop to any growing unit in nature is detrimental to growth itself and to all other potencies that are intended to be unfolded by such growth. A mother who will bear her child ever in her arms is apt to make the child a cripple. The physical energies that can develop only in the face of obstacles, i.e., agencies intended to call out the energies from latency, will not develop for want of proper conditions and the result turns out to be a failure. The same can be imagined on lines of analogy to be the case with a soul that has its growth hindered. The grand scheme of Nature is to evolve conscious energy from a passive unconscious base and the soul of man can be no exception to this rule. No doubt the soul has been ever an imperishable essence but it has been made to evolve only to achieve a conscious imperishability. In order that this may be achieved, all those qualities which express the harmony of eternal Being must be wrought into its nature. These are the elements which alone can give conscious life to a soul on the plane of Divine Life. Lacking in these the soul must drop out of conscious existence when things are resolved back into a plane transcending the strength of the soul.

Now directing our attention to a theosophical brother who has been a member of the Society for the last twenty years, who has ever revered the Master in his heart but who is yet spiritually at a stand-still, we have to ask him if he has consciously put forth steady efforts towards growth. The Master is a very tower of spiritual strength to humanity. Like the one Master of the triple nature known as Existence, Bliss and Wisdom, our Master is a source from which emanate rays of strength, love and illumination to all souls who strive for progress. He who wants to approach His feet must show his love unto Him by trying to be like Him. The theosophist must therefore attune his heart to the heart of humanity and do his best to enable his weaker brethren to grow. He must ray out love and illumination in all his acts, words and thoughts. This will become possible only if he gradually turn out what is bad and insert what is good in his structure. The incessant effort to practise the virtues and to learn the truth in order that he in turn may

work to improve the weaker brothers and to illumine them, is a fundamental condition of a theosophist's growth. It is the conscious effort to grow. Now when a tree is growing in a garden, a gardener is required to train and prune the tree, to enable the tree to grow properly.

In the case of a theosophist who struggles to grow in order that he may become a blessing to the world, our Master is the Husbandman. If on account of heat, a tree begins to dry up, the gardener waters the roots of the tree. Likewise our Master is generating spiritual forces on the plane of the soul in order that the thirsty may drink and the hungry may eat. Therefore a theosophist who works creates a possibility of growing tired and at the same time a possibility of feeling the strength coming from the Master. The work in this case means to ask, and what is asked is given. The worker feels a mysterious power giving him strength and wisdom. Let him work steadily, calmly and ungrudgingly. Let him work as naturally as an opening flower perfumes the air around. This work must of course last as long as the man lives on this earth. When the time comes for him to lay down his mortal coil, he may do it with full trust in the spiritual power that works for good. In a future day, under more favorable circumstances, the soul will take on a new garment and will again be attracted to the work and to the Power as surely as the iron filings go unto the magnet. As time rolls on the soul will wear out its attachments to materiality, contracted through ages. It will become like unto the "Hamsa enthroned on purity." Then alone its rays of life will knock at the door of the Temple that the same may be opened.

A. NILAKANTA SASTRY.

FRAGMENTARY THOUGHTS.

[Concluded from page 689.]

BUT did regrets ever avail? I have to take my mind as I find it with the characters that I have written on it in the past, and have got to make a clean sheet of it, so clean as not to offend the purity of His gaze when He comes to inscribe on it the words of Wisdom. But how, how to do it? If I could clearly see that it is something other than me which produces the baneful thought, I could throw it out, perhaps crush it by a mighty struggle. But I realize that it is I, yes I myself, who on reading or hearing something, or even when not 'doing' anything, produces, falls back upon, an impure thought which is yet unwelcome to that something within me which rules my higher emotions. I take up a book and try to absorb myself in it in order that the presence of the monstrosity may be forgotten, and what happens? I am reading, am interested, attention, too, is fixed on the paragraph under my eye, and yet all the while I am conscious—sub-conscious—of an under current of thought which bears on its crest that ugly thought-creature. More struggle seems but to vivify it, and make it fix itself, leech-like, on

my consciousness. The struggle is given up. I confess to a defeat and would fain flee. Fly from whom—where? How fly from what is a part of me?

There is only one thing which I have found efficient in this clearing of the Augean stable of Manas. Oppose the onset of evil thoughts by all means, but take good care also to 'tack on' a good thought to it. The good thought will seem at first quite unnatural, lifeless, but feed it, feed it and as days pass, as months pass, as *years* pass, the evil suggestions *do grow fainter*, though now and then a sudden onset comes which makes you fear that you are where you were at the beginning—the hopeless despondency stage. But that only indicates the expiring struggle of the evil elemental, *your* progeny, which, feeling its existence at stake, its supplies cut off, maddens in its efforts to *make* you give it sustenance. For a time you will give in and your mind will evolve objectionable shapes, but go on, *pari passu*, evolving good thoughts and, as surely as a nail driven in from the opposite side does force out the other firmly imbedded nail, even so surely will the accumulated force of good thoughts compel the bad ones to make themselves scarce. Now, as we know, good thoughts do not always come at call. The brain-wheels of some—of all at times—move slowly and it is not always possible to call up, in an emergency, much less to *create*, good thoughts, so as to prevent bad ones from monopolizing brain-room. It would be well therefore to follow the old practice of *nāmasmarana* (repetition of holy names), of keeping a stock of noble sayings and thoughts, expressly provided as handy weapons by the great, good men of old. 'Old fashioned' you will say, perhaps. Yes, I ought to have made my exit from Devachan some centuries earlier.

How much do I depend on 'externals,' especially in the matter of rousing up my best feelings? The feelings and the emotions that are best left alone, these well up within me at times without any pressure from outside. But rarely, very rarely, is there an outflow of good from me unless and until the store of 'good' *within* is pricked with the pin of a word, a sight, an act. In short I find that while I can call up at will the emotions that belong to the passion side of my nature, I am a novice, if not an *ignoramus*, in the art of suffusing myself with feelings that make one sense the exaltation of goodness. For my calm I am dependent on river-sides and hill-tops, and if I ever play the hero it will not, I fear, be through self-volition but when those above me give the word 'Forward: sacrifice.' I think daily meditation has been enjoined with the view of enabling novices to command at will emotions and thoughts, good and true, to be always available in the service of others or in the cutting away of impurities whenever revealed to view. Let us illustrate. I feel, I am sure that there is a substratum within me of devotion (worshipping feeling) towards the Blessed One, which is a bed-

rock on which are based all the better feelings of my nature. But still that does not enable me to throw myself at will into the 'devotional posture' so to say. I cannot at will bring up these thoughts of worship, devotion—dwell upon and increase them in fervency—until something very like ecstasy is realized, a serene peace felt, a deep happiness enjoyed, before which the so-called pleasures of the senses are, as Sri Shankara truly says, like *kāka vishtā*, the excreta of rooks. Suppose I read an eloquent passage from Mrs. Besant's works or am in any way brought into contact with persons, acts or scenes which are calculated to rouse up the nobler feelings of my heart. That touch, however fleeting, is sufficient for me. Off I go into a reverie, pour out thought after thought, or repeat and repeat the one noble thought seized upon, call up with imagination's aid all the accessories, until I literally gasp; some concentrated 'something,' making its presence felt *within* my forehead above my eyebrows, and I give up the ecstasy through sheer fear that the sublime feeling may suffer a rude interruption at the intrusion of an unwelcome thought-visitor or of a more prosaic, palpable one, clothed with the coat of skin. Could I but enjoy this state at will, I should be supremely happy. But I cannot. Not only I can not, but having often experienced the bliss that the state confers, I feel very, very despondent when an hour's effort fails frequently to raise me to that high pitch. And yet a word or so from *outside* suffices! How curious! Is my will-power then so weak as to be nothing in comparison to a trifling incident from the outer world? Is this the explanation and justification of ceremonialism? Are these passing moods of ecstasy and dejection that exalt us and engulf us, come and go without saying so much as 'by your leave,' merely in order to make firmer the realization that emotions are not the Self?

So much has been written and said about distrusting one's intuitions, first impressions, and walking always in the light of cold reason, that I who am greatly emotional am sorely perplexed as to which way to walk and what side to take. I have tried some excursions in the camp of Reason and find that there, too, the ground is not always firm beneath my feet. I fail to find ample security that while reasoning, too I might not be consciously or otherwise a self-deceiver. I, for my part at least, have often found myself nursing prejudices or preconceptions while I fondly imagined that I was considering a particular question, calmly and considerately. I find that most reasoning, so-called, is but the process of bolstering up a prominent or a lurking prepossession in favour of this view or that. Even in novel situations, in considering facts or questions which come within my purview for the first time, when I might reasonably be supposed to be free from leanings, I find that my emotions or intuitions do invariably forestall my reason. The moment I see a thing, a person, or come upon a question, the capture is made one way or the other—yes or no, like or dislike,—and the subsequent process of weighing *pros* and *cons* in which I fancy I hold the

scales impartially, is nothing but a plausible argumentation unmistakably tending from the first towards the very definite conclusion that has been imperceptibly and unsuspectingly arrived at when the person or the question and I, first were face to face. Suppose now that an emotion has come upon me which is rather unwelcome, and that I take it in hand to dissect it in order that the *sanga*, the *moha*—the attachment which invited it—might wear off. [Effective remedy, this mental dissection, against the demon of *trishnā*; even your mad lover would be dispossessed if face to face with the skeleton of the the fair form he loved]. Well, so I begin dissecting in order that the intruding undesirable emotion might not fasten on me. I begin with it and think that I am going to probe it to its core without having any preconceived ideas as to what conclusion I shall arrive at, as to its true nature, in the end. But no; a closer investigation reveals the fact that I have already, in slavish imitation of your standard moralist, stamped it 'bad' and mind, as reasoner, does but go about discovering arguments that shall go to support that preconceived idea and to undervalue or suppress those facts and ideas that tend to shake the primal conviction. If, then, emotion or intuition *will* always be the fore-runner of reasoning, so-called, or will at least materially influence its course, how can I be so 'cock-sure' about results which I reason out? Is it not that the best thing for me to do is to *purify* my emotions and intuitions by suppressing as much as I can, the personal equation, *i.e.*, by rooting out selfishness? And does not this constant shaking of the hold of reason drive home that still more valuable conviction—intellect is not the Self?

Something tells me nearly always whether my daily meditation will succeed or not; whether rebel mind will go on skipping or be successfully brought to a stand-still. One day, however, this feeling proved a false prophet. It had come on me that that day I would try in vain to steady the hither-going, thither-going *manas*. There had been a flutter and, more than ever, mind had been wafting along the fitful breeze. Contrary to all expectations, however, my senses quieted down all of a sudden. I reached that point where the continuous production of thoughts willed for, is no longer felt an effort, when thought is *felt* as being located *within* the forehead, where I hear the sounds of the world and yet go on my own way without a ruffle. After I had experienced this pleasure (for so it is) for a while, I felt queer, so to say, and for the very briefest part of a minute, had an experience which put joy, great joy into me. I wonder whether that was but 'seeming'—a delusion. I *imagined* that I caught the glimpse of a glimpse of something within me, that was also felt as myself, something which *was majestic*. I felt then that I got at that which produces thought, that at whose behest thought alights upon its perch, as the Upanishad has it, and for the first time I *thought* I could understand what that consciousness was which was *not* thought. I saw or imagined I saw how that consciousness was of a sort which in the brain precipitates itself as thoughts

many and various. *It wills* (what an absurd word!) and multifarious thoughts are *there* with which we identify ourselves (who then are the 'ourselves?'). All this was felt swifter than the eye winketh. And then it passed, leaving me filled with pure joy which made it easy for me to 'do up' the rest of my meditation. Was that an *ābhās* of the self in the *kūraṇa sarira*? Even if all this were but imagination, a repetition of it would be most welcome. But, alas, there are but one or two such moments in a life-time, when man feels himself as one with the gods. "Man is a god chained to a beast," but the god sleepeth.

H. S. SEVAKA.

Theosophy in all Lands.

EUROPE.

LONDON, July 27th, 1900.

In theosophical circles we have been conscious of two leading sensations during the month of July: first, the Convention, which occupied our minds and employed our energies during the early part of the month: second, the heat which is exhausting our powers of description and our physical endurance during the latter half of it. Colonel Olcott has been frequently appealed to by perspiring theosophists to know if 'this is as hot as India.' Thermometrical readings would, I suppose, convince us that it is not, but 90° in the shade means very hot for London where the mode of life is not arranged to suit it, and work goes on in the mid-day heat under much the same conditions as if we were experiencing our normal 60°.

But the warmth of our physical conditions was certainly foreshadowed by the warmth and cordiality which characterised our Convention. At this, the first gathering of the Section in its new Headquarters, everyone combined to make as pleasant and successful a Convention as was possible. Cordial good will and friendly feeling were apparent on every side, and members who have attended every Convention since 1890 were heard to declare that never had there been a more pleasant and happy one. The genial presence of the President-Founder was specially welcome, and the large influx of visitors from the newly formed French Section, as well as from so many continental branches, and our old and well tried friends from the Dutch Section, made the international character of our gathering specially notable. America too, was well represented; New Zealand found a voice, and, of course, India, in the persons of the Joint-General Secretary (Mr. Keightley), Prof. Chakravarti and Mr. Chatterji, was far from being forgotten.

The proceedings began, as usual, with the reception of delegates and members at Albemarle Street, on Friday evening, July 6th. The guests were received by Mrs. Besant and Colonel Olcott, and the rooms were speedily crowded with happy people, and resounded with the hum of eager conversation. Conversation that was by no means all in one language, as the world counts languages, but all speaking, as one of our Dutch friends expressed it next morning, one language of the heart, one tongue of unity and brotherhood.

The formal business of Convention began on Saturday morning when a good deal of business of very routine character was got through in a short

space of time. Officers were re-elected, the Secretary's and Treasurer's reports adopted and then cordial welcome was accorded to the representatives of various Sections and branches in other countries who were bearers of friendly greetings from their respective centres. France, Germany, Italy, Holland, Spain, Denmark, Belgium were all thus represented, and the Convention also heard a few words from Mr. Chakravarti, from a New Zealand member and from a member of the Chicago Branch. The President-Founder's address brought the morning proceedings to a close. In the afternoon there was again an informal gathering for conversation and afternoon tea, but the usual group photograph was omitted, for Albemarle Street, with many advantages of another kind, does not afford the pleasures of a garden such as we formerly enjoyed, and you cannot perpetrate a group photograph of a hundred and fifty people indoors!

In the evening there was a large public meeting in the Queen's Hall, Langham Place. The President-Founder took the chair and the speakers were Mr. Mead and Mr. Leadbeater. The former gave a concise and interesting address entitled 'Fragments of a Faith Forgotten;' the latter chose for his subject 'The Practical Effect of Theosophy,' and both were listened to with close attention by a large gathering of members and visitors.

Sunday evening was occupied by another public meeting in the same hall and the place was literally packed in every part, and large numbers of people were turned away in great disappointment for lack of more room.

The proceedings were opened by an address from Colonel Olcott on 'The Progress of the Theosophical Movement,' in the course of which he referred to the world-reaching character of our Society and contrasted the present condition of affairs with the very small beginnings which Madame Blavatsky and himself fostered with such parental care.

Mr. Chakravarti next read a most thoughtful paper entitled, 'A Word from India,' which contained wise words addressed to all students of occultism. This address will be printed in the *Theosophical Review*, so that members everywhere will have the opportunity of profiting by it.

Of course the speech of the evening was made by Mrs. Besant who, in her own eloquent manner, expounded the 'Inner Purpose of the Society,' and by heart-stirring words sent the members to their homes full of renewed resolution and hope for the future. Surely among the crowd which listened, spell-bound, there must have been many who went away with a truer and higher ideal of Theosophy which will make the work of Theosophists easier from one point of view, but lays upon every individual member of the Society the responsibility of showing that ideal forth in life, lest he undo the labour of others and destroy the good seed which was sown. Mrs. Besant's speech also will appear in the *Theosophical Review*.

Not until Monday evening did the Convention really close, for in the afternoon another considerable gathering took place at Albemarle Street when Mrs. Besant and Mr. Leadbeater replied to the questions of those present, on a variety of topics.

Colonel Olcott has visited several London Lodges and lectured to members and friends since the 10th of July as well as paying a visit to Bournemouth for the same purpose. He will finish his English tour early next month at Exeter and other South Western centres.

Mrs. Besant, in addition to lectures given to the Blavatsky Lodge, has lectured at several outlying branches and has given two more public lectures

at Queen's Hall on Sunday evenings, and a course of four lectures on Friday afternoons at Headquarters. This last course has been on 'Thought Power' and has attracted overflowing audiences, for whom the lecture hall has not been nearly large enough. Probably these lectures will take shape in *Review* articles or in book form, for the desire to hear them has been very keen among many people quite outside our own membership.

Lodge work practically comes to an end with this week as far as London is concerned, for members are flocking out of the town and most of the branches will be closed during August and the early days of September.

London has just been visited by a large Army of Christian Endeavourers, for whose accommodation the enormous building and grounds of the Alexandra Palace were requisitioned. The Theosophical Army is a much smaller body: we cannot raise a meeting of 10,000 in the Albert Hall, but he would be a rash man who would venture to assert that the ideas of religious unity, to which Theosophy has for twenty-five years given currency in the world of thought, have had no share in making possible that great demonstration of another world-wide but much younger organisation. It is true that the *Christian Endeavourers* exclude by their title the other great and older faiths of the world, but they have made the initial steps of uniting in their work some of the many sects into which Christianity is itself divided, and that is a move in the right direction, although it may seem narrow from the still broader platform of Theosophy.

A. B. C.

NEW ZEALAND.

A very successful "social" was held in the rooms of the Auckland Branch, on Thursday, July 19, at which over a hundred guests were present. An enjoyable programme was presented, consisting of addresses, readings, music—vocal and instrumental—thought-reading, &c.

General interest in the movement continues to increase, as shown by the attendance at our public meetings.

The following lectures delivered throughout the Section during the month were of interest:

Auckland. "Periodicity, or the Law of Cycles," Mr. S. Stuart.

Christchurch. "Theosophy and the Spirit of the Age," Mr. J. B. Wither.

Dunedin. "The Self and the Non-Self," Mr. A. W. Maurais.

Wellington. "Theosophic Ideas of Sacrifice," Mrs. Richmond.

Reviews.

THE PANTHEISM OF MODERN SCIENCE.*

The book before us is a *resumé* of scientific progress, along many lines, during the last fifty years, or more. The position occupied by scientists then, upon the absorbing topics of the characteristics of matter and of force, is stated, and the advance shown, during which has come a recognition, by the greater number of our scientific brethren, of the fact that consciousness must have been present in all the workings of nature, at all times. Instead of evolution being said to be a sequence of forms, Huxley, among others, likens it to a tree. A common source, or root, with branches in many directions; one

* By F. E. Titus. Theosophical Book Concern, Chicago. Price annas 7.

consciousness working in all. The evolution in ideas concerning the atom; the recognition of intelligence in the selective and sensitive properties of minerals; intelligence displayed by plants; evidences of mental faculty in the simplest forms in the animal kingdom, and a most interesting description of a battle in germ-land, are some of the contents of this work. In conclusion the author summarizes very briefly the Theosophic teachings concerning the purpose and end of evolution and shows how science, in its onward progress, is coming closer to the teachings of the "ancient wisdom." Altogether, one may say, a timely little book for the busy student who desires to keep abreast of the current of scientific and philosophic discoveries and theories.

N. E. W.

REINCARNATION. *

The first lecture is a presentation of the subject from the side of history, science and general literature. Many instances of so-called precocity are mentioned and arguments advanced to show that the theory of hereditary acquisition of special characteristics does not hold in these cases. The Vedānta doctrine is stated in brief. In the second chapter the author compares the ideas of evolution and of re-incarnation and shows the place of each in the great cosmic process. The laws governing the one tend toward the development and preservation of form; in the other, the qualities which we term *good* tend toward self-restraint, self-effacement. To account for that which exists to-day, in form and in character, both methods of growth must have been in force. The third lecture deals with the subject: "Which is Scientific—Resurrection or Re-incarnation." In the discussion of the subject many quotations from sacred scriptures are given.

N. E. W.

THE BHAGAVAD GITA.

WITH

SRI SANKARACHARYA'S COMMENTARY.†

■ We have been favoured with the first four parts of the above book, from the translator, and found it excellently brought out. When complete the book will be a very useful addition to Sanskrit Literature. The name of Mr. Mukhopādhyāya is very well known to the public as the Editor of *The Light of the East* and many other works, which will give assurance to the public about the literary merit of the present work under review. The translation, as we find, is not a literal one like that of Mr. A. Mahādeva Sastry, of Mysore. We believe the translator has freely mixed the glossary of Anandagiri in the commentary of Sri Sankara in order to convey a more complete idea to the general reading public. There are a few printer's mistakes in the book and no punctuations in the transliterations observed as they are common in the Bengal writings.

We wish success to the undertaking.

R. A. S.

* Three lectures delivered in New York, under the auspices of the Vedānta Society, by Swami Abhedananda. Mayavati, Prabuddha Bhārata Press. Price 6 annas.

† Translated into English by Babu M. C. Mukhopādhyāya, M. A., Calcutta.

MAGAZINES.

The Theosophical Review for August opens with a paper on "Spirituality and Psychism," which was read before the recent European Convention of the T. S., by Gyanendranath Chakravarti. Some of the dangers of psychism are strongly emphasized, and the difference between the spiritual and astral forces and planes is clearly pointed out. Mr. Mead concludes his essay on "Apollonius of Tyana." The letter from Apollonius to Valerius contains some choice paragraphs and opens as follows: "There is no death of any-one, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible * * *."

The "Statue of the God," is an estimable production, by Mrs. Ivy Hooper, in which, by choice imagery the stern law of the priesthood is set forth in strong contrast with the soulful doctrine of the heart. "Some Misconceptions about Death," by Mr. Leadbeater, is continued. Dr. A. A. Wells, in his unique and interesting style, tells us about "The Intermediate Passage," wherein the faiths and traditions of childhood begin to totter, from want of sure foundation, and a broader and clearer light dawns upon the soul's horizon, coming first as a disturbing force, which one has to get accustomed to, by degrees. Mr. A. H. Ward's essay, "On the Basis of Manifestation," is a quite creditable attempt to sound the unfathomable—taking for his texts several of the 'Stanzas of Dzyan' which appear in the "Secret Doctrine." A specimen of ancient Hindu poetry is given in the "Hymn to Siva"—a very creditable translation, by a Hindu Student, of what must have been a noble poem, truly, in the original. Mrs. Besant's Convention speech on "The Inner Purpose of the Theosophical Society," shows that the whole trend of the T. S. movement is toward unity of faith, or harmony. "The 'Wisdom' Tradition in the Italian Renaissance" is the first instalment of what promises to be a valuable article, by Mrs. Cooper-Oakley.

Theosophy in Australasia, for July, gives the conclusion of the translation of Dr. Pascal's article on "Faith, Doubt and Certitude," which was first published in *Le Lotus Bleu*; The conclusion of Dr. Marques' paper on "The Auras of Metals," reprinted from *The Theosophist*; "Karma as a Cure for Trouble"; "Questions and Answers," etc.

August *Theosophic Gleaner* opens with "Studies in the Gîtâ," No. II, by P. H. Mehta; following this we find an essay on "Plato and his Writings"—a reprint; a continuation of "Nirvâna without Intermediate Planes," by B. M. Mobedji, and a variety of useful selections, mainly from our theosophic literature.

The Arya Bâla Bodhini has a variety of matter suited to the comprehension of both old and young readers.

The Revue Théosophique, for July, presents to its readers "The Bases of Education;" a continuance of the translation of Mr. Leadbeater's "Clairvoyance;" "Unity and Separateness," by Paul Gillard; "Concerning Vegetarianism," by Dr. Pascal; "The International Theosophical Congress of 1900," by D. A. Courmes. Various small items of interest fill the remaining pages.

Theosophia, for July, opens with two short articles by H. P. B., translated from the *Theosophist*. "Esoteric Buddhism" and "Tao-te-King" are

continued. "Karma" is discussed by P. Pieters, Jr. Then follow a stenographic report of the President-Founder's lecture at Haverlem, on the "Origin, growth and work of the T. S.," "Four Symbols," by J. L. M. Lauweriks; "Gems from the East;" "Col. Olcott's Youth;" "Book Reviews" and notes on the Theosophical movement.

Teosofia, for July, contains "The Earth of Humanity and its place in the Solar System," by Olga Calvari; "Problems of Sociology," by Mrs. Besant; "Clairvoyance," by C. W. Leadbeater; a Vâhan answer to a question; "Concentration," by A. A. W.

Sophia, Madrid, July 1900. "Ancient Peru" and "Appollonius of Tyana" are continued; as, also, "Suggestive Thoughts of Notable Men." The first portion of a translation of Mrs. Besant's "The Use of Pain," appears. "Astounding cures by Magnetism" and the "Theosophical Movement," complete the number.

In the *New Zealand Theosophical Magazine*, for July, we find an article on "The Power of Mind over Matter," by W. G. John; a paper on "Prayer," by Catherine Christie; "The Mission of Mr. Narana," by Q. E. D.; and the conclusion of "The Strange Adventures of three Little People," by Agnes E. Davidson.

Acknowledged with thanks:—*Vencatramana's Satvidya*, the first number of a monthly devoted to religious, social and literary matters; published at Nagpur, by S. M. Swaminatha Iyer; *The Indian Homœopathician* (first two numbers of Vol. II.), edited by C. C. Ghosh, Lucknow; *Journal of the China Branch of the Royal Asiatic Society*, Vol. XXIX, No. I., containing an immense amount of matter (623 pages) about the "Materia Medica of the Ancient Chinese" (published at Shanghai); *Transactions of the Asiatic Society of Japan*, Vol. XXVII., part III. (with separate supplement). This number describes the cultivation of bamboos in Japan, and contains twenty beautiful, coloured illustrations; *The Upanishad Artha Deepika*, in Tamil—III. Katham. *The Vâhan*, *L'Initiation*, *Light*, *Modern Astrology*, *Lotusblüthen*, *The Theosophic Messenger*, *Mind*, *Notes and Queries*, *The Ideal Review*, *The Lamp*, *The New Century*, *Phrenological Journal*, *Banner of Light*, *Temple of Health*, *Omega*, *Brahmavidin*, *The Light of the East*, *Prabuddha Bhârata*, *Indian Journal of Education*, *The Dawn*, *The Brahmacharin*, *The Light of Truth*.

Pamphlets:—Report of the Fourteenth Annual Convention of the American Section, Theosophical Society; Report of the Tenth Annual Convention of the European Section of the T. S.; First Annual Report of the Central Hindu College, Benâres; "The Secret of Jesus," a sermon delivered by Revd. O. B. Frothingham, in New York City, December, 1872; "Keshub—the Reconciler of Pure Hinduism and Pure Christianity," a paper read by Pandit Gour Gobind Roy Upadhyaya, in Calcutta, July, 1900; "The Book of Genesis, or The Beginnings."

CUTTINGS AND COMMENTS.

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

Cremation A correspondent of *The Friend of India* (of
or
Burial. August 16th), after alluding to the growing change
of public opinion in favour of cremation, says, further, concerning the lingering attachment to churchyard burial:

"The sentiment, false, of course, but certainly tender, which has sprung up protectingly around the 'God's Acre' of our forefathers and the memories enshrined there, is a growth of yesterday compared with the less emotional, but more virile and supremely religious conception of the men of the ancient world, who saw in the cleansing fires to which they gave their dead only an emblem of the earthly trial and final release of the purified soul. So great an honour was burning deemed that the Greeks denied it to suicides."

During the course of some very sensible comments on the above the Editor says:

"Anyone who wishes to rapidly resolve his body after death into its component elements in an absolutely innocuous manner, so that it cannot become in slow decay a danger or a nuisance to the living, can indulge his pious wish without foregoing the indulgence of the sentiment which invests the village churchyard. According to the reformers the only difference is—and it is an enormous difference to the living—that whereas in the one case, that of grave burial, the body forms a centre and source of long corruption, in the other the remains consigned to rest in the bosom of mother earth are a handful of pure white ashes. For the modern method of cremation is far more thorough than the old. With the ancients it was the custom to preserve the ashes and the bones. In the modern process all is quickly reduced to scentless and delicate dust. Like other reforms, however, which, despite striking their roots in immemorial custom, advance but slowly, two causes retard the progress of cremation in England. One of these is the reluctance of Parliament to pass any statute regulating the rite. The fear, apparently, of lending a positive sanction to a practice which now rests upon the purely negative sanction of a legal decision, operates in the minds of our legislators no less than the fact that party capital is not to be had out of Sanitary Bills. It is therefore at present uncertain, as a matter of law, under what conditions the rite can be safely practised. Another retarding cause has been the expense and the mechanical difficulty of arriving at a satisfactory process of cremation."

Of course these temporary drawbacks will in time be surmounted, as the steady increase in the number of crematoria in Europe and America and the improvement in the methods employed unmistakably indicate.

* * *

Rascality, "I have more respect for the unblushing rascal
Open or who parades his vices, than for the hypocritical
Hidden. knave who conceals his under the cloak of religion
or altruism. I can avoid the former; I may be taken
in by the latter."

P. F. DE GOURNAY, in *Banner of Light.*

* * *

*Agency
of
Light.*

Enough attention has never been devoted to the fact that Moses represents light as constituting the first act of creation. But what is very remarkable and almost contradictory in a human sense is, that its creation precedes that of the sun. Light, according to the great Hebrew, is called forth on the first day, the production of the sun is on the fourth day. Light therefore as to its essence is declared to be wholly and entirely independent of the Solar Orb, from which Sir Isaac Newton absurdly lays down that light emanates. No philosopher of antiquity ever dreamed of such a proposition. If we may express ourselves with the customary and inflated insolence of our epoch, this avouchment of Moses is the most original thing ever put forward by a man of genius. Yet it confutes Newton, the mathematical philosopher.

Monsr. de Luc, in speaking of Light, says :

'Nothing of all that we see on the globe could begin to be operated without the union of a certain quantity of LIGHT to all the other elements of which it was composed : elements which, without it, would have exercised no chemical action on each other. Accordingly, all the known geological phenomena date their origin from the time of this union' (*Satire's Letters*, p. 79, 1831).

He goes on to say, 'The light first introduced into the mass of the earth, did not proceed from any luminous body like the sun.'

Here we have a modern so-called scientific confirmation of the simple Mosaical assertion made 4,000 years ago, when it seemed to be in direct opposition to all ordinary sensation and human prejudice.

In these hyper-learned days of ours, we have lost all sound judgment as to the penetrating insight and wonderful Adamic traditions circulating with their life-blood and mother's milk in the veins, nerves and brains of the patriarchs. We sum them all up, in the spirit of Voltaire, as so many Bœotian cowherds better far at the discussion of an apple-dumpling than of a Cosmogony. But Moses here gives forth one divine peal, that sends your pagod, Newton, reeling. But, further, he conveys it in so brief, so large, so masterly a manner as to draw forth the admiration of the heathen, Longinus, in his famous treatise 'De Sublimitate.' He quotes Moses first, and Homer secondly.

'God said, let there be light, and light was' (*Gen.* 1-3).

Here is the man of the wilderness, who had and who despised all the learning of the Egyptians, and whose dictum even now out-knowledges the Royal Society, Newton included; and also has prior mention to Homer given to him of freewill by a great heathen critic. Surely most of us do very little read the book of Genesis, or read it with very little understanding.

C. A. W.